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# HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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## EDITORIAL NOTES.

### A Happy New Year to Everybody!

Begin the new year with God

The swift passing of another year again verifies the old statement that "time flies."

New Year resolutions, like all others, will do no good unless they are carried out.

The beginning of a new life in Christ (2 Cor. 5:17) marks the beginning of a happy new year that never becomes old and never ends.

The brethren of the Martin Crog, Wayne Co., Ohio, have decided to replace their old log meeting house by a new frame house in the spring.

The man whose face is turned toward perdition should not say, "Get thee behind me, Satan." If he himself turns about, he will put Satan behind him.

The more charity we have the less law we need. The less charity we have the more law we are likely to want to use. "Love is the fulfilling of the law," and "charity shall cover a multitude of sins."

A number of brethren and sisters who passed through Elkhart during the holiday week stopped off between

trains and called at the Publishing House. Thanks for your pleasant visit. Call again.

During the century just closed the Roman Catholic Church decreased in Germany to the number of nearly one million. The largest decrease was in Baden where the decrease was about 6 percent since 1856, while the increase in the Protestant churches shows a corresponding percent. In Prussia Catholicism has considerably increased in numbers.

Protestant missions are being successfully carried on in various parts of Italy, even in Rome before the pope's very door. It is not the improvement or advancement of the pope or the Catholic Church that makes such "heresies" possible, but the inevitable triumph of right and justice that was bought at the martyr's stake and in the dungeons of the awful Inquisition. The benign influences of the blessed gospel will yet work a mighty change even in Papal Italy.

The Waldenses in Italy are carrying forward the work of evangelization and education in their country with renewed vigor and increasing success. The latter fact is no doubt due in part to the hatred which the Roman Catholic hierarchy incurred by secretly expressing pleasure at the death of King Humbert, who deprived the pope of his temporal power. It begins to look as if the descendants of the Ancient Waldensians whose blood in the awful Roman persecutions in past centuries, flowed like water in defence of the gospel against Roman superstition and fanaticism, were yet destined to win in their long continued struggle of truth and righteousness against darkness and error. God grant them great success.

The fifteen year old son of the millionaire packer, E. A. Cudaby of Omaha, recently passed through a thrilling experience. As he was going home on the evening of the 15th ult. he was confronted by two men who pretended to be officers of the law sent to arrest him. Thinking he could easily show his innocence of any crime of which he might be accused, he allowed himself to be placed into a buggy, which was driven off and after a long

and tortuous drive he was blindfolded, handcuffed and taken into a vacant house, where he spent about 21 hours in company with one of the men, who looked after his wants. In the meantime an anonymous letter was delivered at the Cudaby residence stating that for the sum of \$25,000 in gold left at a certain spot by the father, untended by any one, the son would be returned safe and sound. If the ransom would not be paid the threat was made that the boy would be sent home "a sorry spectacle." The father paid the ransom and the boy, an only son in the family, was returned, blind folded, to within a few blocks of his home, where he was set at liberty. He soon found his way home where loving hearts, torn with grief and fear, were rendered happy beyond expression by his safe return.

Satan has beguiled millions of souls from their heavenly Father's home, and has held them in bondage, but the Father's love for His lost children was so great that He gave His only begotten Son for a ransom (John 3:16), and every soul that comes home causes joy in heaven in the presence of the angels of God (Luke 15:10). Cudaby gave \$25,000 for an only son's ransom, but God gave His only Son for your ransom and for mine.

While other family circles in our city and country were gladdened by the cheer which Christmas brings, there was one family that was clouded in deep sorrow. A short week before Christmas a bright little baby girl came to cheer the hearts and home of Bro. and Sister W. B. Page. But the day following its birth the little one, after so short a life, but full of pain, passed away and the little form was laid beside the remains of the little sister that had died shortly before the departure of Bro. and Sister Page for India. A bright little boy of two years, the joy of the home, was left to cheer the hearts of loving parents and grand parents with his innocent prattle. But suddenly the hand of death enveloped his little form, and after a few short hours of suffering from membranous croup the parents had to see their dear little Willie pass away at noon of Christmas day, out beyond the reach of mortal sight and aid, on that long journey from which none return. Little Willie

had in his short life of two years made the journey to and from far off India, but he has now taken the journey to the better land, the heavenly Father's home, and while loving hearts are filled with sorrow they are comforted with the thought that their loved ones are saved. Our dear brother and sister sacrificed the comforts of home and friends and native land to bring the gospel to benighted India, and only returned when Bro. Page's health, broken down by overwork for famine and cholera stricken sufferers dying about him, forced him to leave the country, only to be called upon to make this still greater sacrifice though surrounded by loving relatives and friends. We feel sure that the hearts of all will go out in sympathy for our brother and sister in this sad hour of bereavement. May they lean strongly upon the arm of Him whose gracious promises of comfort and consolation never fail. Heaven seems to draw very near to earth, and the tie between this world and the world above becomes very strong when we realize that these tender little plants have been simply taken from this earth to blossom for ever in the beautiful garden of God.

Small, very small indeed is the number of those who, born before the beginning of the century just closed, have survived the ravages of time to see the dawn of a new century. So far as we know there are but two members in our denomination who have lived in three centuries. Bro. Jacob D. Shoenaker of Berlin, Ont., who was born in Frederick Twp., Montgomery Co., Pa., on the 21th of November, 1769, and Sister Katie Rice of Mount Morris, Ill., who is over 101 years old. Both of these aged people have lived exemplary lives, and their grey hairs are certainly an honor. The friends and companions of their youth have long since fallen asleep and they alone are left to tell of the times of long ago. In their life time they have seen the changes and advancements of a century; they saw the advent of navigation by steam power, they had grown to manhood and womanhood long before the first railway locomotive was built, and they were already well on in years before the "electric telegraph" came into general use. Sister Rice was born several years before the death of George





on the ground for about seventy rods, with one foot fast in the lines. A few weeks before, in the same neighborhood, a man was shot and instantly killed, and since that two men were killed at Lexington, only three miles from the place where the above were killed, one by the accidental discharge of a gun, and the other by a train. This makes a total of five men who were killed by accident in this neighborhood within a very short time.

This reminds us very forcibly of the words, "There is only a step between me and death." The words concern us all. It is a step that all will make sometime. It is an unavoidable step. None of us can escape from taking this step, no matter where we go or where or who we are. The king and the millionaire as well as the poorest beggar must take it. And when we take this step we can not take anything along, no matter how much property or how much money we have; if we have thousands or even millions we have to leave it all back when we take this final step. It is a step out of this world into eternity, an unavoidable step, and in one sense it is an uncertain step, for we can not tell where we will take it, whether it will be at our homes, in our bed after a long sickness and surrounded by our friends, or whether it will be away from home alone, or very suddenly without a moment's warning. It is a step we will take only once. In this life if we make a misstep we can retrace, but if we take this final step once we can never return for as the tree falls so it lies.

It is also uncertain when we will make this step. It may be to-day or tomorrow or next week or next year. For some it may be ten or twenty or more years hence, but one thing is sure, we will take it some time, therefore let us take heed to the Savior's words, where He saith, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."

So let us all make the necessary preparations that when our time comes to take this step we may meet our God in peace, and hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Columbiana, Ohio.

#### For the Herald of Truth. CAUSES OF DIVISIONS

BY J. W. DENNER.

Having reasoned with many on the causes of divisions, I have come to the conclusion that the main cause is misunderstanding, and the cause of misunderstanding is to a great extent by the not heeding the passage Prov. 15: 22 and 23: 6. Some will say the cause is self; let each one who reads this think back to the time he was converted and see whether he had the object in view to be chief in the church. If so, it is evident that something was lacking; but if on the other hand he was true, it is also evident that he was

been educated to what we have to contend with now, and as differences, divisions and many heartaches. I have had many difficulties to face, which

caused me to seriously study into the cause of these difficulties. In order to make it plain, I may touch cases that may seem almost personal.

There is an element in our church in favor of General Conferences; another element that favors open conference; another element that favors close conference. Allow me to give my reasons for this. It has been customary that decisions are carried by a two-thirds majority or even by simple majority. If the same rule were always applied from the very beginning of difficulties, in which nearly all divisions have their fountain head, we would not need to face so much sadness along that line. We say we are in a progressive time. Since the time that I united with the church in our district, Sunday school, Bible Reading classes, Singing classes, and continued meetings have been brought in and perhaps many "cases" were taken to conference without being properly counseled. It seems to me that to the bishop or any other proper person and the matter is presented before the ministry and the congregation in a proper way and let a two-thirds voice decide and then, if necessary, present the case to conference, would that not be general and open enough for you and me? Now since I know that these foundations, rules and principles have been neglected to be practiced and taught, we are divided and it seems to me we never stop to think and ask ourselves why it is so. So we see it is so because we are educated the way The Christian church of to-day has taken for many laborers, and beside this need, there is also a desire for offices. The Sunday school superintendent is generally elected for one year only. Suppose he was outwardly faithful but ambitious; school decided to change, elects another; the former is disappointed to take a lower position, he becomes envious, and watches a chance to use his authority; he finds this opportunity, brings the case to the proper man, the case is taken to conference without counsel at home and there passes, and the decision is brought back and presented to the congregation. Well, what now, to our surprise? We will reason it over and over until finally it educates us to submission or to disputes which end in division. So the cause of division is misunderstanding and the cause of misunderstanding largely on account of overlooked legislation and the cause of this kind of legislation is because we are educated so. Perhaps it would not hurt me to be hit a little harder. I have been a member of the church about twenty five years; and have seen bishops, ministers and deacons, with scores of members, make shipwreck of their confession, all because poor mortal is not intended to exercise authority, "but in the multitude of counsel there is safety." Therefore let us counsel and have an understanding and avoid contention and divisions.

Bendale, Pa.

#### For the Herald of Truth "FEASTING."

BY GEORGE DINTAMAN.

The Bible gives us a history of many different kinds of feasts observed by the people in olden times. Those that

the Lord commanded His people to observe were to be kept at religious times and in a religious manner, and to be kept in memory of some great event of the past, such as the Passover and the feast of Pentecost and many others. Those feasts were kept unto the Lord by a consecrated and God-fearing people, but we wish to write more particularly about the feasts of which the "Preacher" makes mention (Eccl. 10: 19), "A feast is made for laughter." The Prophet Isaiah complains of the universal corruption of the people, and says, "Your new moons, and your appointed feasts my soul hateth, they are a trouble unto me, and I am weary to bear them." Isaiah 1: 4. "It is better to go to the house of mourning than to go to the house of feasting." Eccl. 7: 2. It was when Job's children came together to feast and drink wine in the eldest brother's house, that sudden destruction came in on all sides upon them, and destroyed them and all of their substance.

In Christ's parable of the rich man whose ground had brought forth plentifully, he, the rich man, tries to comfort his soul with the thought of having much goods around him, and to eat, drink, and be merry, but we see in his case, the words of our blessed Master verified when He says that a man's life consisteth not in the abundance of the things he possesseth. Luke 12: 15.

When we think we are secure, destruction lies at our feet, and as we are living among a fast going and pleasure seeking people, it behooves us to take heed to the warnings and teachings of the Word of God. Those that love the world will be consumed with the world. They love the summer outdoor sports, and the winter indoor amusements. The crowd goes from the Old Settlers' picnic to the strawberry festivals, and from the grocers' picnic to the ice cream suppers, and from the Elk Street fair to Trotting association fair or the assembly. Acknowledged leaders are at the front, leading the people, straining every effort to bring something before the minds of the people to "elevate" them, and withal to have a general good time, to go through this world as fast as steam and electricity can carry them and then go to heaven on angels' wings. Indeed this is a people that love feasting and their pleasure resorts. The fairs, and the idolized church festivals, the skating rinks, and the dancing halls,—all these are supposed to be carried on for the good of the people, but the words of the Apostle Paul, that badly exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and also of that which is to come. (1 Tim. 4: 8); these words, I say, are not heeded. These people may be blessed with the promise of which the Prophet A'non speaks, "That eat the lamb of the flock, and the calves out of the stall, that chant at the sound of the viol and drink wine in bowls" Amos 6: 1-7.

How many go through this world as spiritual somnambulists only to be awakened at the day of judgment, when it will be too late to obtain the blessed promises of our Creator and Savior. How much of the precious time is spent by the pleasure seeking people in feasting, and sporting, idling away the time which God gives us to prepare ourselves for an endless eternity.

God's all seeing eye penetrates through all our motives, sees all our works, and will reward us according to our doings. He is a God of truth and not of mere names. "Whatever a man soweth, that shall he also reap. If man soweth that shall he also reap. If we sow the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the spirit reap life everlasting." Gal. 6: 8. King Rehazar made a great feast unto a thousand of his lords, and while drinking wine out of the golden vessels that were by his father, a hand came forth and took his destiny upon the wall, which caused him great trouble and anxiety, and after having the matter explained to him by Daniel, a wise and prudent man, "in that same night he was slain." Dan. 5. This event agrees very well with what the Lord says through the prophet Amos 8: 10, "I will turn your feasts into mourning, and your songs into lamentation." Carthage, Mo.

For the Herald of Truth.

#### WHO IS THE HAPPIER WHEN WE PART?

BY M. G. WEAVER.

Recently while traveling on a train, the following little incident came under our notice: On a platform of a small station stood three young ladies; two of them with tears in their eyes bade a sad farewell to the third, who laughingly boarded the train and as she moved off she waved her handkerchief from the car window to the sorrowful two who were left behind.

We made a few inquiries of the young traveler, who stated, that after several years of pleasant acquaintance with those whom we just saw on the platform, she was now going back to her parental home and in a few months she would sail for Europe. She was full of happy expectations; here those who were left behind were sad at the parting; but she who goes is glad and joyous.

When a young man enlists in the army, he leaves home happier than the poor mother who did all she could to prevent it. When a young man leaves home for a short trip or stay in our western states, not knowing whether he will ever return, he goes happy in the thought of what a good home he will have; but when he is left home are anxious and troubled and full of sorrow at his departure.

When a young lady marries and leaves her parental home and enters the home of her young husband, she is happy and joyous; but the mother is sad, because her daughter has left her, and mother is anxious as to her future welfare.

Thus we see that the one who leaves is always happier and looks forward to some happy event or meeting at the end of the journey. And the question came to us: How many of those who daily change time for eternity, are more happy than those who stand around the death bed weeping? Happy indeed will we then be, if we can look to the other shore and feel sure that "we have anchored our souls in the haven above."

If we want our final leave-taking to compare favorably with the incidents

related above, we must live a life of purity and of unselfish devotion to God. We must lay hold of the plan of salvation and fully believe, John 3: 1.

When we consider that we are approaching moments of great seriousness, and that we know not when they are upon us, why should we not live with more serious concern right now? We are daily taking the last long farewell with some of those that we love; let us then live together that our good byes may be a solace and not a sting to our last and more serious good bye. If we leave every day's work happy in the Lord and pray God for even a more careful walk, a more considerate talk and for more respect for those around us, we can usually meet and leave our fellow mortals in such a manner that our farewells may be carried through life and cause ourselves and others to so feel and live that when we bid our final earthly good bye, our partings may be softened by the hope that dwells within us, that we may soon meet our dear Savior at the right hand of God and the hosts of Christian friends who have gone before.

Spring Grove, Lancaster Co., Pa.

#### A SERMON FOR YOUNG PEOPLE

##### THE TENTH COMMANDMENT.

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Ex. 20: 17.

Suppose that we were farmers. We move out to the West and buy a farm. A large part of our farm is covered with forest trees. We want to clear a portion of it, and turn it into fields, where we can raise Indian corn, or wheat. We cut down the trees, and split up, and haul away the timber. But that after all this, the stumps remain in the ground; and if nothing is done to them, they will soon begin to sprout up again. It is very important for us, as farmers, to get those stumps all removed.

Somebody has invented a machine, that is called a "Root Extractor." It has great, strong, iron hooks. These are fastened to the roots, and then, by turning a wheel, or crank, connected with some very powerful machinery, the tough, crooked, gnarled roots are torn out by main force. It would be a grand thing for us, on our western farm, to have one of these Root Extractors. Then, how nicely we could get our field cleared! We should go to work, with one stump after another; and, in a little while, they would be all gone, and we should have no more trouble with them.

My dear children, our hearts are like a field, full of trees. This field has to be cleared. The trees here, are our sins, the wicked feelings and tempers that belong to us. When we are converted, and our hearts are renewed, by the grace of Jesus, then these trees are cut down. But the roots of them remain. Even when we become Christians, we find the roots of our sins springing up again. And covetousness is the worst of these roots. You remember that Paul says, "The love of money"—(this means, coveting, or desiring money)—"is the root of all evil."—1 Tim. 6: 10. It is very important for us to have these roots removed.

Now the tenth commandment may well be called God's great "Root Extractor." If we pay to Him for grace to understand, and keep it, we shall find that it pulls up sin by the roots from our hearts, and prevents it from growing there. This is what the commandment was intended to do; and this is what it does, wherever it is properly kept. It plucks sin up by the roots, and leaves the ground of our hearts clear, for the good seed of God's grace to grow in.

Now let us look at this commandment.

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The first four words of this commandment contain the substance of what it requires of us.

"Thou shalt not covet." To covet means, to wish for something that belongs to another.

Sometimes we see a company of children, standing at the window of a store. It may be a jeweler's store. One of them says,—"Oh! I wish I had that gold watch." Another says,—"I wish I had that beautiful diamond ring!" A third says,—"Ah! but I wish I had that splendid silver pitcher."

Those children do not think what they are doing. Wishing, means coveting. The tenth commandment says,—"Thou shalt not covet anything that is thy neighbor's." They are breaking this commandment, as they stand there, wishing for, or coveting their neighbor's goods.

Here is a money-changer's office. In the window are vessels full of gold and silver coin, of different kinds. Bundles of banknotes too, are lying piled up there. There comes a man along. Perhaps he is very poor. He stands before that window. He gazes on those shining stores,—those heaps of notes,—and as he gazes, the desire to possess them springs up in his heart, and he whispers to himself,—"Oh! I wish I had that money."

In indulging that wish, he is coveting his neighbor's silver and gold and thus he breaks the commandment. This wishing, or coveting, if it is allowed to remain, will grow up into the desire to get that money. If the man cannot get it in a right way, he will try to get it in a wrong way. It will make him a thief, or robber. Here you see how coveting is to stealing, just what the root is to the tree. The tree grows out of the root; and so stealing grows out of coveting. But the tenth commandment forbids us to covet. Hence I say, it is God's great root extractor. It pulls up these roots of evil from our hearts.

Whenever we allow ourselves to covet, or to wish for anything that belongs to another, we are guilty of the sin of breaking this commandment. It is a very plain commandment. There is no difficulty in understanding what it means. It is not necessary to say anything more for the purpose of explaining it. The most important thing is for us to consider some of the reasons why we should not covet.

There are four reasons to be considered.

We should not covet in the first place, because it is UNSATISFYING. If we get the things we want, instead of being satisfied, we shall only want more.

If you put a tub, without any bottom to it, under a pump, and begin to pump the water into it, how long will it take you to fill it? You never can fill it. Well, our covetous desires are like a tub without a bottom. And trying to get satisfied, by indulging them, is just like trying to fill a tub with water when there is no bottom to it.

Suppose here is a fire burning. How soon will it go out, if you keep putting good all the time? It won't go out at all. If you want to make it go out, you must stop putting on wood.

A Christian father once wanted to teach his little son this lesson, so that he would not be likely to forget it. He asked him this question:—"Willie, when do you suppose a man will have money enough to satisfy him?" "When he's got a thousand dollars more than he needs to pay all his expenses,"

"No,"—answered his father.

"When he's got five thousand more than he needs," said Willie.

"No," said the father again.

"Ten thousand."

"No."

"Twenty thousand."

"No."

"Fifty thousand."

"No."

Willie thought he would make one more desperate guess, that would be sure to hit the mark. So he cried out:—"Well, when he's got a hundred thousand dollars."

But still his father met him with the same short answer, "No."

"Then I'll give it up," said Willie, in despair.

"When he has got—a little more,—than he now has," said his father, "and that is—never. If he gets one thousand and he wishes to have two. When he gets two he wants five; then he wants ten,—then twenty—fifty—then a hundred thousand, and so on, till he has grasped the whole world; and then, like Alexander he would be ready to weep because there were no other worlds for him to possess."

Not long ago, a rich farmer died, in Chester County, Pennsylvania. When a young man, he was quite poor. After a while he managed to buy a few acres of land. From time to time he added more to them, till he found himself the owner of the largest farm in the township. Afterwards, as he was very successful, he managed to buy first one farm, then another, till seven or eight of the largest farms in the neighborhood, belonged to him. At last he took sick. The physician came to see him. He told him his disease could not be cured. He must die in a short time. On hearing this, his reply was,—"What a pity! If I could only live fifteen years longer, I should own all Chester county!"

"How strange it is," said a young man, one day, to Dr. Franklin, "that when men get rich, they are just as unsatisfied and anxious to make money, as when they are poor."

There was a little child playing in the room near them. "Johnny, come here," said Dr. F.

The little fellow came up to him. "Here, my man, is an apple for you," said he, handing one from a fruit basket on the table. It was so large that the child could hardly hold it. He then gave it a second, which filled the other hand; and picked out a third, remark-

able for its size and beauty, he said, "Here's another." The child tried hard to hold this last apple between the other two; but it dropped on the carpet, and rolled away over the floor. On seeing this, he burst into tears.

"See," said Dr. F., "there is a little man with more riches than he can enjoy, but not satisfied."

Before the time of our Saviour, there was a celebrated Grecian king, whose name was Pyrrhus. He had a flourishing kingdom, with everything about him to make him comfortable. But being a great soldier, he was not satisfied without trying to conquer other countries. He was preparing to go to war with the Romans. One day, before they started, a wise man named Cinesas, belonging to his court, said to him:—"Sir, the Romans are a brave and warlike people; but if we conquer them, what shall we do next?"

"The Romans once conquered," answered Pyrrhus, "no city will resist us; we shall then be the masters of all Italy."

"Having subdued all Italy, what shall we do next?" asked Cinesas.

"Then we shall take Sicily," said Pyrrhus.

"Will that put an end to the war?" inquired Cinesas.

"By no means," replied Pyrrhus. "Then Lybia and Carthage will soon be ours; and no enemies will be able to stand before us."

"Very true," said Cinesas; "and when all these are in our possession, what shall we then do?"

"Then," said the king, smiling, "we shall stay at home, and enjoy ourselves."

"Well, sir," observed the wise man, "and why can't we stay at home, and enjoy ourselves now, without all this trouble and danger?"

But Pyrrhus would not take the advice of his friend. He went to war. He was finally killed in battle, and never found the enjoyment which he had promised himself.

We should not covet, because it is unsatisfying. This is the first reason. Again we should not covet, because it is disgraceful. This is the second reason.

We read of some places where, when people commit certain sins, they are punished by having the first letter of the word that represents their sin, branded with a red-hot iron upon the cheek or forehead. Here, for instance, is a man who has been thieving. He is a thief. He had the letter T burnt upon his brow. Wherever he goes he carries the mark of his sin upon him. Every one who sees him, knows that he is a thief. Would not that be a disgraceful thing? Yes. Would you want to keep company with such a person, or have anything to do with him? Certainly not; unless you knew that he had truly repented of his sin, and would never steal again.

But a person who covets is very nearly related to a thief. They are first cousins to each other. Nay, the relationship is closer than that. They are like the same person, or thing, as seen at different times, and under different circumstances.

Let me illustrate this. Here, for instance, is a chicken almost ready to be hatched; and there is a chicken already hatched. If you look at the difference between them? Why, one is in the shell

while the other is out of it. That is all the difference. There is nothing in the world but the thickness of that thin shell, which separates one of them from the other. A single peck—a very little pecking, on the end of that shell, and it is broken through; and then out comes the chicken as lively and active as its little brother that came yesterday.

Now just such is the relation that exists between a covetous person and a thief. There is nothing but a thin shell that separates them from each other. The covetous person is a thief in the shell. The thief is a covetous person out of the shell. Let a covetous person see something that he desires very much; and let an opportunity of taking it be offered, and how very soon, like the chicken ready to be hatched, he will break through the shell, and come out in his true character as a thief.

Now, suppose that God, in His providence, should cause to come out upon the foreheads of people, in lines as of fire, a letter committed, what would be the difference between the marks of the forehead of a thief, and of a covetous person? They would both have the same letter. This same disgraceful, dreadful T would be on each. There it would stand, the blazing, burning mark of sin and shame, on each; only the thief would have a rather larger, brighter "T" than that seen on the forehead of the covetous person. Then, surely, if coveting is so closely related to thieving, we should be very careful that we do not covet, because it is disgraceful. This is the second reason.

Conclusion in next number.

#### THE FAILURE OF ISLAM.

In a most suggestive address on "The Failure of Islam," the Rev. Professor Margulouth of Oxford points out that one cannot read through the lines in the better class of Mohammedan authors without sensing that many of them are conclusions of the terrible consequence of such a career as that of Arabian prophet being even recorded, not to say being held up as a pattern. "The association of Mohammed's career with infallibility and the representation of his had book as the direct utterance of God is the source of terrible mistakes." This is an important point. The Founder of Christianity may be confidently held up as a model for people of every age, race and class; but the idea of the founder of Islam being considered a model for the generations of men to imitate, borders almost on the ludicrous. No single fact more fully refutes the claim of Mohammed to be a divinely appointed prophet than this—his example cannot be followed by any community without involving moral deterioration.—*The Indian Witness.*

#### THE RIGHT KEY.

You have lost the key of a chest, and after trying all the keys you possess you are obliged to send out for a smith. The tradesman comes with a huge bunch of keys of all sorts and sizes. To you they appear to be a singular collection of rusty instruments. He looks at the lock, and then tries first one key and then another. He has not

touched it yet, and your treasures are still out of your reach. Look, he has found the likely key; it almost touches the bolt, but not quite. He is evidently on the right track now. At last the chest is opened for the key has been found.

This is a correct representation of many a perplexity. You cannot get at the difficulty so as to deal with it right and find your way to a happy result. You pray, but have not the liberty in prayer which you desire. A definite promise is what you want. You try one and another of the inspired words but they do not fit. You try again, and in due season a promise presents itself which seems to have been made for the occasion; it fits as exactly as a well-made key fits the wards of the lock for which it was originally prepared. Having found the identical word of the living God you hasten to place it at the throne of grace, saying, "O my Lord, Thou hast promised this good thing unto Thy servant: be pleased to grant it." The matter is ended, sorrow is turned to joy; prayer is heard.—*C. H. Spurgeon.*

#### MISSIONS.

##### OUR FAMINE EXPERIENCE. No. III.

BY J. A. RESSLER.

When our camp began to fill up with people who came in a starving condition, and after several had died, we began to realize that we should have to make some provision for the disposition of the bodies of those who had died. It was a gruesome sight that Bro. Page and the writer looked upon that Sunday morning when we saw the first burial. It was not the first who had died but the first we saw buried. A woman had died late the night before and the sweepers who kept the works clean were told to bury her. In order to add a little to the decorum of the occasion we gave a new, clean sari or woman's cloth to wrap the body in. After the body was thus wrapped a rope was passed around the neck, then under the knees, drawing them up close to the chin. A pole was then inserted and two men carried the body to its resting place. When they arrived at the grave which had been previously dug the cloth was re-adjusted and the body straightened out and laid in the grave. While this work was being done the chief sweeper said, "yes, while you're living you're all right; but as soon as you are dead, what are you?" This was all the attempt at moralization there was. The next that was said was this sweeper asking for one rupee for the job instead of the customary eight annas. After this Dr. Page had a sort of labor made for carrying out the dead bodies.

But we soon gave up the practice of furnishing a cloth to each corpse. The danger of having it stolen and appropriated by the sweepers was too great. They were tried with nothing but the cloth which they happened to have on at the time they died. Soon we found it necessary to provide graves in advance. A gang of twelve men were sent to dig graves. Ordinarily graves are dug only "hip deep." But when the

cholera broke out they were required to dig the graves fully six feet deep. If graves were only always dug "hip deep" it would be better than it is. Too often the body is covered only enough to hide it from sight until the "mourners" are on their way home. Then dogs and jackals come to the feast. I once conducted a funeral service for a few feet of a grave from which two or three bodies had been dug and partly eaten. There was no useless lingering after the benediction was pronounced.

High caste Hindus generally burn their dead on a funeral pile and throw the ashes into a sacred river. But in this time of famine wood was too expensive to adhere to the custom in this vicinity. In some places, Ahmedabad for instance, the bodies were burned at government expense as a sanitary measure.

One who applies himself diligently to a study of the Hindi language ought to be able to understand and talk it tolerably well in from six to eight months. The Hindi is a much simpler and easier language than many of the other Indian languages. However, we had spent so much time in travel with uncertainty as to what should ultimately be our language that when we came to Dhamtari at the end of eight months we found it very difficult to understand the natives. For a short time we were without any interpreter. But when we had been about two weeks in Dhamtari our English speaking native Christian came and was attached to Bro. Page as his special *moonshi* or teacher. He went with the doctor in his work and assisted in his accounts. In this way he learned the doctor's work pretty well and when Bro. Page went away he had little difficulty in continuing the routine of work in the kitchen, poor-house, and orphanage. This young man's name is Chaitan Martin. He is a converted Mohammedan—a very useful man. His wife also is of inestimable value in the orphanage work.

While we were still in Raipur I had engaged a young man who knows Hindi pretty well and can count in English, to sit beside me and help me read Hindi. He came with us to Dhamtari. As he was with me no much he soon learned what words I expressed my thoughts in my attempts at the language. Thus by a liberal use of the dictionary on my part and by his confining himself to my vocabulary we were able to get along pretty well. He could not do in full measure as my interpreter in dealing with other people. Now constant association has made the sounds of this once unknown tongue almost as familiar to us as the language we heard at our mother's knee.

It certainly must have afforded a great deal of amusement to the natives to hear our attempts at their way of talking. We naturally learned the imperative form of the verbs first for we used the language "mostly in giving orders. It is certainly to their credit in the way of politeness that they did not laugh in our faces to hear us say as we did at first, "Main tun pancha paos" (I you five piece you give), when we meant to say, "Main tun ko pancha paos deung" (I to you five piece give-advice). But when they want to understand, their capacity for understanding is marvelous. And their capacity for

misunderstanding is equally marvelous when that suits their purpose.

The Hindustani is a vulgar language. It is rendered more so by the people's utter disregard of much that we call the ordinary proprieties of life. There is little of what we call propriety, for the people consider it a great work of religious merit to speak the names of their heathen gods. They get awake in the morning and call, "Ram, Ram, Ram," as fast as they can articulate the word. The longer they keep up this dreary monotone the more blessings that deity is supposed to give them that day. So when a man wants to say anything bad he does not profane the name of his Creator. They use various oaths to confirm their statements, however. A very common one is "oath of father," (bap ki kasm). In court ignorant witnesses, when asked to affirm, often say, "Certainly. How could I tell a lie?" In giving abuse the height of opprobrium consists in reviling another's sisters or female ancestors.

I suppose the language used on our work was something to make great heart recoil before it, and to understand it. Now we seldom hear anything out of here. I could not vouch for what is said when we are out of ear-shot.

Dhamtari, C. P., 13th Nov., 1900.

#### For the Herald of Truth FROM THE WELSH MOUNTAIN INDUSTRIAL MISSION.

Farmersville, Pa., Dec. 16, 1900.  
Dear Readers of the HERALD OF TRUTH: I like to see news in the HERALD from other fields of labor. I thought perhaps you would enjoy reading an item from this place. I thank God for what He has given me. We are His instruments; and each one of us has a work to perform. And when the Almighty God bids us "do something," why not go to work with a willing heart and hand. It is the Father that "worketh in us to will and to do of His good pleasure."

On account of failing health I left the position of foreman in the shirt factory on the Welsh Mountain on the 12th of Dec. 1900, and gave the work into the hands of Sister Barbara Zimmerman, of Spring Grove, Lancaster Co., Pa. Pray that she may be able to perform the work before her. We need the prayers of those that have an interest in the mission work.

Oh, the past year, when our temporary life becomes infirmity, to feel Thy life in our souls, and to taste Thy peace in our hearts, which is higher, more precious and sweeter than reason and sense can comprehend, so that no sufferings, not even pain, sickness and death can separate us from Thee.

Although I am in another field now, the good Lord willing, I shall go back to the Welsh Mountain mission next spring. I must say these colored people are very dear: some of them are very willing to work. I had from them thirteen working in the shirt factory. They can sew very nicely and it made me rejoice to hear them while they were sewing sing such songs as "More about Jesus," "The Haven of Rest," "I must tell Jesus," "O Beulah Land," "At the Cross," etc.

Beloved reader, let us not murmur when things fall to go as we think they

should. Remember that "all things work together for good to them that love God." Therefore let us "fight the good fight of faith, and lay hold on eternal life."

Bible readings are held every Tuesday evening; number in attendance from thirty to thirty. Our superintendent is Bro. Samuel Musselman, of Blue Hill, Lancaster Co., Pa.

We are very thankful for the donations sent by brethren and friends. We cannot thank our Heavenly Father sufficiently for putting into the hearts of His people to support us so liberally. The dwelling house will not be completed until next month, the good Lord willing. I rejoice—and I suppose others do too—to think of the time when everything will be complete.

Between April, 1900 to Dec., 1900, we have over eight hundred visitors. You know how small the old building is; too small for missionaries to live in; the store is also so small that there is not so much place as to set a stove. The new store adjoins the new dwelling house.

Bro. and Sister Mack and Little Ann recently visited his parents, brothers, sisters and friends in Montgomery, Berks, Bucks and Chester counties, and Philadelphia. They enjoyed the trip and I hope the good seed sown by Bro. Mack will bring forth abundantly. Bro. Jacob Mellinger of Soudersburg, Lancaster Co., Pa., and Sister Mary Martin from New Holland, Lancaster Co., Pa., were with us and Sister Lydia Stauffer during the absence of Bro. and Sister Mack.

Bro. Mellinger will assist Bro. Mack. This will give the latter more time to attend to his ministerial duties to which he was called only a few months ago.

I ask an interest in your prayers.  
Yours in the Master's name,  
LIZZIE M. WENGER.

#### LETTER FROM INDIA.

Nov. 7, 1900.  
DEAR HERALD READERS:—Greeting in the name of our dear Savior, who gave Himself for us that we might have life.

At last, after six months of traveling, we have reached our destination at Dhamtari, where we expect to make our home. So far we are favorably impressed with the Mission and I believe we will enjoy our work. Brother Ressler met us in Bombay on the morning of October 20th. As he had considerable of shopping to do we stayed there till the 24th, when we started for Raipur. During our stay in Bombay we learned much about the customs of the people and especially in the lines of shopping. In America when you go to a store to buy something you generally find a fixed price on the articles for sale at which you can buy them or leave them. And you find some English stores in Bombay the same way. But the native stores are not so. The shopkeepers put enormous prices on the goods, and if you are not careful, and do not know the value of goods you are liable to pay two or three prices for the article. Dealing with these shopkeepers is slow and tedious work.

We also visited several places of interest, such as "Victoria Gardens" and "Malabar Hill." "Victoria Gardens" is a place where nearly all the different kinds of animals and plants of India are kept, principally for an education to the natives. "Malabar Hill" is the place where the Europeans live. On this hill are many beautiful sights.

On Sunday we attended services at several places. In the morning we went to the M. E. Church and heard an excellent sermon in the English language, on the subject, "Be ye strong." Later in the day we attended several services conducted in the Marathi language.

Monday morning we went to visit the "American Marathi Mission" which was established seventy or eighty years ago. Mrs. E. S. Hume who is superintendent at present, showed us through all of the different schools under her charge. Here one can see what can be done by constant and persistent effort. Comparing the pupils of these schools with what one sees on the streets, you almost feel as though you were in a different land. In the High School Mrs. Hume had the pupils sing for us in the English language which is equal to singing heard in America.

Early Wednesday morning we took the train at Iyculia Station, and after a twenty-six hour ride we arrived at Raipur. As we had not seen much labor for a month, and being in a new country, (one that we were longing to see for some time) that journey was very interesting to us.

Such things as small rice fields, crossing the mountains, known to the student of geography as the Western Ghats, men ploughing their fields with oriental looking plows drawn by oxen, men and women carrying bundles of grain, water, wood, etc., on their heads, were few of the things that were of interest to us. As we sped across the plains after we had crossed the mountains, we saw many fields but no large houses as we were accustomed to see in the homeland travelling along the railroad. The people in India nearly all live in villages. The houses in these villages in appearance look very much like a western sod house. The Station houses along the railroad are much better buildings and look more tasteful than those of the villages.

At Raipur we were met at the station by Mr. Gass, who took us to his home, where we stayed till morning. Mr. and Mrs. Gass are German people and have been engaged in mission work in India five years. They tried to make our stay with them as comfortable for us as they could, which we appreciated. Among the many scenes of interest at Raipur, Mr. Gass showed us through a heathen temple. As we entered the temple we were asked to take off our shoes, but we politely said, "nahin" (no), and went our way.

Early Saturday morning we started from Raipur to Dhamtari, on the railroad. Bro. Ressler has told about before. The road is finished to Kurud, a station fourteen miles from Dhamtari. As no passenger trains run yet, we came on a goods (freight) train to Kurud. At this place we got on a ballast train and rode on top of a carload of moorum, (a kind of gravel used to pack railroads and roads), using our satchels for seats. When we got within three miles of our destination

this train stopped. The rest of the way we went on a trolley. As we were almost at the end of the road we came to a place where the rails were not fastened to the ties, and our trolley dropped down between the rails and suddenly stopped and we landed down in front of the station. No one was hurt. We picked up our things and at once started for the mission on foot—the distance of half a mile.

As we drew near the mission we noticed some of the boys of the Orphanage at the gate looking for us. By the time we arrived they were all at the gate and greeted us in a chorus with a friendly "Salam," (a common term of salutation meaning "Peace"). They all seemed very glad to see us come.

In the evening Bro. Ressler showed us through the compound.

On Sunday morning we attended the Sunday school in the Orphanage. Bro. Ressler opened the school by Scripture reading and prayer in the Hindi language, after which we spoke a few words through an interpreter. After the opening exercises the school was divided into four classes; each class being taught by a native Christian. Seeing the interest with which these people listened, and their need of gospel teaching, made us anxious to talk to them in their language so they can understand us.

At present there are between 180 and 185 boys and girls in the Orphanage, and others are still coming in. I will write more about the Orphanage in an article later on.

As we cannot do much work till we can talk some Hindi, our principal work at present is studying the language and learning the customs of the people.

This leaves us all in good health and rejoicing in a Savior's love.

Yours in Jesus' name,  
JACOB AND MARY BURKHARD,  
Dhamtari, C. P., India.

#### ORPHANS' HOME (AND MISSION) NOTES.

By request of the workers at the Chicago Home Mission, and of Bro. C. K. Hostetler, Sec. Mennonite Fr. and B. B., I recently took a trip to Chicago to look after the welfare of some children who, with their mother, were cast out on the street and were in destitute circumstances.

The drunken father had deserted his family, and the mother, unable to pay her rent, was set out on the street with her four children aged respectively 11, 10 and 3 years and a baby 2 weeks old. The little boys reported at the Home Mission whereupon Bro. Leaman went and found the children almost naked—the 3 year old boy with no clothing but a hand about his loins, out in the December cold.

A neighbor then took them in while the Home Mission furnished food and some clothing until arrangements could be made to receive them into the Orphan's Home.

When I arrived Bro. Leaman accompanied me to the dark little room about 10x12 ft., in the basement of an old building where we found the four children. The mother had left in the morning at 8 o'clock to do some washing and did not return until after twelve. An old rag was tied around

the baby by several strings, but its feet and hands projected and were very cold as it was lying there uncovered. It was crying and so was Johnny, the oldest boy who was trying to quiet it by feeding it some crackers and tea, a bowl of which was standing on the almost cold stove. The little room was very filthy and far from odorless.

We ordered them to come to the Home Mission the next day when we would make arrangements to take the children to the Orphan's Home. In the meantime Bro. C. Z. Yoder, of Wellersville, O., who had been in the West soliciting for our charitable institutions dropped in on us unexpectedly, on his way home, and we were pleased to show him the "babbling place" of this family since it gave him (as well as ourselves) new courage to press on in the work of providing for the needy and homeless ones.

When they came to the Home Mission they received a thorough cleaning and were properly clothed for their journey to the Orphan's Home, except the baby, which the mother at the last decided to keep a little longer before she turns it over to us. The other three are signed over to the Orphan's Home until they are of age. They are bright children and very quiet. While Bro. Leaman was debating in his mind what to do with this family when they were out on the street, a letter was handed to him on the spot containing a sum of money to be used "for any poor mother that needs help." Truly God is a very present helper in time of need if we trust Him.

In the vicinity of the Home Mission we find sin and destitution abounding, and our brave little band of workers there are busy indeed; but at the meeting at the Mission Hall, as well as in their private work, we were impressed with the fact that the work is surely not in vain, as the fruits of their untiring efforts are clearly visible, and we are sure that God's hand is leading the work.

While our church has done nobly in the past few years in supporting worthy causes of charity, and is continually doing more along this line, we still feel assured if all would fully understand just the nature of the work being done by our charitable institutions—how much good is really accomplished, and what sacrifices those who are carrying on this work are constantly making—a great deal more would be done to support these institutions than is now being done.

We have also recently received into the Home a little girl from Millin Co., Pa., and another one from Wayne Co., O. We would desire to put out some children with Mennonite families until they are of age. We have boys and girls ranging in age from three months to thirteen years—bright, intelligent children.

One little girl 11 years old whose mother is dead and her father a degraded drunkard was recently baptized by Bish. J. M. Shenk and received into the Mennonite Church, although none of her ancestors were Mennonites. We desire to place her and her brother 13 years old with some good Mennonite family until they are of age. Both are very nice children.

Yours for the homeless little ones,  
A. METZLER, Supt.  
West Liberty, Ohio.



January 1, 1901.

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12. Missouri, Iowa and E. Kansas.
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14. Nebraska and Minnesota.
15. Amish Mennonite.

Monthly Calendar for Jan., 1901.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
|      |      |      | 1    | 2    | 3    | 4    |
| 5    | 6    | 7    | 8    | 9    | 10   | 11   |
| 12   | 13   | 14   | 15   | 16   | 17   | 18   |
| 19   | 20   | 21   | 22   | 23   | 24   | 25   |
| 26   | 27   | 28   | 29   | 30   | 31   |      |

④; ⑫; ⑳; ㉑.

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The report in this form Octavo, cloth binding is offered for sale by the society at \$1.50.

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January 1,

1901.

SUNDAY SCHOOL LESSONS.

LESSON I.—JANUARY 6.

JESUS ANOINTED AT BETHANY. —Matt. 26:6-16.

[Read Mark 14:1-11. Memory Verses 9, 10, 11.]

GOLDEN TEXT.—She hath done what she could.—Mark 14:8.

INTRODUCTION.

TIME.—Early in April A. D. 30. A few days before the feast of the Passover.

PLACE.—Bethany, a small village east of Jerusalem, one mile from the hill called Mount of Olives, at the house of Simon the leper.

PERSONS.—Jesus, disciples, a woman, Judas Iscariot.

**INTRODUCTORY THOUGHTS.**—The circumstances surrounding the loving service of our day's lesson are especially noteworthy. 1. It was a public service, an open confession of love and gratitude in the presence of many witnesses, which was far better than a gift sent in private, or much more commendable than to have a private intercession with the Master, as did Nicodemus. 2. It was in an hour of need; Christ's enemies were crowding around Him more numerous than His friends. This noble woman came boldly forth in the presence of His enemies and anointed Him as the "chiefest among ten thousand," whom she recognized as her Lord and Savior. 3. It was in the face of criticism; the indignation of the disciples did not hinder her loving service; she never thought of the scornful looks of those present as she brought her offering. A friend that will stand by us when others forsake us, is a friend indeed. 4. It was a grand opportunity, which would soon have vanished. For "Me ye have not always." If she had delayed or postponed this loving service until a more opportune time, or when it might have been performed in a more private manner, the deed of love might never have been performed, and we would have lost one of the grandest incentives to loving Christian service given to us in all the Bible. May we be careful to take advantage of every opportunity of doing good, ere they pass by, never to return to us. Mary's service was to bring the box of ointment and break it over the Master's head. Thus every act of love, however small, is recognized by our Lord, and shall be rewarded by Him.

HOME READINGS.

31. M.—Jesus Anointed at Bethany. Matt. 26:6-16
- Jan. 1. T.—A Sinner's Gratitude. Luke 7:36-47
2. W.—The Good Part. Luke 10:38-42
3. Th.—Dutty to the Deed. Luke 10:37-38
4. F.—He first loved us. 1 John 4:9-19
5. S.—All for Christ. Phil. 3:1-12
6. S.—A costly gift. John 12:1-11

LESSON II.—JANUARY 13.

THE TRIUMPHAL ENTRY.—Matt. 21:1-17.

- [Read Mark 11:7-19. Memory Verses 9-11.]
- GOLDEN TEXT.—Blessed is he that cometh in the name of the Lord.—Matt. 21:8.
- INTRODUCTION.
- TIME.—On the first and second day of the Passover week. The triumph

entry occurred five days and the cleansing of the temple four days before the crucifixion. Early in April A. D. 30.

PLACE.—At Jerusalem, in the temple. The procession was formed at Bethphage on the Mount of Olives, from whence the multitude marched with the King of kings to Jerusalem. From the temple Jesus retired to Bethany.

PERSONS.—Jesus, the multitude, the chief priests and scribes.

PARALLEL PASSAGES.—See Mark 11:1-19; Luke 19:29-44; John 12:12-16. This occurrence is one of the few that are related in all the gospels. To compare the accounts is an interesting task. Luke's narrative, to which our attention is especially directed by the Lesson Committee, is the most graphic of the four. Only Matthew tells us that the children in the temple joined in the acclamations; John describes the crowd of friends which poured forth from Jerusalem to meet Jesus; only Luke recalls the interference of the Pharisees, our Lord's reply, His authority over the city, and His prophecy of its destruction. If we had only the records of Matthew and Luke we should suppose that our Lord cleansed the temple on the day when He entered Jerusalem. But Mark distinctly states that the cleansing occurred on the next day. The definiteness and precision with which John dates the supper and the triumphal entry greatly help in harmonizing the four narratives.—Illustrative Notes.

**EXPLANATORY.**—Our lesson includes seventeen verses; by the request of the Lesson Committee the first five are not printed in our Lesson Helps. They contain a detailed account of our Lord's preparations for His triumphal entry into Jerusalem; without which the lesson proper could not be rightly understood. A remarkable prophecy found in Zech. 9:9 was fulfilled by these preparations. Jesus, by fulfilling this prophecy, presented himself to the Jews as the Messiah. Riding on an ass presented Him as the Prince of Peace. "It marked the Prince as not above the people in His manner and ordering of earthly state." The donkey was a symbol of humility and peace, thus it was quite fitting that the Messiah should enter the Holy City crowned with authority and humility amid acclamations of loud hosannas.

HOME READINGS.

7. M.—The Triumphal Entry. Matt. 21:1-17
8. T.—Thy King Cometh. John 12:12-19
9. W.—The Prophecy. Zech. 9:9-17
10. Th.—Rejoicing and Weeping. Luke 19:37-38
11. F.—Hypocrisy in Worship. Jer. 7:8-16
12. S.—In the name of the Lord. Psa. 118:19-29
13. S.—The heavenly triumph. Rev. 5:6-14

LESSON III.—JANUARY 20.

GREEKS SEEKING JESUS.—John 12:20-33.

- [Read Mark 11:12-18. Memory Verses 32, 33.]
- GOLDEN TEXT.—We would see Jesus.—John 12:21.

CORRESPONDENCE.

INTRODUCTION.

TIME.—Early in April A. D. 30.

PLACE.—At Jerusalem, in the temple.

PERSONS.—Jesus, the disciples, certain Greeks, the people.

CONNECTING LINKS.—On the second day after the "Triumphal Entry" Jesus and His disciples again returned to Jerusalem from Bethany. As they wended their way towards the city they passed by the fig tree which the Master had cursed the previous morning. Peter, remembering the circumstance, calls attention to its withered condition, and Jesus took occasion to give them a grand lesson in faith. (Mark 11:20-24). The day was spent in teaching in the temple, and was a very busy one for the Master. He reminded the Jews of their unfaithfulness and rebellion by the following parables: 1. That of the two sons. (Matt. 21:28-32). 2. That of the wicked husband. (Matt. 21:33-46). 3. That of the wedding garment. (Matt. 22:1-14). He also answered many perplexing questions put to Him by the Pharisees, scribes and Sadducees. He rebuked the rich casting of their abundance into the treasury of the temple, and calls attention to the offering of two mites, given by the poor widow. (Mark 12:41-44). Some time during the afternoon of this eventful day, the Greeks referred to in our day's lesson came to the temple and desired to see and hear the great Teacher of Galilee.

**GREEKS.**—Were, properly, the inhabitants of Greece; but this is not the only acceptance of the name in the New Testament. It seems to import: 1. Those persons of Hebrew descent who, being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called Greeks to distinguish them from those Jews who spoke Hebrew. 2. Such persons as were Greek settlers in the land of Israel, or in any of its towns. After the time of Alexander these aliens were numerous in some places.—Robinson.

JAN. HOME READINGS.

14. M.—Greeks seeking Jesus. John 12:20-33
15. T.—Unbelief. John 12:34-41
16. W.—Evil cast out. Eph. 2:1-10
17. Th.—Greeks believing. Acts 17:1-12
18. F.—True Service. Matt. 10:34-42
19. S.—The reward of service. John 17:12-26
20. S.—Wise men seeking Jesus. Matt. 2:1-12

SHIPSERWANA, IND., DEC. 7, 1900.

Greeting to all in the name of our loving Savior. We have great reasons to rejoice since we again realize the goodness of God towards us in sending us messages of His love through His servants. Along about the 20th of Oct., Bro. Samuel Gindesberger of Davidville, Pa., came into our midst and held a number of meetings which were very interesting and well attended. On the 20th of Nov., Bro. Samuel G. Shetler of Holsapple, Pa., came and re-

mained with us three days, during which time four meetings were held.

On the 25th of Nov., Bro. Hygeus of Wakarusa, Ind., preached to us at 10 A. M. and also in the evening. The evening of the 3d of Dec., Bro. Raber of Missouri preached a very interesting sermon, while on the 4th of Dec., Bro. W. B. Page who had returned from the mission field in India was with us and gave us a long and very interesting talk about the poor and ignorant people of India.

We feel truly thankful to all of these dear brethren for making these sacrifices to come to us and speak to us the life-giving word. May the Lord bless them all in their labor whereunto He has called them. G. L. FISHER.

FROM ROCKTON, PA.—Our mind being led by a strong desire to visit our home and little congregation at Rockton we started for a short visit amongst friends and brethren and, like Paul of old, glad to commend them for their faithfulness. Being favored with good weather we preached three sermons to large congregations of warm sympathizing citizens, who gave witness of the work of the Spirit. The church is in a prosperous condition, for which we bless God. We look forward to the time when we can be among them again to labor and worship together. May God ever bless His work at Rockton. J. A. BRIDHART.

FROM JOHNSTOWN, PA.—This is Sunday evening Dec. 16th, 1900, and to day we had a Sunday school meeting in the Stahl M. H., there were a hundred and two scholars and teachers present, and a number of others. Short addresses were made by the writer and S. G. Shetler, after which the school was remembered with sweetening mementos of the day. Eight pupils received Bibles for being present every Sunday. There was many a smile on the faces of the little ones as they received their gifts. Brethren, let us remember that religious literature should never be left out of the Sunday school treat. It seems to me that should be the most important of all, for children then have something to keep which in the future would be food for their souls.

A young people's meeting is also organized at the above place. Brethren and sisters, remember the Johnstown district in your prayers. LEVI BLANCH.

STEPHEN'S CITY, VA., DEC. 17, 1900.

—Dear Editor, and readers of the HERALD, you may wonder why we seldom give you any news from our little congregation in Frederick Co., Va. I will try and give you the true history. In the first place this part of Virginia was inhabited by the old stock of Virginians in "Slavery times" before the Civil war, and their churches were established. After the war was over, some brethren moved here from Ohio, Maryland, and Penna. Some of the ministers from Rockingham Co., some 60 or 70 miles southwest from here would come and preach in private homes and in school houses whenever the arrangements could be made. In 1870 or 71 Pre. Christian Brunk of Rockingham Co., moved here to take charge of the church. Several years later they built a meeting house at Kernstown; the church began to increase, more people

moving in, a number were also received into the church by water baptism until we had a very good congregation. Then things took a turn, brethren began to become dissatisfied. They moved to other parts. Some died, some left the church, and Bro. Brunk went back to Rockingham, so we have but a few left. We have preaching twice a month, seldom have over six brethren and a few others together at a meeting. We all get together once a year and that is when we have our communion meeting. We are very much scattered for we live in two or three different counties. The natives of this part of the country make light of our way of worshiping. New churches are springing up all around us. The Campbellites built a new church this fall not far from my house. They "dedicated" it the third Sunday in November. They had a large attendance. They held a week's meeting. I went to hear what they had to say on Wednesday night for the first time. Their preacher was an East Virginian; he encouraged fine dressing and the adoption of latest styles. They had a question box in the vestibule for the people to put in questions, but it seems no one put in a question. He said he could not understand why they slighted him. The next night three questions were put in. They were as follows: "May a Christian dance?" He preached that down all through. Second question: "Why do not the Campbellites observe the ordinance of feet washing?" That disturbed him. He said he did not know who the Campbellites were. He said things in connection with the subject that reflected seriously on himself as a minister and on the cleanliness of his people. He said it was not a command, that the apostles never practiced it, and that we should be adding unto the Gospel. Third question: "Can a Christian be a member of secret orders?" He said that secret orders were a good thing, that he belonged to six different orders, and the Lord was in it. By that time I had enough of him. The next night I sent a question by a neighbor that I knew he could not answer.—Matt. 7: 23, 24: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you." Depart from me, ye that work iniquity."

He simply said those of whom the Lord here spoke were the goats! Everybody knew that? So you need not wonder why our church does not prosper. The people are taught such doctrine and they will not hear any other. They have heard our teaching for 30 years but it seems it was all in vain.

**CHRISTIAN EBERSOLE.**  
(The picture which Bro. Ebersole draws is certainly not a very bright one. Nevertheless the fact that there are still some brethren there and that the Lord has promised to be with the two and three that are gathered in His name is encouraging. Perhaps there is another turning point not far ahead, in which the labors of the past 30 years will begin to bear fruit. If I could preach 120 years let us not become discouraged at the end of thirty. May God bestow a special blessing of grace, charity and steadfastness to all who are placed in environments like those depicted by our brother.—Ed.)

TRONDALE, KANSAS, DECEMBER 12, 1900.—To-day we see again our minister David Zook's wife (Sister Ella

Zook) in our congregation as she has safely returned again from her recent visit to Pennsylvania.

Bro. D. G. Lapp will return to-morrow he writes me, and we expect to hold a series of meetings here at the Pennsylvania Church House near Trondatale if the Lord will. I forgot to mention a Virginia Dunker brother that paid me a visit last week and was at church one night. He lives beside Bro. Wm. Lineweaver in Iowa and I have visited him twice, once when I was single and again when I traveled with my family eastward in my carriage, hence as he and wife go homeward now, from their trip to California, he gave me a friendly call; being an uncle to Bro. Geo. R. Brunk's wife, he also hoped to meet them again having been with them on their marriage day in Virginia. R. J. HEATWOLE.

KOKOMO, IND., DEC. 20, 1900.—I will again give a record of the deaths that occurred during the year of 1900, which have been recorded in the HERALD OF TRUTH.

The number of deaths is 411 with age, and three without age given. Aggregate age, 19,295 years, 4 months, and 3 days, making an average age of 46 years, 11 months, and 14 days, which is still far above the universal average of the human race. Of the 411 persons 32 were babies under one year old, 48 that died between 1 and 10 years, 68 between 10 and 40 years, 60 between 40 and 60 years, 158 between 60 and 80 years, 35 between 80 and 90 years, 10 that passed the 90 years, and one that reached above the 100 years.

The Psalmist says, "The days of our years are three score years and ten; and by the reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." In the year 1899 there were 454 deaths recorded, aggregate age 20,770 years, 9 months, and 3 days, an average of 45 years, 10 months, and 14 days.

For the year 1897 there were recorded 521 deaths with an aggregate age 25,738 years, making an average of 49 years, 4 months, and 2 days.

The record for those 4 years shows the death of 1893 persons, and out of those 179 died in their infancy, being children under one year old. And a number that died in childhood. Those we know have reached the home beyond, and a goodly number we feel assured left living testimonies behind. But sad and sorrowful to believe that some of them can not enter the pearly gates of heaven, but will have to spend an endless eternity where there is weeping and gnashing of teeth. Oh! that we all may be ready, "For the Son of man cometh at an hour when ye think not." May all have that blessed assurance that we have a home beyond the grave where we can sing the song of Moses and the Lamb.

Our beloved brother Norbertus Sprioli is very seriously ill with an attack of progressive paralysis. The physicians have almost come to the conclusion that medical aid is of no avail.

Yours in Christ,  
G. W. NORTH.

Bro. North has for a number of years kindly furnished the readers with the mortuary statistics, and his comments are very timely. May we heed them. We are sorry to hear of Bro. Sprioli's serious illness. May the Lord give him grace to bear his afflictions patiently and fully prepare him for whatever is the Divine will.

#### THE HISTORIC DEVELOPMENT OF THE PEACE IDEA.\*

BY BENJAMIN F. TRUEBLOOD.

\*A paper read at the Haverford (Pa.) Summer School of Religious History, June, 1900.

Peace is not only a fundamental doctrine of Christianity; it is equally a fundamental doctrine of humanity in its essential constitution. Hence peace, both as an idea and as a social attainment, has had a natural historic development, in which other forces than Christian teaching, or any other religious teaching, technically such, have played a powerful and incessant part.

These natural forces began to act earlier than the religious, and though dependent on the religious for their vitalization, they seem to have acted more steadily than the latter.

The religious conception of peace as a moral demand, though in its use by religious teachers it has had a very fluctuating history, has nevertheless since the time of Christ led the whole historic development of the peace movement. It has been a sort of headmaster to the movement, giving to it now and then impulse, inspiration and direction, and stirring the natural peace forces into stronger and more effective activity. It is only as the religious and the natural phases of the movement are both taken into account, that the historic development of the principle and practice of peace can be properly understood.

The idea of peace as a matter of moral obligation and the practical application of pacific methods in social and international affairs have developed at about the same rate, so that the growth and extension of the idea can be fairly well traced in terms of its practical application in conciliation, mediation, arbitration, and the evolution of law and order in society.

The idea of universal and perpetual peace which has taken such a wide and deep hold upon the thought of this century is nowhere to be traced in the world. The controlling principle among all the ancient peoples as to peace and war was that of family or race. Within a patriarchal group, a tribe or collection of tribes within a common race, the idea of peace as useful and as obligatory was usually considerably developed. This is the case now among the unchristianized peoples of the world. Tribes which fight like fiends with one another manage, in spite of their ignorance, unrestraint and animosity, to keep up within themselves a fair amount of friendship and pacific life and co-operation.

The forces which operated among the ancient peoples in producing this measure of pacific life were sense of kinship, contiguity of dwelling, interdependence and some realized community of interests. Beyond this sphere of race or family war, pillage, conquest, enslavement, were considered not only

permissible but also obligatory. Often the obligations of peace were felt only within very narrow limits, the tendency being, until Christianity began to operate, to reduce the feeling of obligation to the minimum of family relationship rather than expand it to the limits of racial kinship.

The religions of the ancient peoples, growing as they did largely out of the characters of the peoples and their environments, deepened and strengthened these conceptions. The national gods were looked upon as protecting and favoring the home people, but as hostile to all others. Where strange gods were brought in and domesticated, the heathen people was probably never always to secure the most help in war or the greatest security against hostile incursions from without. The principal use of gods was for war purposes.

The same principle of race governed the Jewish people in the matter of peace and war. The peace for which their psalmists and prophets sighed was peace upon Israel, the peace of Jerusalem, not the peace of the world, of nations with nations.

Heathen peoples were considered not only lawful but obligatory. Love of other peoples and rational treatment of them was scarcely dreamed of amongst the Hebrews. Love of neighbor was as far as they got, and their theory even of this was much better than their practice. In their conception of God, in regard to some of His attributes, the rose, or were lifted, vastly higher than any other nation of their time. Their God, the one true and living God, was the creator of all nations and peoples, as well as of the heavens and of the earth. But it is curious that this conception of God never led them to see and feel the real kinship and oneness of humanity, as one might expect it would have done. They drew from it rather the selfish notion of Great superiority over other peoples. They believed that this God, their God, meant them to bring all other nations under their sway, and that the Messiah whom He was to send would do this service for them.

Not even their greatest prophets were able wholly to divest themselves of the racial narrowness of view. They now and then, as in the case of Isaiah, Micah, Ezekiel, Zechariah, had glimpses of the larger peace of the world, but its true nature and method of attainment they failed to grasp. It was to come by their God rebuking the other nations and causing them to flow to the mountain of the Lord, the house of the God of Jacob. It was in the holy mountain of Israel that the lamb and the lion were to lie down together, and the cow and the bear to feed in friendship. The larger meaning which we see in the prophetic peace passages was in them, but it was not the prophetic themselves who put it there, or who even understood that it was there. It was until Jesus Christ had introduced the idea of the universal brotherhood of men as the corollary of the fatherhood of God, that any Jew was able to see the middle wall of partition broken down and to comprehend the meaning of a universal brotherhood.

The nearest approach to modern peace conceptions, outside of two or three of the Jewish prophets and rabbis, was found among the Greek philosophers and poets. There was some-

thing of this nature in both Confucius and Buddha, but it is doubtful if the universal benevolence of the one or the fraternity of humanity of the other went beyond the great races to which they belonged. Their teachings certainly had no social effect in the relations of these peoples to others. Pride of race and contempt of other peoples have not been deeper anywhere else than in India and China. The reputed peaceful character of the Chinese has been due rather to sluggishness and immobility than to active love and benevolence, or even to pacific instincts.

Greece was a small country and came into close touch with a number of nations. Her sages therefore—Socrates, Plato, Democritus, Diogenes, Theodorus and later ones—had a larger and truer conception of humanity and a deeper perception of the needs of peace than was found elsewhere. But still their teachings had no discoverable effect on the relations of the Greek people to others. The Greek mind in general, in its pride of race, seemed incapable of grasping, at any rate it was unwilling to grasp, the idea of a common universal humanity. In the case of the sages themselves this conception seems to have been rather a pleasurable picture of the imagination than a commanding ethical idea. "The world is my country," a saying attributed to Socrates, meant in the mouth of a Greek, at home or in exile, not that the citizens of other countries were his equals and brethren, but that he as a superior being had a right to stride abroad wherever he pleased, and that all others ought to accept and treat him as such. However, there was among the best of the Greeks, as among the most spiritual of the Hebrew prophets, some partially developed consciousness of the common humanity.

Among Roman thinkers there was something of the larger peace conception found among the wise men of Greece. But this was in large measure an imitation of Greek thought, and was therefore fruitless for good. The general idea of peace among the Romans, the *pax Romana*, was wholly a political conception, being expressive of the relations of the people of the empire to one another and to the overlord at Rome. It was, however, not wholly without moral quality. It is impossible to keep this quality out of the relations of men, even though their conduct towards one another be in considerable measure dictated by a superior. The adjudications—they can hardly be called arbitrations—made to various subject states of the Roman empire, made by the emperor or his subordinates, trained these people in self-restraint, in resort to reason, and in the use of pacific methods. Thus, in spite of the fact that the Roman empire was a huge system of political slavery, a real arbitration was made to the development of the peace idea through the practical use of pacific methods.

In general, in the ancient world the use of pacific methods of settling disputes was as limited as the idea of peace. In the case of Rome, as we have just seen, it was purely internal and political. Rome never arbitrated with other nations, or acted as arbitrator for them. When two contending states appealed to her, she ended the controversy as she judged fit that about the oyster. She ate the oyster; she annexed the sister

Among other peoples the use of conciliation or arbitration was purely a family or race affair. The herdsmen of Lot and of Abraham were to cease their strife because they were brethren. The herdsmen of either might fight those of an outsider as much as they liked, when it was safe or expedient to do so. The Amphictyonic council, among the Greeks, were family tribunals, set up for the purpose of adjusting differences and preventing war among brethren, among peoples of kindred blood. Greece as a whole, or even in parts, did not arbitrate with outside nations. The arbitration of the dispute between the two sons of Jarius as to which should have the throne, referred to their uncle and decided by him, was still more of this domestic type.

Beyond this limited racial aspect the idea of peace (except in the case of a few prophets and sages) and the practical application of peace methods never went in pre-Christian times. There does not seem to have been any tendency, so far as can be traced, to anything of a wider and more universal nature, to anything of a truly international character. Even within the limited sphere, the practical pacific effects of the sense of kinship were very small. The principle of kinship, though lying at the basis of the whole pacific development of human society, was not naturally strong enough to accomplish much anywhere until it was elevated, purified and strengthened by the revelation of the fact that it is not of merely earthly origin, but is rooted in the divine Fatherhood in which alone the oneness of humanity finds its rational explanation.

The true and complete conception of peace, both as to its motives and its scope, was given to the world for the first time by Jesus Christ and His early followers. Such doctrines of God as the Father and of men everywhere as brothers and neighbors were taught by them as naturally broke down among the Christians, after a little time, racial distinctions and international barriers. Perhaps practiced would be a better word than taught. Love of God and of fellow-men was their life. Christ Himself gave the idea of peace in its deepest and fullest sense. But He died more; He made it intensely vital by His life of self-sacrificing love. His teaching came out of His life. The inspiration of His example, of His life and death, was worth a thousand sermons on the Mount, unsurpassed as the mountain instruction was. The Sermon on the Mount does not seem to have been much used in the earliest Christian days, though after the New Testament books were written and collected it had a large place. In the earliest period it was entirely overshadowed by the Teacher Himself. It was the inspiration of His personality, of His living example, the transforming power of His personal spirit into them, that made the early Christians, for a hundred years and more, the enthusiastic exemplars of a fraternity which knew neither class nor race nor national boundaries.

Followers of the Master in every land recognized their spiritual kin, and the human kin also, in every other land. Their homes, their purses, their lives, were at each other's service. War between them, or between them and non-Christians, was unthinkable. It will be to again when the Christian church

once more becomes really Christian. International and interracial hatred between them (except with the Jews) was even more completely broken down than local dislike and friction. Among themselves difficulties, of which there were many, were settled by conciliation or the arbitration of friends, not even the courts of law being often resorted to. Thus came into existence the conception of universal peace, as the demand of universal brotherhood and universal love.

To be continued.

#### PERNICIOUS LITERATURE.

The superficial character of much that passes for religion at the present day is cause for regret. It is quite observable among many under the name of Friends. But if we glance abroad at the drift of writers and thinkers outside of our profession, we find they are rapidly leading us in this career of defection.

Looking back over a period of sixty years I can recall the attitudes of simple faith and obedience on the one hand and intellectual and social culture on the other at that time.

The anti-slavery society had then lately organized and was gathering strength. In their zeal for the cause of moral reforms they held points of doctrine and as religious practice in a subordinate position, so that it appeared likely that their bond of union was rather an interest in good work than in a common faith.

Their ranks were largely made up of persons of refinement and scientific culture, who were Unitarian in theology, and they quite generally appeared settled in the conclusion that an association thus banded for purposes of human refinement the necessity of a common faith was superseded. The Bible standard of a condition prepared for acceptance with God was substituted by one more conformable with their ideas of reason and human convenience. I heard one of their distinguished speakers, in the course of what might have been called either a sermon or a lecture, say: "I know no other preaching of the gospel than to call the attention of mankind to the 'prevailing sins of the times.'"

It was about this period, the comparative infancy of the remarkable era of "higher education" in which we live, that the article from which I am about to quote was written. It may be found on page 129 of the sixth volume of *The Friend*.

The contributor of the article says: "The following eloquent and forcible criticism is from the *Journal of the Flushing Institute*. It gives expression to thoughts which must be familiar to every Christian whose attention has been turned to the lighter current literature of the day. We may say without extravagance that the present age is in great danger of mistaking grand sentiments of admiration of natural beauty and moral order for Christian aspirations, and that on the other hand a sickly sentimentality is pained upon it for the tenderness and humility of the Christian spirit. I commend the substance of the close attention of the readers of *The Friend*. Let us apply the same touchstone to much of the admired prose and poetry which circulates in what is called the religious pub-

lic, and they will detect a great portion of false sentiment and spurious ornament which the Christian is compelled to reject as noxious and unsound.

"Dr. Spurzheim, after building up a reputation in Europe, had come to America, to Boston, in 1832. After lecturing there for some time he died. The same year. It was at his 'obsequies' in the 'old South Church' that the ode was sung, of which the following are the third and fourth stanzas:

"Nature's priest, how pure and fervent  
Was thy worship at her shrine.  
Friend of man, of God the servant,  
A voice of truths divine—  
Taught and charmed as by no other  
We had been and hoped to be—  
But while waiting round thee, Brother,  
For thy light—'tis dark with thee.  
Dark with thee? No, thy Creator  
All whose creatures and whose laws  
Thou didst love, shall give thee greater  
Light than earth's, as earth withdraws.  
To thy God thy godlike spirit  
Hath given its fullness and its power  
Thy cold clay—we devote to bear it  
To its chamber—but we must!"

"On the whole it is a beautiful production. . . . But we are concerned only with the religious character of the piece. It presents to us the unhappy testimony of a Christian people, in a place dedicated to Christian worship, writing in strains of devotion not only devoid of the faintest recognition of any principle distinctively Christian, but concerned in the spirit and to some extent in the language of the hards of heathen iniquity. The ode is neither the alike of Christian unbelief and Christian truth. It contains no allusion to the redemption of man nor to life and immortality as brought to light in the gospel, nor to the mediation of the Saviour as the ground and confidence of hope. A hope is indeed expressed for the departed spirit. But it is the humble, specific hope of the Christian. It is a trust based on the definite promise of the Saviour and exulting in the gift of grace to the renovated soul? No; it is the vague and loose anticipation of the heathen. Like the subject of Homer's song, the deceased had a godlike spirit, and will be happy after death because he loved the creatures and the laws of God, i. e., because he was a liberal man and a man of science!"

"As to the third stanza we know not whether to smile at its extravagance or to rebuke its impiety. Can you imagine, reader, who it is that, by a Christian minister, in a Christian congregation, on an occasion of public worship before the God of heaven is hymned as

"A voice of truths divine,  
And by whom a pastor and his flock  
In the fold of Christ confess with grateful adoration that

"Taught and charmed as by no other  
They have been or hoped to be?"

You may be antiquated enough to call to mind some of the worthies of the Bible. You may remember that, as a prophet, an apostle, or perhaps one of the martyrs of your faith. Or, rather, you would believe it to be the Teacher sent from God. But no, simple reader, you are quite behind the spirit of the age! You are not yet illumined. Natural science, you must know, is the truth divine of this enlightened era, and the voice of Divine Truth is a philosopher; a lecturer on the proboscence of the skull, and now installed among the gods to become the Orpheus or the Esculapius of a future generation. We mean no disrespect to Dr. Spurzheim, a



son of science, a stranger on our coasts, and finding only a grave in the country which he visited in the spirit of enlightened attachment to her people and her institutions. His fate certainly makes no ordinary appeal to our sympathies, and we should have rejoiced to share in an appropriate tribute to his memory. We are as ready, moreover, to respect the genius of the poet as to deplore the untimely fate of the poet of his song. It is the ode which we condemn, used as it was under circumstances which entitle it to be considered as the devotional exercise of a congregation on the occasion of a religious solemnity.

"We repeat our conviction that the present effusion, as well as one which preceded it, however unimportant in other respects, is valuable as an index of the moral tendencies of the liberal theology. When such are the religious hymns of a people the letter of Christianity may remain, but its spirit has fled. No congregation under the influence of an orthodox ministry could have joined in such strains. Even if they had been too ignorant to point out its defects, their hearts would have revolted from it. Their evangelistic instincts, if we may be allowed the expression, would have repelled such an insult on their faith.

"Waiting round thee for thy light." What an expression to be addressed by an assembly of Christian worshippers to the spirit of a fellow-mortal! When the cemetery was consecrated we had an apothecary of mother earth, a formal ode to this ancient divinity. And now we have an ascription of praise addressed as it were to a canonized saint.

"Extremes inevitably meet, and it would seem as if the state of religion on which we are now animadverting had become the central point of a demolished faith and a rising superstition. They have no mysteries to awe the imagination, they have discarded the sublime truths which stir the deep energies of the soul, and they have been rejected as gross materialism these manifestations of delirium which most powerfully awaken the sensibilities and absorb the affections. Thus the lofty aspirations and heavenly allusions of the soul follow the impulse of lawless caprice without the adequate truths to guide and develop them.

"As a necessary consequence the community rush into the very gulf they seek to avoid, expend their veneration on material objects, and forget to worship God in spirit and in truth. This has been the religious history of our race. Already has it been exemplified by the pagans of the ancient world and the papists of the modern, and despite the lessons of experience the same drama may be again enacted."

The tendency of events since this article was written has gone to justify the fears expressed in the last paragraph. The human has made great strides in the development of all departments of science, and brought the knowledge thus acquired to bear upon biblical criticism until the simple "walk by faith" spoken of by the apostle is quite thrust out of view. We can plead for the ancient philosopher, for the light of Christ had not then come in its fulness. We can excuse the peasantry of the middle ages for whom the only glimmer of hope was through the proffered aid of the clergy. But what apology can be

made for those who amid the light of last two centuries seem determined to find some other way to the kingdom than by Christ, the door?—The Friend.

## DO YOU PRAY?

BY H. L. HARTINGS.

Prayer is the language of need and of dependence. You are in need of many things, and you are dependent for them upon a higher power than man. Let me then ask you: Do you pray?

Do not misunderstand this question, for it is important. I do not ask whether you go to church, or stay at home. I do not ask whether you read prayers from a book, or whether you say prayers from memory, or whether you compose prayers extemporaneously. And I do not ask from idle curiosity, but from sincere and friendly interest, and that you may carefully ponder the question, *Do you pray?*

I have several reasons for asking. One of them is, all men ought to pray. All are dependent, and needy, and guilty; and prayer becomes such persons. Another reason is, many men think they pray, when they do not pray as they should. Some pray to idols, to images, to stocks and stones; to men, to saints, to the dead, and to many things that can neither hear nor help them. Some pray, too, in such a way that their prayers are not heard. Some pray to be heard of men, having their reward in being thus heard. Another reason is, many men do not pray habitually. Multitudes scarcely ever pray. They curse, they blaspheme, they swear, but they do not pray. Some say prayers, and read prayers, and make prayers, but do not truly pray. Their whole lives show this; for praying will cause men to cease from sin. They will show this; for those who truly pray can die in great peace. One more reason why I ask this question is, all men must and will pray some time. If not here, hereafter. If not now, by and by. Men must knock at mercy's gate, pour out their petitions—if not for pardon while there is time, it may be for refuge when it is too late; if not for mercy to cleanse the soul, it may be for water to cool the tongue; if not for Christ to save them, it may be for rocks to fall on them; if not for God to pardon them, it may be for mountains to hide them. If they will not pray to share Christ's mercy, they may pray to shun His wrath. If they will not pray in health, they may in sickness; if not in security, perhaps they will in danger; if not in life, they may in death; if not in probation, they will before the judgment seat of Christ! Then every knee shall bow, and every tongue shall confess to God. So, since all these things are true, in view of them all, I ask the question, *Do you pray?*

Not did you pray once? For no doubt you have prayed in some hour of danger, in the storm, the shipwreck, the collision; in some time of sickness, or fever, or pestilence; or in some hour of sorrow, bereavement, misfortune, and distress. No doubt you prayed then. Nor do I ask whether you have promised to pray, if God would spare you. Nor do I ask whether you intend to pray by and by, when you get rich, or old, or sick, or great in this world. I have no desire to put these questions.

I believe you have prayed—I presume you have resolved and promised to pray some time, and I am sure you will pray by and by. My question only has respect to the present time: Do you pray?

You are a sinner. Do you ask how I know? Because all have sinned. Sin, when once committed, cannot be undone. It is done. The only one who can save men from its consequences is Christ. "The wages of sin is death." Rom. 6:23. This is our certain doom, unless we escape through Christ. He offers salvation if we will seek and ask for it in sincerity and truth. So we must all *pray, or die* the "second death." You desire to live forever; you wish to escape the dread results of sin; this can only be done through prayer. Do you pray?

Are you afraid to pray? You need not fear. The prayer of penitence is never rejected at the throne of God. One man, a publican, smote on his breast, and with downcast eyes cried, "God be merciful to me a sinner!" and God heard him, and he went down to his house justified. Another, in the agonies of death, prayed, "Lord, remember me when Thou comest into Thy kingdom," and in that very hour Jesus gave him the promise of being with Him in paradise. A blind man cried, "Thou Son of David, have mercy on me!" and at Christ's word he received his sight. So thousands have prayed, and praying have received the Saviour's answer, "Thy sins which are many are forgiven thee; go in peace and sin no more." David prayed, and God delivered his soul "from blood guiltiness," and brought him out of the horrible pit and the miry clay, and placed his feet upon a rock, and put a new song in his mouth. Paul prayed while in his blindness and darkness, and he arose and was baptized, and washed away his sins, "calling on the name of the Lord." Daniel prayed, Peter prayed, all good men have prayed, and have passed from the bondage of sin to the peace of Christ by the way of prayer. I have passed over that same way; and I know, reader, that if you will but pray in sincerity of heart, you shall have pardon. Oh, pray! While the Holy Spirit kindles within your heart the warm desire, lift it up to God, and take this word of comfort, "Whoever shall call on the name of the Lord shall be saved." Acts 2:21. Are you saved? Do you call upon the name of the Lord? Do you pray?

But perhaps you are a Christian. If so, do you pray? You ones had peace in Christ. Do you continue in prayer? Do you live near the Lord? Do you "pray without ceasing"? Do you "watch unto prayer"? Are you "praying always in the Holy Ghost"? Do you ask, that you may receive? Do you pray like the widow, crying day and night? Do you pray like a hungry child asking for bread? In a word, do you pray? Do you pour out your soul before the Lord in holy pleading for His blessing, upon yourself, and all around you? Do you seek for God's help to strengthen you for the battle, and gird you for the race? Do you pray?

Are you a wanderer from God? Once you prayed; but by neglecting prayer you have strayed far from the Lord. Wandering sheep! The Good Shepherd seeketh thee, and calleth thee!

Come to Christ. Confess your wanderings. Begin anew to pray. Pour prodigal, hungry and dejected, arise, and go to your Father. Tell Him how sadly you have wandered, and how bitterly you repent. Turn with weeping and with prayer unto Him. Come, and there shall be joy in heaven over your coming.

Do you pray, O sinner? Soon prayer may be of no avail. When the Judge cometh, there will be no mercy-seat accessible, and sinners' prayers will be in vain. Now prayer may be offered and accepted. But now I press this question, *Do you pray?*

By and by we shall pray no more. Our supplications, offered up "with strong cryings and tears," shall be exchanged for the anthems of the glorified beyond this world of woe. The wraith of the golden age and the psalm change to prayer, to dismal, wailing, fruitless prayer—prayer for refuge from impending wrath; prayer for hiding beneath rocks and mountains. Friend, will you pray or sing in that day? That depends upon the present life; and upon the answer to this question: Do you pray?—*Tract.*

## UNJUST CRITICISM.

To criticize is easy. It requires no scholarship, no industry, no great labor to become an unmerciful critic. The smallest man can point out faults in the greatest. Small people often indulge in this kind of dealing with their brethren. Perhaps they are peculiarly tempted to do so by their very smallness. They have done nothing to enlarge themselves, and look with jealous eye on everyone who has labored to develop his resources. To see others outstripping them in the race torments them. A preacher may feel unkindly toward another, and feel himself called upon to say harsh and unkind things about him, impugning his motives, disparaging his methods, underrating his abilities. In all this he may not be aware of the fact that he is endeavoring to drag his neighbor down from his lofty elevation to his own low level.

Conspicuous persons are always subject to harsh criticism. Their life is public and their conduct is exposed to inspection and comment. Nearly all men who hold high positions in Church and State suffer from these villainous attacks. What one of them has ever escaped? The wicked are not alone in shooting these poisoned arrows. Some church members, and even ministers of the Gospel, have been known to engage in this unseemly business. It is not merely at secular officials that these fiery darts are aimed. Professing Christians too often speak unkindly and unjustly of their own brethren. This makes the pain worse. If it had been an enemy it could have been borne with less agony. This was to be expected. "But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

Christian parents often complain bitterly of the Church and the ministers in the presence of their children. Imaginary faults are invented where no real faults exist, and insignificant faults are exaggerated. The evil effect of this sort of criticism on the minds of young people cannot be estimated. Is not

this a sufficient explanation of the indifference of the children of many Christian parents? Is it any wonder that they abandon the Church of their fathers? Thousands of young men, sons of official members in Christian Churches, never enter the sanctuary. If we would know the reason, in many cases, we need only listen to the table conversation of those families for the past twenty years. These children have listened to trades of abuse against the ministers and the Churches, to bickerings and fault-findings which have poisoned their minds and alienated them from the church. Some have become infidels, and some outcasts, and who shall say that the harsh criticism to which they have been created in the home is not the principal cause?

We have heard men indulging in such ungenerous and unjust accusations who seemed to think they were doing God service. They regard themselves as peculiarly holy. They seem to suppose that the holiness which they have received gives them license to make severe charges against all those that fall to agree with them. According to these critics the whole church is on the way to ruin. They tell us that most of the members of the church are in a backslidden state, if, indeed, they were ever converted; that the preachers are worldly selfseekers and unfaithful to their vows; that the Elders and Deacons are corrupted and blinded by the wealth and fashion of the times. According to these critics there is no soundness in the Church. Is this true? Are these charges just?

Holiness makes men charitable, but some men who profess to be holy are exceedingly uncharitable and unjust. They do not mean to slander their brethren. They have been deluged by narrow views of a glorious doctrine and experience. The damage they are inflicting on themselves, on those whom they unjustly accuse, on those who believe in and follow them, and on the entire church is very great. Satan is the great accuser of the brethren. Some men who really mean to be good and true unwittingly follow him in this thing. Let all harsh criticism be abandoned. God is love. His children are like Him. Let us not love in word alone, but in deed and in truth.

## LOT'S CHOICE.

SERMON BY J. WILBUR CHAPMAN.

"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered. . . . Then Lot chose him all the plain of Jordan." Gen. 13: 10-11.

Abraham and Lot lived together for a long time, until their herdsmen began to quarrel; then separation was necessary, and Abraham said to Lot, "Let there be no strife, I pray thee, between thy herdsmen and my herdsmen, for we be brethren. In not the whole land before thee? Separate thyself; if thou wilt take the left hand then I will go to the right; if thou wilt go to the right hand then I will go to the left."

One would have thought that Lot would have made some such reply as this, "No, uncle, this man never be; I am younger than thou, and I am but a follower of thine; without thee I can-

not stand, and if we must part, the choice must be thine."

It appears, however, that Lot thought only of himself. When he saw the plain of Jordan, and that it was well watered, he did not even consider what effect the place might have upon his own morals or the morals of his children; but perhaps he had not better condemn him too severely, because that is just what professing Christians do to day by the score.

But let us look at Lot's choice. It was the well-watered plain of the Jordan; it was a great prize for any man, and Lot was sure of it, but there was one thing that robbed the possessions of all the glory. "But the men of Sodom were wicked and sinners before the Lord exceedingly." It was a great estate, but the neighbors were bad; there was material glory, but there was moral shame; the landscape was beautiful, but the men and women who made it their home were miserable in their sins; and yet it has been said that Lot did just what many people do to-day in their choice of a home. It is oftentimes true that men do not seem to care how poor the church is if the house they live in is only good; they tell us that the house is beautiful, that the garden is luxuriant, that the air is balmy and the district is genteel; but if you should say to them, what is the religious influence of the community? It is something they have not considered.

When Lot had gone from Abraham with his herdsmen, and the old servant of God seemed to stand alone with only second choice of the great territory left to him, God came to him and said, "Lift up thine eye; look upon the place where thou art, north and south, east and west; all thou seest I will give to thee, and thy seed after thee. It was a sweet word to a man in distress, and it was a wonderful way for God to make up to Abraham for the loss of Lot; and from that time until he entered upon his life of peace angels attended him; he was the friend of God; he saw Christ's day and was glad; he looked for the city which had foundations, and walking and sleeping he could see it. He did not choose for himself; God chose for him, and a blessing came with his possessions.

With Lot it was just the opposite; he took the matter in his own hands; he sought no advice, and the result was that he chose up a life of conflict. He kept Daniel in Babylon in the lions' den; but if God did not send him, it was his greatest blunder and a most perilous thing for him to do. The angels went in and came out of Sodom and lost not a particle of their angelic nature, but Lot very nearly lost his soul. There is a sad story of a man in sin; whoever doeth sin is not of it and there is no task master more exacting. Look at the drunkard; see how his appetite rules him, compelling him to barter every comfort he possesses and everything worth living for. If a slaveholder should have abused his slaves as the drunkard would abuse himself, the world would have risen against it long before it did. Lot was a slave to his sins. Little by little sins get possession of us. Have you ever noticed how Lot was swept into the vortex of sin?

First he saw, then he chose, then he pitched his tent toward Sodom, then he dwelt there, then he became an officer and sat between the gates, then his daughters married two men in Sodom; wretched indeed must have been the last days of this miserable man, this man with whom the angels would not tarry. I hold this character up before you as a warning; and it is true that every sin is in the face of warnings without number. Just as a quiver of the nerves tells us that the system is overstrained and calls a halt, so every step in sin lifts a cry of warning.

There is one striking contrast in the lives of Abraham and Lot at their tent-door. We see it in the visit of the angels as Abraham sat at his tent-door; suddenly he lifted up his eyes and greeted them, three in number. They talked with him, they tarried with him for a little while, they gave a glad message unto him and his wife; but after they had finished their conversation with him two of the number turned their faces towards Sodom. It is a very significant fact that one of the three tarried behind, and it is a sad commentary on the life of Lot that the angel of the covenant did not go to meet him. These two went on into Sodom; they stopped at the door of Lot's house, and while they had been very ready and willing to abide with Abraham, in answer to Lot's invitation, that they might tarry with him, they gave answer in these words, "Nay; we will abide in the street all night." And, behold, we have before us a man with whom the angels would not tarry.

Two thoughts come to me in closing; the first is great encouragement to pray, for God heard Abraham's prayer for the city of Sodom and spared Lot, and He will hear your prayer and mine; the second is the enthusiasm which we should have in the work of saving souls, as illustrated in the two angels, for it is said that when Lot did not hasten from the city that the angels took him by the hand and hurried him away from the doomed city.

Some things, but he lost more; it is so with every man that follows in his footsteps. He gained influence and power, for he became one of the officials of the city; he gained wealth; how could he help it? so may we all; you can if you are a man of ordinary intelligence by forgetting God, the rule of right, the dictations of conscience; have an eye that never sleeps, make investments and add dollar to dollar until your wealth may be very great, but it will perish sooner or later. It has always been true that money has never tarried with a blessing when it was wrongfully obtained. To the third and fourth generation it has gone with blighting power.

You may go forth in life seeking for power, and you can find it. If you are a politician in these days, when trickery and fraud are at such a premium, you may come to the place where you can dictate the policy of the city, the state, the nation, but it is folly to try it. There is something infinitely better than all this, and that is to find the place where God wants you and fill it up to the greatest measure.

But do you remember what Lot lost as well as what he gained? He lost his influence over his friends; they would have put him to death if they had met him upon the streets; so will you; no man can have a particle of influence over his friend who denies in his life the doctrine he professes to believe. He lost his influence over his family, for when he warned his sons-in-law to escape it was as if he had mocked them. God pity the man who has lost his influence over his own house or his own kindred because of the way he has lived. He lost his influence over posterity; his miserable daughters became the ancestors of the Moabites and the Amoritans, and they are the enemies of God to this day. So it does not pay. The gain is too little, the loss is too great.

Lot made an awful mistake when he went into Sodom; but some one will say, Might he not have done more good there than in any other place, for the light must shine to scatter the darkness? This would have been true if God had chosen Sodom for him and sent him there. He could have kept his influence over a life of conflict. He kept Daniel in Babylon in the lions' den; but if God did not send him, it was his greatest blunder and a most perilous thing for him to do. The angels went in and came out of Sodom and lost not a particle of their angelic nature, but Lot very nearly lost his soul. There is a sad story of a man in sin; whoever doeth sin is not of it and there is no task master more exacting. Look at the drunkard; see how his appetite rules him, compelling him to barter every comfort he possesses and everything worth living for. If a slaveholder should have abused his slaves as the drunkard would abuse himself, the world would have risen against it long before it did. Lot was a slave to his sins. Little by little sins get possession of us. Have you ever noticed how Lot was swept into the vortex of sin?

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## A BIT OF ADVICE.

Whatever you're doing,  
Bear this always in mind  
In all little things  
Be both thoughtful and kind.

## RELIGIOUS BODIES WHOSE MEMBERS DO NOT VOTE.

Press reports have lately drawn attention to the fact—not very widely known—that there are in this country several not inconsiderable religious denominations whose tenets require their members to abstain from the ballot. In this class are the Unitarians, the Unitarian Church, but all other adherents of the "Old Light," from which the "New Light" in this country succeeded in 1833. These "Old Light" Presbyterians are furthermore debarred from taking the oath of allegiance to the Constitution of the United States. The New York Tribune (October 28) gives the following statement of the Rev. Finlay M. Foster, of the Third Reformed Presbyterian Church, New York:

"The members of the so-called 'Reformed Presbyterian Church of Amer-

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is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents



Oscar Booz, a cadet at West Point Military Academy, was so brutally treated at a "hazing" by his fellow students, that he succumbed. The Secretary of War appointed a military board to investigate the case, by which it was shown that "hazing" had been frequently practiced at the school to such an extent that the victims fainted. This brutal practice of school fellows upon their mates has been attended with fatal results at various institutions of learning, and vigorous efforts are made by some of the best schools in the land to abolish it entirely. We cannot forbear to add in this connection that parents are much safer in sending their boys to a school where the religious atmosphere is such that hazing and the almost equally dangerous "Rugby"



football mania form no part of the school life. The startling announcement of a high military authority that "hazing" is a necessary test of a young man who expects to be a soldier proves the strength of the statement of an equally well-known soldier that "war is hell," and of still another who said that "war is murder, and to commit this crime men for the time being must turn to demons." That business which requires a man to take special lessons in brutality to acquire proficiency is not a product of civilization, much less of Christianity. That business which requires a man to become lawless to obtain needed abilities is itself an unlawful business in the eye of eternal justice. When men will come to their senses and learn to call war by its right name, its gory representations, instead of standing in the front rank of fame, will hide their heads in ignominy and shame, and the institutions that turn out the article which the present popular idea calls a dashing, gallant soldier, will fall into decay, and will be looked upon only as the relics of a barbarous system in a barbarous age.

#### THE NEW MENNONITE HYMNAL.

This is not the name adopted for the new Hymn and Tune book, but is used simply for the time being until it receives the name. Reports from several members of the committee show that selections are being forwarded to the compiling committee. Let all lend a helping hand. Every member of our church—and that means *Anish and Mennonite*—has a responsibility in the matter, and whether the church shall have a Hymnal that will meet the needs of our people or not will lie very largely with the membership. Their interest and activity in the matter within the next month will be worth fifty times more for the success of the work than their comments or their criticisms will after the book is compiled from the selections sent in. Bro. M. S. Steiner is busy looking after copyrights, etc., and reports that he has been very successful so far. Let the good work move forward.

#### RELIGIOUS STATISTICS.

The New York Independent has again published in the first issue of the new year statistics of the various religious bodies in this country. As in the past the Roman Catholic Church leads in numbers with a total of 8,636,726; in the five Catholic bodies: Baptists, seven bodies, 4,575,412; Methodists, thirteen bodies, 5,842,132; Presbyterians, twelve bodies, 1,573,698; Lutherans, five bodies, 1,095,878; Disciples of Christ (Campbellites), 1,149,982; Congregationalists, 629,874; Episcopalians, two bodies, 726,174; Mormons, two bodies, 345,500; United Brethren in Christ, two bodies, 270,484; Reformed, three

bodies, 369,235; Christian Scientists, 1,900,000; Christians, 111,835; Dunkards, three bodies, 179,588; German Evangelical Synod, 203,574; Friends (Orthodox), 91,869; Adventists, two bodies, 58,314; Church of God, 38,000; Greek Church, two bodies, 65,000; Jews, 211,627; Unitarians, 71,000; Universalists, 48,426; Mennonites, seven bodies, 54,748; Salvation Army, 40,000; Moravians, 14,817. Christian Catholic (Dowietles), 40,000; Church of the New Jerusalem (Swedenborgians), 7,679.

#### PERSONAL MENTION.

CHANGE OF ADDRESS.—Pte. Y. C. Miller from Shipshewana, Ind., to La-grange, Ind., R. R. No. 3.

BRO. DAVID GARBIE began a series of meetings at Napanage, Ind., Dec. 28. He expected to be at his home at Nampa, Idaho, by the 13th of this month.

BRO. C. C. SHOENAKER accompanied Bro. J. S. Lehman on a ten days' vacation to Georgia. Bro. C. C. has been extremely busy for some months and we hope the rest will be a great benefit to him.

BRO. E. S. HALLMAN of Berlin, Ont., began a series of meetings at Blehn's M. H., Waterloo Co., Ont., on the 9th inst. May God richly bless this and all other efforts made for the salvation of souls.

BRO. J. S. SHOENAKER of Freeport, Ill., who attended the Bible Conference near Johnston, Pa., began a series of meetings at Roarfig Springs, after which he will hold meetings in Junista Co., Pa. May his labors be the means of leading many souls into the true light.

BISH. JACOB M. BENDER of Tavistock, Ont., accompanied by Pre. J. E. Borntrager of Middlebury, Ind., and several other brethren, gladdened the editor with a visit on Friday, Jan. 4. Bro. Bender has kindly consented to gather data of the Anish Congregations in Canada for the 1902 Year Book.

BRO. W. B. PAER left Elkhardt on the 4th inst. for a tour through the Western States in the interest of foreign mission work. His first stop was with the Chicago Home Mission where for some time he was a worker. From there he went to Calum, Ill. We bespeak for him a cordial reception by all our congregations. The Lord bless his labors.

BRO. ANDREW KAUFFMAN of Arcadia, Ont., recently deceased, bequeathed \$1000 to the Mennonite Evangelizing Board. Bro. Kauffman was blessed with an abundance of this world's goods, but was childless, and he wisely

disposed of a part of his wealth in a way that will be a blessing to the church in future years. We have often wondered why not more such bequests are made. They would form a fund, the income of which would scatter blessing year by year, long after the donor was gone.

#### MISCELLANEOUS.

For the Herald of Truth  
THE CHURCH.

BY JOHN F. FUNK.

The word church has a number of different significations. In 1 Cor. 1:2, the apostle writes "Unto the church of God which is at Corinth, unto them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." See also Rev. 2:7.

In these passages the signification evidently is, "A religious assembly or body, chosen and called out of the world by the doctrine of the Gospel, to worship the true God in Christ according to his word."

In Colossians 1:18 we get another idea of the same word. Here the Apostle says: "And He (Jesus) is the Head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

Here we get the idea of all the elect of God of whatever nation from the beginning of the world, who make but one body whereof Jesus Christ is the Head.

Again Rom. 10:15 we have the word used to designate simply a family of believers living in the same house, and in this we might refer to many different significations which are given to this same word.

We wish to remark here that the church has for its foundation Christ, for its head Christ, for power and authority Christ, for its life and benefits to men Christ, for its end the salvation of sinners; for its glory and final reward heaven and eternal happiness.

"Jerusalem, my happy home,  
Name never dear to me;  
When shall my labors have an end  
In joy and peace and thee."

The church of Christ is an institution of God established, by which and through which men are to be made to realize their sinful condition, by which they are to be led to Christ, by which they are to be taught and kept in fellowship with God's people, and in this way to be prepared finally for eternal glory. Do not get the idea from this however that the church will save any one; by no means, but the church is a means which helps us on in our way to God, and holds a very important position among the means of grace God has given us.

The church therefore was instituted and established in such a way that it should subvert its purpose unto all people and in all the ages of time.

In a recent number of the *Gospel Messenger* we find the following well arranged outline of a sermon on this subject, by I. J. Hoenberger, which on a number of points expresses our ideas so well that we will add them to this

article, feeling assured that all who interest themselves in the church and in church work, will read them with profit and interest.

1. Every person is to build a church within his own heart. Christ says, "The kingdom of God is within you." Paul says, "I as a wise master builder have laid the foundation: . . . but let every man take heed how he buildeth thereon." "Know ye not that ye are the temple of God?" We want Christ to accept of our temples, our churches in that coming day; if so, they must be Christ-like. They must have the same baptism and the same Communion service as did the one Christ built; "for who transgresseth, and abideth not in the doctrine of Christ, hath not God." This kingdom, this church that we are building within us, must also have the Spirit of our Master; for "if any man have not the Spirit of Christ, he is none of his."

2. Permanence and durability of this church. This is a most inviting property of this gospel church. Dan. 2:44 says, "It shall stand forever." "His dominion is an everlasting dominion, which shall not pass away." Gabriel assured Mary before Christ's birth that "of his kingdom there should be no end." (Luke 1:33) My text sets forth the durability of the church in the strongest terms. Therefore there need be no fears about the church continuing, but there are often grounds for fear of individuals.

"Weep not for me, but weep for yourselves and your children," said Christ.

3. The oneness of this church. How pleasant and inviting is that scene, when "all speak the same thing," being "knit together," "joined together," "raised up together," and "built together." "In whom all the building fitly framed together groweth unto an holy temple in the Lord." "By one Spirit are we all baptized into one body." Division lacks a single good quality either in the family or in the church; the fruit being bad renders the tree evil; for "by the fruits we know the tree." This oneness is necessary that we may be admitted as Christ's bride in that coming day, for Christ will not have a divided bride.

4. The character of its inmates. Not angels, but men and women; fallible, erring creatures. The parables, the church by works alone, but it did not cast into the sea (Matt. 18:47), the field in which wheat was sown (Matt. 13), the ten virgins, each clearly symbolizes the unfaithful element in the church. The church at Corinth and the church at Sardis are clear proof of the presence of the unfaithful element in the church. Jude 12 relates the same circumstances.

5. The church is to be a community with the church. The presence of this unfaithful element may mar, but will not defile the faithful element, for "he that doeth righteousness is righteous"; besides, "If a man purge himself from the unfaithful member, while the house is sanctified, and meet for the Master's use, and prepared unto every good work."

6. The design of the church is to save. The ark was a high type of the church, and was built to save the faithful in Noah's time. The temple that was a type of the church on earth, and the holy of holies, a type of the church in heaven. There was no way of getting into the holy of holies, save passing

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though the holy place; hence I know of no way of getting into the church above save passing into and through the church down here. Christ is the head and the church is the body; "and he is the savior of the body." "Christ is the groom and the church is the bride. When Christ comes it will be for His bride, the wise virgins in His church. As to guests, there are many, and they come by invitation, and are often richly fed; but it is the bride alone that enjoys that sweet and inner association, and will have provided for her a dwelling place in some of those mansions of bliss. Besides, "Christ is the author of eternal salvation to all those that obey him." It is members of His church alone that can live up to His high standard of Christian life.

6. The power of the church. Christ on coming into the world as the Redeemer was empowered: "This is my beloved Son in whom I am well pleased; hear ye him." Christ in turn empowered the church. In the matter of the offense in Matthew 18, first the individual makes an effort; upon his failure, a second effort is made by taking one or two with him; in case of no settlement, it is then told to the church; the church has full power of final settlement for Christ assures them that "whoever ye shall bind on earth shall be bound in heaven." Christ gave personal assurance to His disciples as to their power, thus: "Whoever sins ye remit, they are remitted unto them; and whoever sins ye retain, they are retained." (John 20:23) In the days of Israel there was a measure of the judiciary and executive given to the people, the final of which came before Moses. In the days of the apostles there were those who rose up and "troubled them with words, subverting their souls." (see Acts 15.) The apostles and elders, with the church, took action in the settlement of the matter. It is not possible to do business without empowering those in whose hands the work is entrusted. Christ, on taking leave of the world, left the church in the care of His apostles and disciples, and He empowered them, assuring them that "whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Even "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." This certainly indicates that heaven as a higher court will ratify what the church does down here. We certainly will not be found reconciled over here when we are not reconciled down here. We will reap over there what we sow down here. While we are to hear Christ, we are also to hear the church. That fruitless fig tree symbolizes the unfaithful member in the church; and the sparing of the tree the patience of the church toward that unfaithful member, while the cutting of it down symbolizes the action of the church in the expulsion of that unfaithful member. The casting out of the ancient camp of Israel symbolizes the casting out of the church to day, but it must all be done by the gentle spirit of our Master.

No one can ever become quite so large, quite poor, quite miserable, who can truly say, "Lord, if only I have

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there." That is just the time when God makes His consolation most gratifying and abundant, when we, through distress of body and soul, have turned from all temporal things to Him, and have learned that royal, overshadowing "only then."

For the Herald of Truth.

#### HOW DO I KNOW I AM A CHRISTIAN?

BY ISAAC L. KULP.

The above is a question worthy of consideration. Many bear the name Christian and do not show that humble Christ life in their walk and conduct. Others who are real, sincere Christians fear they cannot do enough for the Master. How do we decide? "By their fruits ye shall know them." (Matt. 7:20) "He that has not the spirit of Christ, is not his." These are guide boards to show if we are really Christ-like. Popularity, wealth, form of church government without being intermingled with the real Christ spirit, love your neighbor as yourself, will not decide. Only a true *(self died being)*, man buried in Him is safe to be called a Christian.

How do I know I am a Christian? I know I am baptized, take communion, attend services regularly, contribute liberally, make my daily offerings. Is not this sufficient to satisfy this question? No. I may do all this and yet be no Christian. What must I do yet to be saved, or to answer the above? This question was asked before, only worded differently. "What lack I yet?" (Matt. 19:20) Jesus loved the questioner; only one thing the young man lacked, and that was enough to turn him from Jesus. Think, dear reader, this ideal young man kept everything the law commanded, from his youth up. Now comes the test, one thing yet, and a treasure in heaven is promised. No, our young man turned back; he was after all not prepared to receive grace.

It is proved that this young lawyer loved the world more than he loved his Savior. He desired to become a Christian by works alone, but it did not do then and will not do to-day. One ordinance in God's record of grace denied is sufficient to bar us out of heaven. Hence this important question. Our own opinions will not do. The record sealed with the blood of God's Son will stand, and anything contrary to this will prove just what the good conduct proved to the young lawyer.

How do I know I am a Christian? First, I should really know what Christian means. Oh, this means so much. The pattern is before us so plain that every child may understand it, from the birth of Christ to Mount Calvary, we can behold what becomes us to be called Christians. We might call a few examples to memory. Our Savior was called Christ from which we take the name Christian, because we claim to follow His footsteps. Now let us see how far we have imitated Him. First He was obedient to His parents, above all to His heavenly Father. At twelve years of age He showed His obedience to His heavenly Father. Never do we find anything but love in Him. Let us mark this. When He was even spit

upon, shamefully treated, He did not retaliate. (Matt. 7:29). Jesus put on record a reward for His sinners, providing they are true sinners to Him. Do we really find ourselves thus engaged in modeling our life that we can show the Christ life in our walk and conduct, in looking after the other sheep that are not from this fold? Or are we a little selfish, thinking that because these other sheep are not so high in society we would rather not meddle with them? There is, I think, where the Jews stood, looked down upon the Gentiles as sinners and did not realize their own condition.

Am I willing to know whether I am a Christian? This somewhat changes our subject. If we are willing we may know. The Christ spirit is recorded, and is the only safe guide to follow. If under all circumstances we would pattern ourselves after Him, aim for the higher life of Christ, many things would be undone, and on the other hand many so called Christians would go into the work with a will. They would learn what it meant to bring their possessions to the apostles' feet. Real conversion means more than form or church rule.

Must I obey all the ordinances or commands given by Christ? Jas. 2:10. "For whoever shall keep the whole law, and yet offend in one point, he is guilty of all."

There is one plan laid down by Christ to which we will yet call our attention—and that is "to pray." Christ prayed. He taught His disciples how to pray, and not only to pray, but to watch also. We do not find that Jesus was engaged in any teaching that caused Him more anxiety than in the pattern of prayer. At no time or under any circumstances do we find that His sweat became as it were blood except under the pressure of prayer. Can we find ourselves thus engaged in His interest? Or is it an easy matter for us to be a Christian? Let each one decide while we are on the way. Ideal prayer, without guile, is the life of the Christian. No one can know our subject without sincere heart prayer. Again praying and saying prayers are two entirely different things. So let us under all circumstances watch ourselves how nearly we fill the requirements of a Christian.

Am I willing to know?  
Danboro, Pa.

#### A SERMON FOR YOUNG PEOPLE.

THE TENTH COMMANDMENT.

(Continued from last number.)

But again, we should not covet, because it is injurious. This is the third reason.

There are several ways in which it is injurious to indulge a covetous spirit. Sometimes it is injurious to a person's character. There was once a nobleman, in Italy, who was going to be married. Great preparations were made for the wedding feast. Everything necessary for the occasion had been procured, except some fish, of which the Italians are very fond. But the sea had been so rough for many days, that the fishermen in the neighborhood had been quite unsuccessful. The day before the wedding was to take place, however, a fisherman came along who had a fine large turbot for

sale. He knocked at the gate of the nobleman's residence, and inquired if they wanted any fish. The porter who kept the gate was a very covetous man. He was ready to take advantage of every opportunity to get a little money, whether the way of getting it was right or wrong. He told the fisherman that they wanted a fish very much, in his master's house, and as it was for a wedding feast, he would be willing to pay a good price for it, but he would not let the man in, unless he would promise to give him one half of what he might get for it.

The fisherman thought he was so unjust that, at first, he refused to do it. But finding he could not get in on any other terms, he consented. As he went in, however, he made up his mind to teach the porter a lesson that he would not soon forget.

He was ushered into the presence of the nobleman, who was so delighted to see so fine a fish, that he offered to give the man any price he might ask for it. "You will think, perhaps, I am naming a strange price," when I tell you that a hundred lashes laid on my bare back is the price of my fish, and I will not take anything else for it."

The nobleman was greatly surprised. He thought the man was joking, and tried to reason him out of his strange notion. But finding the fisherman decided in his demands, he said:—

"Well, well, the poor fellow is certainly crazy. We must have the fish, however. Give him his price, and let him be paid in my presence; but lay it on very lightly."

As soon as fifty lashes had been given him, he cried:—"Hold, hold! I have a partner in this business, and he must have his share of the price of the fish." "What!" exclaimed the nobleman, "is it possible that there are two such mad fellows in the world? Who is your partner, and he shall be sent for at once?"

"You need not go very far for him," said the fisherman. "You will find him at your gate, in the shape of your porter, who would not let me in until I promised he should receive half of what I got for my turbot."

"Oh! oh!" said the nobleman, "bring him in instantly. Let him have his share, by all means; and lay it on soundly."

The porter received his share of the price asked for the fish. Then he was immediately discharged, while the fisherman was amply rewarded. The porter in this case, and his situation, have certainly found covetousness injurious. It injured his character. Sometimes covetousness is injurious by causing great trouble to others, besides the person who is guilty of this sin.

Look at the case of Achan, mentioned in the Bible. Joshua 7th chapter. The children of Israel have just crossed over Jordan. They are about to take the city of Jericho. God charges them to put all the people in the city to death, and not to take any of the spoils of the city to themselves, but to set it all apart for His service. He commands them solemnly to mind His order, and if they do not, it will bring a curse upon them, and be a trouble to the whole nation.

Now the walls of Jericho have fallen down. The city is taken. The people in it are put to death. The Israelites





not so to be. Put on charity for your brother's weakness or do to him according to Matthew 18 as you promised once to do, or hold your tongue in peace!—*Flora E. Tague in Gospel Messenger.*

## MISSIONS.

For the Herald of Truth.  
FROM INDIA.

BY J. A. RESSLER.

We are opposed to making appeals on general principles, so you may consider this not so much of an "appeal" as the statement of a few facts.

The famine is officially declared to be over and I think properly so. In this particular region there is an abundant harvest and the poor people who cannot get work in the fields are allowed to glean in them as Ruth did of old and at least partly support themselves. But for us who have given so much of our lives to the rescue work, all this sad time has only been a preliminary to the real work just now beginning.

The other day we issued an order that the last of the government kitchens should be closed. The next day the Circle Officers came and asked what should be done about the lepers. Oh, yes, the lepers. We had forgotten them in the pressure of work. During the famine, when it was difficult to find work for all the people the government was supporting a house was built for these unfortunate people and about one hundred of them are now gathered into it. The government famine fund is stopped and they must now depend upon private charity. They cannot work, for most of them have their fingers eaten off by the dread disease. Some have still stumps of fingers and could do some kinds of work. But who would care to use the product of a leper? (Unlabeled they get their living by begging from house to house. But do you think it would be right to tell these hundred loathsome people to "Jao. Get your living by begging"? Would it be fair to them and to the community to turn them loose? And again, it would be difficult for them to beg so soon after the famine. We have given these unfortunate a cloth. To-day we send them each a pair of blankets. We have issued to them a "solicitory" dole of grain for one month from the government stock. After that, what? We have presented their case to the Charitable Relief Committee whose chief support comes from England. It will cost about \$100 a month to keep them properly, but even partial support would be better than nothing.

There are many such avenues for private charity now that government aid has ceased. We will mention only one more: the orphans. We have now nearly 200 children in the orphanage. We expect still more to come in. It costs 600 rupees a month to keep these children or \$250. Through the kind offices of the Illinois and Foreign Relief Commission of Elkhart, Indiana, the support for 31 of these children has been pledged for periods of from one to ten years. But how about the remaining one hundred and sixty or

seventy? Shall we send them adrift to headstomach? Yes, the Lord will take care of them but that does not rid us of our responsibility as stewards.

I forgot the hospital but as I promised not to mention more than one matter more I must stop. Bro. and Sister Burkhard will soon have sole charge of the orphanage and we believe that under them it will be well cared for.

Yours for the lost,

J. A. RESSLER.

Dhantari, C. P., India, Nov. 20, 1900.

## MISSION NOTES.

DEAR HERALD READERS:

Oh, the shepherd is in Judah!

Do you think the shepherds know,

How the whole round earth is brightened

In the ruddy Christmas cheer?

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snowy popcorn, and many other things equally delicious awaited needful preparation for the table.

Happy and busy were the intervening hours, and when all was in readiness, the hall looked as cheerful a room as one could choose for a children's feast. Three long tables on trestles were spread with such a country repast as many of our little city folks might see in some happy dream, but could scarcely hope to behold in sober reality. Such mountains of cakes! such mighty piles of cookies! such stacks of snowy bread! such heaps of apples! such tempting pickles! such dishes of jams and marmalades!

The guests had been invited for the hour of four, and we were ready to receive them supported by the different Sabbath school teachers and friends of the Mission. As the clock struck the hour our young visitors came trooping in with shining faces and cheeks and noses cherry red from their long expectant waiting in the chill and frosty air without.

When seated at the tables, the children became quiet and remained so during the devotional exercises, consisting of a song by all those present, followed by scripture reading, talk and prayer by Bishop Smucker of Goshen, Indiana. The plates were then served and after the returning of thanks—what happiness! Some were noisy, boisterous and laughing, attempting to eat and talk at the same time; others sat in happy silence, emotionless, stuffing automatically, enjoying themselves immensely. Had it been a feast of the angels, it might have been considered a failure, but silence in this case meant ecstasy. Surely never did any human creature look so happy before. Sometimes such an expression is seen on the face of a dog when it has been given a bone; on the face of a cat sitting and blinking in front of the fire; on the face of a lamb lying on a bank in the sunshine. Yes, sometimes those dumb things appear the image of perfect unreasoning, unquestioning happiness, which looks neither behind nor before—but such an expression is rarely to be seen in humanity.

When every one had eaten to his satisfaction, all heads were reverently bowed during another prayer and then they marched out singing, "Good bye to you," carrying something to the one they loved the best at home, so that even a child's idea of enjoyment might not be utterly selfish.

The tables were filled a second time and four hundred and fifty two little children left the hall with light spirits, having unconsciously perhaps, absorbed some of the genial atmosphere of many lives. We who saw the famine which they had been surrounded.

Though happy in the consciousness that all had been made happy through our efforts, we realize that the core of Christmas is not alone in the joy of brightening the lives of others—that is only one beautiful part of it. Another bit of its deepest significance is in the universal brotherhood of the season, which naturally increases from our living closer than ever to our Elder Brother. After all the core of Christmas is our sincerest acceptance of Him, who was not spared by even His own Father, but delivered up for the ransom of all, and shall the Father not with Him also freely give us all things?

From Christmas irradiates a brilliant light, ablazing far out into this dreary world, illuminating every sorrowful corner with the rosy tinge of hope and casting a mysterious brightness, like the glow on Alpine peaks at approaching dawn, over even the garden of Gethsemane and the night of the shivering, shivering rays break in upon us, assuring us of a life peaceful and blissful, and shining into the hearts of men, disseminating as with mighty strokes of lightning the clouds of grief and sorrow.

"As often as the question, 'Whether shall we go and what shall we do?' arises in our minds, amid the perplexities and sins of this world, do you sweet sounds of Christmas, bear to us the tidings that there was conceived and fixedly ordained even in the very beginning of God's dealings with man, through the sending of His only Son, an incomparably more glorious end."

For Bro. Leaman by one of his S. S. teachers.

For the Herald of Truth.

## ABOUT INDIA.

BY MARY BURKHARD.

Yes, about India, for India is so large, and so many things can be said about it that in one article only a little can be said.

India is a land of contrasts. You may read one missionary book on the subject, and form in your mind a picture of India. You may read another book which slightly contradicts some of the things in the former. You may wonder what is the cause of this. The two books may be written by two different people and their view of India taken from two different parts, which are widely different, and both are true; the condition of things in one part being wholly unlike those of the other.

Of late we have been impressed with India as the land of famine. Our hearts have been touched by the pathetic accounts of missionaries, and pictures of starving people. All over the world people have heard of this land of affliction and we begin to wonder why our Father must deal with any of His creation in such a way. We close our eyes and shudder at the thought of millions in actual starvation, and doing almost anything to get something to satisfy their hunger.

The Christian people have contributed nobly to the need. God knows how many hard-earned pennies and dollars were given to Him for those who are our heathen brethren. Not only money, but also the corn which was sent from America, was the means of saving many lives. We who saw the famine through the papers now hear from different persons in India these words: "That American corn came to us just in time. There was nothing else to feed the people. The rice supply was exhausted and money could not relieve when there was nothing to buy." "Thank God for that American corn."

You farmers working hard by the sweat of your brow, can you not thank God that He has given you plenty and enough to spare for your needy brother? Are you not glad for the privilege of helping to relieve the suffering? For we who are in the field are only those of your number sent out to the front of

the fight, representing you all at home. Unless you now stand by as we can do nothing. We are all workers with Christ in His vineyard. Who shall say, "I can do nothing for my Master, I am too unworthy"? Nay, my brother and sister, take courage, you can do something. God has intended that you should and will require it from your hands.

God has again said, "It is enough;" the rains have come, the fields have been sown, and now looking over this land of drought and barrenness, we see beautiful fields of rice growing and others harvested.

What of India now? Is our duty done? Shall we now begin to lay for ourselves? Nay, verily. We will now work and pray harder than ever that the souls may be fed. They are still starving for the Bread and Water of life.

Through this late famine and the mission at Dhantari being opened just in time to help save the people in this large region, the way has been opened to reach thousands of souls to whom the gospel has never been preached. At least one hundred thousand people know of this mission and of the work done. They have gained confidence in the workers who came to them when in need and they respect them everywhere. There are at least eighty villages within a radius of eighty miles of Dhantari. Everywhere, even in the jungle, are densely populated districts. South and west of Dhantari is a large unoccupied field which is open to us to evangelize.

At two points, Sihos and Kanker, would be good places to establish new stations. We could work from this point as a center and have two other points each about fifty miles apart as stations in large fields.

As we were discussing these things after our evening meal the other day, we looked at the maps of the district of Raipur in which Dhantari is located, and our eyes met village after village, named on paper but not all in paper, there are people there, real human beings possessing souls of as much value as our own and yet without the Christ we so dearly love. We wondered how many workers the dear church at home would be willing to support. We decided that there would be openings for twelve persons at once. There are more lives on the Compound than two families are able to do, so two families should remain here, two go to Sihos, and two to Kanker.

Who will come, who will support them, "where are the Seventy"? The call for the Seventy was a call to two to go to the work who are now safe in the land, but are they the only ones whom God has called? This work is not our work, it is the missionary's work, it is the Lord's work. Are you a worker for the Lord? Are you in the field He wants you? Many questions arise in our minds when we think of going from home to a land far away in heathendom. How do you live? How do you work? What of the material? We must live very much like people in the homeland. We cannot exist only as the people around us, we cannot eat and sleep on the floor, and live as they do. Neither is it necessary, for almost any thing we have in America can in some way be obtained in India.

We must have wholesome food, suitable clothing, take good care of our health, plenty of sleep and exercise, and in this way we can expect to be about as free from disease as at home. We must learn to live in a different land by adapting ourselves to it. Our mode of life must in many respects be different. Some things which would seem hard in America are not so here.

There are many comforts and pleasures of home denied us, many things come up to try our patience, but if we are really called of God to go our love for souls will triumph over all difficulties and it will be no hard matter for us to love India and her people.

About twenty gangs were under a gang moharrir or clerk. He was supposed to help in measuring out the work, assign each mate to his proper task, and see that the task was done. He kept a roll of attendance and paid the people their wages daily. If short work was done he called the attention of the Officer in Charge to the fact for the imposition of a fine. The gang moharrir were under a chief moharrir of the work who measured out the tasks and directed the work in a general way under the instruction of the O. in C. Each evening the chief moharrirs reported to the Head Clerk, who always remained in the office, and all accounts were amalgamated for report to government. There were at one time five works under our charge besides the well works, etc., under Dr. Page who kept a separate account.

For the morning carrying we had forty men or fifty women in each gang. Other numbers were also used according to the work required.

Each evening, when the reports had all been handed in, a voucher for the day's expenditure was filed up in form such as accompanies this letter, showing the number of each class of workers and the amount expended. This was duly signed and certified and sent to the sub-treasurer in Dhantari for payment. Our payment at one time amounted to over seven hundred rupees a day and it took two coolies with a pole between them to carry the silver coin from the treasury. Then we had two people whose sole business was to take the silver coin to the Bazaar and exchange it for copper.

We had as many as six coolies to carry home the copper making several trips a day. Sometimes we had an ox cart to haul it.

At the time of payment all the workers were seated according to their gangs in rows. Then the gang moharrirs, who had received their *prize* (copper coin) properly, went from room to room the Head Clerk, went from gang to gang and counted out the money to each person. All were required to remain seated until each had been paid, so as to avoid danger of paying some twice.

At first diggers were paid five pice, carriers four pice and children three pice. For the road and the tank work each was paid one pice and one half cent. Later, when grain rose in price, the wages were six, five and three pice, respectively. Mates received six, seven, or eight pice at various times according to orders from head quarters. The clerks and moharrirs were paid from Rs. 5 to Rs. 10 a month according to their ability and the work they were required to do.

As was stated, this organization was the result of experience with all that that word means of failure and disappointment. It was not an organized

then required to bring two carriers and one child to complete the gang. They selected members of their own families and thus the work was more harmonious than with a more promiscuous organization. With this arrangement five ten foot squares of earth digging was assigned to each gang. Each digger was given one square and the pits were to be dug one foot deep as a day's work. The carriers and children carried the loose earth to the sides of tank in their baskets. The mate directed the work of his own gang and was supposed to carry out the orders of the higher officers.

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As was stated, this organization was the result of experience with all that that word means of failure and disappointment. It was not an organized

body that came to us for work but a mob. It took some time to get the organization into working condition and all officers did not meet with the same degree of success that we did. A British officer who had seen a good many village works and remained for a few days on our compound, remarked, "You seem to have nothing to do. Everything works like clock-work." This was because something had been done before he had become acquainted with us.

Dhantari, C. P., India, Nov. 28, 1900.

For the Herald of Truth.

## THE CHICAGO HOME MISSION.

To the Readers of the HERALD:—After being permitted to visit the Chicago Mission a short time ago, I feel it my duty (to fulfill a promise) to write something about the mission and its surroundings and the work in which our brother and sisters are engaged. Shortly after arriving at the mission my attention was drawn to the street below, some little boys and girls, some perhaps not more than six years old going to the saloons with pail and picher for beer on the Sabbath day. Sometimes you see mothers go with a little babe in one arm and tin pail in the other hand. Think of it, friends, is it any wonder that there is so much sin and degradation in the large cities?

As the time drew near for the Sunday school services the children gathered together in front of the Mission Hall waiting to be let in. When the doors are opened they flock in, in a very noisy manner, and sometimes hard to control. Homeless children, father a drunkard, mother perhaps dead, never being taught in good homes by Christian parents.

About 200 boys and girls come together for the Sunday school with only four or five teachers to teach them. Truly the harvest is great, but the laborers are few. To look upon the scenes you find in this city, it seems as though it were useless to make any effort to rescue them, yet there might be one soul saved, "which is worth more than the whole world" and bring to God's name honor and praise.

In some of the homes one finds nothing but filth. We visited one home where we found the mother baking on the Sabbath day. The children were dirty and ragged. And an odor in the room so that many of us would not relish a meal in the quarters.

Young men who once had bright prospects for a useful life, now ruined by drink gather together on street corners, and roam about through the city, come to the saloons, sometimes drunk, to be told of Jesus and His love.

Some mothers are willing to give up their babes, so they can go and earn something to buy bread. One woman was converted and joined the Mennonite Church, but wearing the Mennonite garb she cursed her husband that he threatened to shoot her if he ever found her at the Mission Hall. There are a few of the many heart-rending scenes with which a person comes in contact in Chicago, and may these give you a faint idea of the work our missionaries are engaged in.

Oh, Christian friends, will you not pray for these people? They need it, pray that many might be drawn to Christ through the efforts of our dear brother and sisters who have sacrificed many things for these heathen souls. May God bless the work and the workers.

LEAMAN PACE, Pa.

## HERALD OF TRUTH.

January 15, 1901.

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The American Tract Society of New York City has favored us with advance sheets from the report of the Tenth Annual Conference on Foreign Missions which the Society is publishing in two volumes containing 1042 pages.

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## HERALD OF TRUTH.

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Several days after, a minister called to see some commentaries and get prices. After he learned our prices, he said, "I have been getting my books at a discount from — (the place mentioned is well known to our people), but I must say I never was offered as low prices as you give. I will be in a few days and will take that Matthew Henry Commentary."

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SUNDAY SCHOOL LESSONS

LESSON IV.—JANUARY 27.

CHRIST SILENCES THE PHARISES.—Matt. 22: 34-46.

[Read Matt. 21: 19-22; 46. Memory Verses 37-40.]

GOLDEN TEXT.—What think ye of Christ?—Matt. 22: 42.

INTRODUCTION.

TIME.—Early in April, A. D. 30.

PLACE.—At Jerusalem, in the temple.

PERSONS.—Jesus, a lawyer, the Pharisees, the Sadducees.

LESSON CONNECTIONS.—While Jesus was teaching in the temple three distinct classes of people came to Him in succession, with perplexing questions in order to entangle Him in His talk. First came the Pharisees with the

January 15,

1901.

Herodians (politicians), with the question concerning taxes. They came with flattering words intending to disarm His suspicions, and by an appeal to His feelings prevail upon Him to commit himself against the Roman government, so they could entrap Him. But Jesus perceived their deception, called them hypocrites, and answered them in such a way that they left Him and went their way. Then came the Sadducees, the agnostics or Jewish materialists, who were sceptical on the question of the resurrection. "Master, said they, there were seven brothers who in turn became husband to the same woman. In the resurrection whose wife shall she be?" Instead of baffling the Master as they expected, they were put to silence at once by our Lord's scriptural reply. After the Sadducees were put to silence, the lawyer of our day's lesson came with a question tempting Him. After replying to the same, Christ in turn asks the Pharisees a question concerning himself, to which they failed to reply. From that time forth they feared to ask Him any more questions. After pronouncing woes upon the inhabitants of Jerusalem, and expressing His sympathy for their sad condition, He leaves the temple for the last time.

Jan. HOME READINGS.

21. M.—Christ Silencing the Pharisees. Matt. 22: 34-46.

22. T.—Questioners rebuked. Luke 20: 19-26.

23. W.—The Scribe's reply. Mark 12: 28-37.

24. Th.—The Great Commandment. Deut. 6: 1-13.

25. F.—Love of others. Lev. 19: 9-18.

26. S.—The Old Commandment. 2 John 7: 32-46.

27. S.—Convincing Words. John 7: 32-46.

LESSON V.—FEBRUARY 3.

PARABLE OF THE TEN VIRGINS.—Matt. 25: 1-13.

[Read Matt. 23: 1-39. Memory Verses 10-13.]

GOLDEN TEXT.—Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25: 13.

INTRODUCTION.

TIME.—Probably on Tuesday, April 4, A. D. 30.

PLACE.—Probably on the way from the temple to Bethany, on the Mount of Olives overlooking Jerusalem.

PERSONS.—Jesus, the disciples.

INTRODUCTORY THOUGHTS.—After Jesus had silenced the Pharisees He continued His discourse (Matt. 23), to those present in the temple. He now spoke His last words in His sacred courts, and they were directed against the scribes and Pharisees, who were even then plotting against His life. In scathing terms He pronounced evil woes upon them; calling them fools and blind, hypocrites, serpents, a generation of vipers, murderers; and declaring that they could not escape the damnation of hell. Jesus then lamented over Jerusalem, but added, "Your house is left unto you desolate." They would not see Him henceforth till they should say, "Blessed is He that cometh in the name of the Lord." These were His very last words in the temple and to the Jewish nation. Leaving the

temple Jesus and His disciples started towards Bethany. Reaching the Mount of Olives, they halted, and the disciples asked Jesus three questions (Matt. 25: 3), all of which He proceeded to answer. It was during this conversation that the parable of this lesson was spoken.—Arnold. This parable teaches us the following lessons: 1. That many who profess to be Christians will be deceived in the end. 2. That a mere outward preparation will not suffice. 3. That not only show of a true heart preparation will stand the test when Christ shall come to judge the world. 4. That in order to keep our lamps burning brightly, it is necessary to keep our hearts filled with the oil of grace. 5. That Christ the great Bridegroom will come in an hour when many shall not expect Him. 6. That it is our duty to watch continually, lest we be overcome by the influences of the evil one, and be rejected at our Lord's coming.

Jan. HOME READINGS.

28. M.—Parable of the ten Virgins. Matt. 25: 1-13.

29. T.—Watch. Matt. 24: 42-51.

30. W.—Be ye ready. Luke 12: 31-40.

31. Th.—Shut out. Luke 13: 22-30.

Feb. F.—Hypocrites Rejected. Matt. 7: 15-23.

2. S.—Looking and Waiting. 2 Peter 3: 8-14.

3. S.—White Raiment. Rev. 3: 1-6.

CORRESPONDENCE.

TROUSDALE, KANSAS, DEC. 28, 1900.

Since the recent conference at Sterling, Ill., several of our ministers have been here in various counties in Kansas holding series of meetings so that many were edified and twenty-eight young souls were moved to come forth for the good work in the name of Jesus. May the good Lord move us all aright where we have the means, at hand, and preachers too, so that we kindly remember those who are scattered abroad and have no preachers at all. The ministers who go abroad to preach and thus deny themselves of the happiness of the home circle, and the companion for life, the dear sister, who is willing to submit to the trials and sacrifices that follow this separation of the family for the time being, does also as well as the dear ministering brethren, show forth a true degree of sanctifying grace and heavenly zeal, that we dare copy ourselves if we will, since it is worthy of imitation by one and all. And as we learn how our ministers can thus by going abroad cause others to rejoice where they have no minister at all, then our hearts like-wise are made to rejoice with those that do rejoice, according to Romans 12: 15, and God is honored and the car of salvation is moving onward as we work together to roll it along, with the oil of saving grace, so readily given by a gracious heavenly Father unto all who are desirous of it to glorify His worthy name.

R. J. HEATWOLE.

KONOMO, IND., JAN. 4, 1901.—The congregation at this place enjoyed a very pleasant time during the Christmas week. Bro. J. W. Yoder of Elkhart, Ind., came here Saturday before Christmas (Dec. 22) and had a singing the same evening and from then on

two lessons every day till Sunday, Dec. 30th, seventeen lessons in all. The classes numbered about 125 scholars. Bro. Yoder is a very able instructor and we would recommend him to every one as a first class teacher.

G. W. NORTH.

FROM BETHEL CONGREGATION, WEST LIBERTY, OHIO.—Again we have had the solemn experience that "meeting is a pleasure and parting is a pain" when we bade good bye to our dear brother and sister, Frie. David Hilly and wife who have so earnestly and faithfully labored here during the past five years. We are again reminded of the fact that "God moves in a mysterious way, His wonders to perform." While we can hardly be reconciled to this, yet we realize that they are only obeying the command, "Go ye" and when God says, "Go," there is no blessing in refusing to heed the call. They expect to go to Idaho for a short time, after which they will go to Oregon. May they continue to preach the gospel, and live the Christ life, and may God reward them with a starry crown.

A YOUNG SISTER.

TROUSDALE, KANSAS, DEC. 10, 1900.

—Since the recent conference at Sterling and here at home, various workers have been in our midst. The ministering brethren, J. E. Wiley, Caleb Wiley, and D. G. Lapp, two of whom are still at work farther west holding series of meetings at a number of places, communion services, etc. Bro. C. Z. Yoder of Wellersville, Ohio, has been here this week to give us some words of encouragement in behalf of the Old People's Home and the Orphan Home in Ohio, after which many were moved to favor him with something for the dear ones of either Home.

Bro. J. Horst and wife and Bro. M. Brubaker and wife, all of Ohio, have also been with us a few days visiting their old time friends and brethren of earlier days. Those visits from all our brethren and sisters from abroad have a very edifying, unifying and upbuilding influence. We are all pleased to welcome any of our dear brethren and sisters from abroad. And while a number of our ministers at those conferences have been giving us the pleasing assurance that they are still willing, if the Lord so direct, to help in the evangelizing work here in the West as in days of yore, we feel glad to notice in the HERALD a few courteous thoughts given to invite the attention of each of us to be mindful of the casket which needs to be replenished again and yet again to insure the evangelizing work to be continuous and effectual even after the ministers are found who are willing to leave their families and the work at their homes for a livelihood; and launch out into the deep forests of sin on the sea of time and act as fishers of men, to the glory of the Father, Son and Holy Ghost in Jesus' name. COR.

WEST LIBERTY, O., JAN. 7, 1901.

The reorganization of the Sunday school at Bethel, Sunday, resulted in the election of the following officers: A. Metzler and E. H. D. Yoder, Superintendents; Eva D. Yoder and S. H. Plank, chorists; F. D. Yoder, Treas. The former superintendents were J. P. Bontrager and John King, the former of whom recently moved to Nampa, Idaho, where he is now superintendent of the S. S. The latter will shortly go to Osborne, O., to engage in church work. Sister Lizzie T. Detweiler and Frie. David Hilly and family who have been workers with us, will also in a few weeks move to Oregon to do mission work there and in Idaho. With Sister Mary Burkhard in India as a missionary, and possibly Bro. S. H. Plank and family going to Oshtemo, O., to help along in the work there, we find our Sunday school workers scattering far and wide, and yet with all this the Lord is greatly prospering the work here at Bethel. We praise the Lord for the work of His Spirit here among our people. Scatter the workers! (Right, Bro. Metzler.—Ed.) COR.

FROM ROSELAND, NEB.—The Roseland Mennonite Sunday school was organized for the year 1901 on Sunday, Dec. 16th, 1900. The following officers were elected:—

Superintendent, Charles Burkhard; Asst. Supt., George Lapp; Secretary, Lydia Snyder; Treas., John Shiffler; Chorist, Sarah Shiffler. May the Lord bless the work of the school. COR.

25

## HERALD OF TRUTH.



GARDEN CITY, CASS CO., MO., JAN. 7, 1901.—Dec. 30th, the Bethel S. S. was reorganized with the following officers: Supt., Bro. C. T. Kauffman; Asst. Supt., Bro. I. B. King; Sec'y and Treas., Bro. Ed. Kenagy; Chorister, Bro. J. T. Zook. May God bless us all as S. S. workers, and may we as teachers earnestly ask ourselves this question, How shall we best teach the Bible truths? This should be the theme of every teacher in the S. S., to teach the truth by precept as well as by example, and be a light to the world so that men may see our good works and glorify our Father in heaven. James says that there should not be many masters among you, but teachers, such that are willing to comply with what the Savior has taught in His holy word, that we should be bright patterns of the Christian life and hold forth His doctrine in its primitive purity so that the great harvest may be gathered in, each one bringing in his sheaves at the great judgment day. Brethren and sisters, let us be united in prayer, that much good may be done for souls that are yet living in sin that they may be gathered into the garner before it is too late.

COK.

## REPORT

of the Bible Conference held near Breslau, Ont.

The brethren and sisters of this place and surrounding neighborhood were blessed with a three days' session of the teaching of God's precious truths. The Conference was opened Dec. 20th, at 9:30 A. M. Organization resulted as follows: Bro. Samuel S. Bowman, moderator; Jacob Woolner, Jr., Asst. moderator; E. S. Hallman, secretary and Abr. H. Snyder, Asst. secretary.

The way to God—"Faith," by Elias Weber. The faith that saves was particularly dwelt upon, also a faith in God that brings down to us the blessings of God, and a faith that brings fruit with it.

Discussion followed by Silas Bowman, Joseph Nahrgang, E. S. Hallman, and M. C. Bowman.

The way to God—"Repentance." As the speaker was absent the subject was opened by Abr. B. Snyder and discussion followed by M. C. Bowman, Jacob Woolner, Jr., Silas Bowman, Elias Weber, Noah Stauffer, Isaiah Rosenberger and E. S. Hallman.

## AFTERNOON SESSION.

The Blood, under the Old Dispensation, by E. S. Hallman. Key verse, Lev. 17:11. "For the life of the flesh is in the blood." It is the blood that maketh an atonement for the soul. By the High Priest the blood of animals was taken into the holy of holies, to make intercession for the people, etc. Discussion followed by S. S. Bowman and M. C. Bowman.

"Practical Piety and how to teach it," by Noah Stauffer. Practical piety is the essence of religion. Steps to this life are repentance, regeneration, purity of heart, which brings purity of life. Let us make Matt. 5th, 6th and 7th chapters practical in our lives. This age is in need of deep piety and reverence to God. The brother continued the same subject in German and showed how God always had a pious people who were known by the separate and pe-

culiar lives they lived. The same is expected of us.

## EVENING SESSION.

"Grace."—Sermon by Abram Gingrich. The brother dwelt mostly on the dealings of the grace of God in the characters found in the Old and New Testaments. Likewise grace is to be obtained by us all.

## SECOND DAY.

The way to God—"Justification," by Joseph Nahrgang. This is a state by which we can be just or righteous in the sight of God, through the merits of Christ. It gives us an access into grace in which we grow, also rejoice in hope of the glory of God. He followed in German. Once we were not justified but now we are justified by faith.

Discussion followed by Silas Bowman, Elias Weber, M. C. Bowman.

The way to God—"Conversion," by I. A. Wambold. A radical change of heart. The natural heart brings evil fruit and by forsaking all sin and turning to God for His divine nature bring forth (out of the heart) fruits unto righteousness and holiness. Discussion followed by Silas Bowman, E. F. Coffman, Noah Stauffer, M. C. Bowman, J. Z. Kolb, J. Woolner, Jr.

The Blood, under the New Dispensation, by E. S. Hallman. Key verse, Heb. 9:14. "How much more shall the blood of Christ," etc. The blood of Christ, which is the substance, Christ is in the holy of holies in heaven with His own blood to intercede for us.

The Book of Romans, The Epistles, by S. F. Coffman. The gospel of Jesus Christ. The gospel of grace, of wisdom and power of God. Paul a special messenger to Gentiles. Exposition of the plan of salvation. The gospel broader in grace than the law. The gospel severer in condemnation than the law. Chapters 6, 7 and 8. Grace abounding.

## EVENING SESSION.

Sermon on humility by S. F. Coffman. The power of God manifested in laying low exalted cities, nations, individuals. The example of Christ's humility. We should follow in His steps. As we humble ourselves Christ and His life will manifest itself in us. This body must be mortified, undergo self-denial and become humble, then we shall rise into the exalted presence of God.

## THIRD DAY.

The way to God—"Redemption," by J. B. Gingrich. To buy back, ransom, liberate, deliver. Our Redeemer (Christ) procures redemption for us, the price was paid, not the blood of animals, but His own precious blood. We are redeemed from the curse of the law, to make intercession for the people, etc. Discussion followed by S. S. Bowman and M. C. Bowman.

"The way to God—"Regeneration," by S. S. Bowman. The new birth, birth by grace, from carnal affections to a Christian life. "Ye must be born again,"—from above. The human and divine part essential. Wrong methods are baptism without repentance, to be a member in a church unregenerated. Discussion followed by J. Z. Kolb, Elias Weber, Silas Bowman, Moses Betzner, M. C. Bowman, Abram Gingrich, E. S. Hallman.

The Book of Romans, its doctrines, by S. F. Coffman. The fall of man. Revelation of righteousness and wrath of God. Invisible things clearly understood by visible things. Danger of following vain imaginations, of worshipping images, of men and women to follow sinful affections and at last being given over to a reprobate mind. The Advantages of an Obedient Church Member, by Jonas B. Snyder. We are debtors to God to show our obedience toward Him. Our duties are so plain, no warring men need err. Every pastor knows the blessings of an obedient member. So many shrink back from the cross. Give up the old Adamite life and let Christ be all in all. Let us not sin against the light. Discussions followed by Jacob Woolner, Enoch Bowman, M. C. Bowman, Samuel Goudie, Elias Weber, Ephraim Levenpiper.

## EVENING SESSION.

The Book of Romans, its doctrines (continued) by S. F. Coffman. Duties toward God, duties toward government. Jew and Gentile brought together. Romans 7 and 8 contrasted. Our actual condition, standing and state.

The way to God—"Sanctification," by Noah Stauffer. Separation to God. The new birth. God's perfect work in the soul. By faith we receive all these graces. If the blood of Christ will not avail in our new birth, what stronger force do we want applied to our hearts to bring about the so-called second work? I will magnify my God in a complete work in the soul by the blood of Christ. Discussion followed by S. F. Coffman. We may differ in the way of sanctification, but as to its fruits, we, who differ, as a rule agree. We can live a holy life in which God will accept us. However our bodies will not be purified lest man should live in his body always. As we receive light we receive knowledge of the Christian graces in our soul.

The following resolutions proposed by the Committee on Resolutions were accepted.

1. Resolved, That this Bible Conference urges the importance of more earnest work for the conversion of souls, as well as the great need of more truly consecrated laborers in the Lord's vineyard, and we ask all the members of our church to pray and labor earnestly for the promotion of God's kingdom on earth.

2. Resolved, That we more than ever recognize the necessity of teaching and practicing the doctrines of non-resistance, non-conformity to the world, simplicity of attire, etc., so as to be more separated from the world, and thus be a light to the worldly-minded people around us.

3. Resolved, That we strongly advise all our church members and especially our young brethren and sisters to study the word of God thoroughly and systematically, so as to become well acquainted with what God requires of them, and to be able to give a reason for the faith that is in them.

4. Resolved, That in the opinion of this Conference it would conduce to harmony and peace within our church, if each of its members would lead a truly humbling life, thus following the example of Him who "thinking it not robbery to be equal with God,

humbled Himself and became obedient unto death, even the death of the cross."

5. Resolved, That recognizing the fact that the progress and welfare of the church depends largely upon mutual esteem, loving fellowship and kind forbearance among its members, we all prayerfully consider the great importance of cheerfully obeying the ordinances of the word of God, and of respecting the teachings of the shepherds who have the oversight of the flock.

6. Resolved, That sanctification is an instantaneous work and necessary in the Christian's daily walk to show out his purpose, and after being born into the kingdom, sanctified by His grace, he must grow in grace until he becomes a full man in Christ Jesus and cannot stand still.

7. Resolved, That the church feels the necessity of holding Bible Conferences more frequently for the benefit of the rising generation to learn from the word of God to lead more consecrated lives.

8. Resolved, That the proceedings of this Conference be printed in the HERALD OF TRUTH and Herold der Wahrheit.

## REPORT

of the Fifth Annual Bible Conference, held at the Weaver Church, near Johnstown, Pa., Dec. 25, 1900, to Jan. 4, 1901.

In accordance with a resolution passed by the conference named above, the following report of the same is submitted to the HERALD OF TRUTH for publication.

The conference was opened at 7:00 P. M., with singing, after which devotional exercises were conducted by J. N. Durr.

Organization resulted as follows: Moderator, Abram Metzler; Asst. Alex. Weaver; secretary, A. D. Martin; treasurer, D. H. Yoder.

The rest of the evening was taken up with an open conference, in which many took part. Following are some of the points especially emphasized: That we feel that this is our conference. That we don't forget that this is a Bible conference. That no one shall come simply to be entertained; and that no man shall speak for entertainment's sake. That we aim at the salvation of souls, and the indoctrinating of God's people. That we try to become acquainted with the Bible, the Book of books. That the blessing received be passed on to those about us. That we get a knowledge of the Bible so as to be able to withstand the attacks of the devil by quoting the Word. That we make this Bible conference practical by doing the things we hear and learn. That we remember that it is the Word that is the cutter and not the one who uses it.

There were two lectures given each forenoon. The afternoon session was opened with a short song service, after which one lecture was delivered. The remainder of the session was devoted to a special service in which the people were given up to prayer and praise to the discussion of some particular topic suggested by the lectures.

The evening session was opened with a Workers' Meeting, after which some time was given to the discussion of queries. A sermon was preached each evening. Two persons rose during these services and expressed a willingness to forsake sin and live for God.

Much sorrow was expressed because of the absence of A. D. Wenger who was expected to take considerable part in the work, but could not on account of his health. Many were anxious to hear his lectures on "Bible Lands and the Bible." We were pleased, however, to have with us N. J. Shoemaker, of Ill., who took up most of the time assigned to Bro. Wenger. Instead of his lectures on "Bible Lands and the Bible," he gave three interesting lectures on "Prayer." John Blosser, of Ohio, also gave a number of instructive lectures. Other lecturers on the program are D. H. Bender, S. G. Shetler, Abram Metzler, Aaron Loucks and Ed. Miller. Owing to sickness, Bro. Loucks was not able to take up the work assigned to him.

One of the marked features of the conference was the attention given to the Bible as the *guide of life*. In deciding a question, it was not a matter of what you believe or what you think, but of what the Word of God says on the particular point under consideration. We believe that all went from these meetings feeling that they were brought into closer touch with the Bible, and that they were made to realize more of the sacredness of the same.

We were glad to have with us people from different localities outside of this conference district. Many this Bible conference in the future be favored with the presence of still many more.

A. D. MARTIN, Sec.

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; when it does come home, it has a richer freight. Many "converts" will bring you coals, or such like ordinary things; but they that go afar to Tarshish, return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home deep laden with a golden freight.—Rev. C. H. Spurgeon.

## THE HISTORIC DEVELOPMENT OF THE PEACE IDEA.

BY BENJAMIN F. TRUEBLOOD.

## II.

It is a disappointing fact that early Christianity, during the whole of this wonderful period, pure and fresh and powerful as it was, working its way with marvelous rapidity into all lands, had practically no pacific social effect beyond its own circles. Its current ran within itself. The nations in their relations to each other were untouched by it. They despised each other and fought on as before. Where Rome ruled, the *pax Romana* was all that was known. International peace that was known among other peoples the idea of race or family still controlled.

The cause of this failure of Christianity to produce any pacific effect outside of its own borders, if failure it may be called, was that the kingdom of

heaven was conceived as something beyond this world and its affairs, with which Christians should have little to do. Terrestrial affairs were to be wound up soon, by the early return of the Lord. No effort was made, therefore, to bring Christianity to bear upon existing institutions. Perhaps none was possible under the circumstances of the times.

From the opening of the fourth century, Christianity, when it had become "popular" and was in a position to begin to control general social and international relations, fell away from its previous spirit and practice. So-called Christian men went to war alongside unchristian men. They fell into the narrow patriotism which prevailed. The high ideal of Jesus and His early followers gradually passed out of sight. Their doctrine of universal brotherhood gave way in practice to the old notion of race or family kinship and superiority, a principle which, narrowly and selfishly used, has caused more than half the mischief ever done. Thus the Christian practice of peace and opposition to the whole business of war, which seemed on the point of mastering the world, ceased in large measure.

There follows a long period of darkness, extending to and overlapping the Reformation, in which humanity touched as low depths of division and strife as it ever reached. The *pax Romana*, the peace of dominion, of political slavery, continued in measure until the fall of the empire. When this was destroyed during the fierce struggles of the barbarian invasions, Europe was broken up, and the efforts to restore the empire succeeded only for brief periods.

During the confusion which followed and the period of the feudal lordships, both public and private war were well-nigh incessant. This period includes the long struggle of the papacy for universal political dominion. It was the period of the "holy wars," when Christianity itself was perverted into an instrument of cruelty and bloodshed.

It must not be inferred that during this long period of twelve hundred years Christianity, though stripped of its early purity and power, ceased to be operative toward the ultimate peace of the world. It was working away like leaven, cultivating the intellect, developing the instincts of freedom, preparing the ground for the building of modern independent, self-governing nations. Between the Christians themselves, particularly those in private life, much of the peace spirit and practice remained. The New Testament with its teaching of love and peace continued the same. They heard it read and expounded. The Saviour's life and example were often before them. Those who entered into official positions carried something of the Christian spirit with them. The *pax Romana* of the empire was softened and considerably humanized through the influence of the popes and bishops. They served as arbitrators in disputes between subject kings and feudal lords. They even dictated peace to emperors themselves. Though they did this largely in the interest of their own dominion, substituting a *pax ecclesiastica* for the Roman imperial peace, nevertheless something of the Christian spirit accompanied their work. During the interminable strife of feudalism and the private

Wars of the middle ages, the bishops and church councils were about the only peace power which remained to check in any way the everlasting clash of the sword. They proclaimed the "Peace of God," rendering sacred from bloodshed certain days and places. They hurled their anathemas at those wild barons who persisted in the practice of private war and the wager of battle. They denounced the duel, as the church has always done. It was chiefly through their influence that private war, the wager of battle and the cruel "ordeals" were finally abolished,—the first great triumph in the direction of political peace. They afforded their services as conciliators, and created peace associations and church courts of arbitration. The Christian church in its worst days never lost entirely the great peace conceptions of the Master, and never failed to show in some measure His spirit of peace.

During these dark times the instincts of pure humanity were at work also. No one restraining any remnants of human feeling could remain untouched by the cruel and never-ending carnage and massacre which characterized the first hundred years of the Reformation period, the sixteenth century. The very darkness of the period created the demand for light. The appalling contrast between the religion professed and the inhuman things daily done, between the demands of the human heart and the heartless deeds of the human hand, between the fraternal workings of trade and commerce, then first entering upon their grand modern development, and the unending disturbance and waste of war, combined to bring about during the next century one of the greatest reactions known to history, the full force of which we have only in recent years begun to comprehend.

The seventeenth century brought to the world the first unfolding of the idea of international peace in a large and comprehensive way. Unlike the Christian movement of the first and second centuries, this evolution of the seventeenth century was not only religious and social, but also juridical and political. Four events of the seventeenth century, occurring in four different countries, the outcome of the thinking and work of four eminent men, have been the talk of much of the civilized world ever since, and may be considered the four cornerstones of the structure of modern peace work. They were all the outcome in different ways of the ripening of the time toward a larger feeling of brotherhood between peoples and nations and a better social order.

The first of them was the Great Design of Henry the Fourth of France, in the early years of the century, for the federation and peace of Christian Europe. The greatest in the line of French kings, Henry seems to have combined in his person the extraordinary contradictions of his time. A Protestant and a Catholic, rich and powerful, yet simple in manners and devoted to the interests of the common people, a warrior and a genuine friend of the peaceful arts of life, a Frenchman to the core, he was nevertheless the first interpreter of his country of the larger ideal of international life and co-operation then struggling to the birth. His Great Design was favorably received at more than one court in Europe. His death by assassination at

the hands of Ravallac cut the whole scheme short. The Design, though having a noble purpose, was full of contradictions. If he had lived to make the attempt seriously to carry it out, it is almost certain that the means by which he proposed to execute it—a great international army and the crowning of the House of Hapsburg—would have made the Design a worse wreck than that of the Holy Alliance two hundred years later. If we leave the means of execution out of sight, Henry's conception of Europe federated and in peace, about which his soul was said to have been deeply exercised, was a great one, and the vision has haunted the civilized world ever since. It has been immensely fruitful in holding thought and aspiration to the idea of closer union and more friendly co-operation among the nations,—in other words, the federation of the world, the largest social conception of our time.

In 1625, fifteen years after the death of Henry the Fourth, Hugo Grotius, whose patron the French king had been, published his famous book "On the Rights of War and Peace." This was the second of the four events. All his immense learning and his acquaintance with European affairs, gained through exile and diplomatic service, Grotius threw into an effort to lessen the cruelties and sufferings inflicted by war. He denounced in unmeasured terms the facility with which professedly Christian princes went to war, declaring their conduct to be a disgrace even to barbarians. He pleaded in a noble Christian spirit for the use of arbitration. His book had immediately had an immense influence in Europe. It was as if the suffering spirit of the entire continent had dictated his words. The work set men to thinking seriously on the nature of war, on the duty of mitigating its horrors, and of trying to prevent its recurrence. Gustavus Adolphus, during his campaigns, is said to have slept with a copy of it under his head. Grotius's work was the foundation of international law, which has developed greatly since his time, and has gradually been carrying the ideas of justice, respect and mutual service into international affairs.

The third of the seventeenth century events to which I allude was the peace work of George Fox. Fox was born the year before Grotius published his book, and began his ministry twenty-three years later. The English peace-maker went much farther than the great Dutchman. He revived the early Christian position, freely uttered before him by the Mennonites and Moravians, that the spirit and teaching of Jesus leave no place whatever for war and the spirit out of which it springs. He incorporated this teaching as a fundamental in the doctrinal constitution of the Society of Friends. He uttered this principle with such marvelous energy, moral thoroughness, constancy and suffering endurance, that the whole English-speaking world was compelled to listen. No small part of Europe also heard his voice. Nor has the utterance been forgotten. Its maintenance in an organized way by the Friends has kept the high ideal of absolute and universal peace constantly before the eye of civilization as a guiding light. Great as was the work of Henry the Fourth in

starting Europe to thinking on the subject of world federation, or of Grotius in laying the foundations of international law, greater still was that of George Fox, because he not only declared his principle, but gave it in trust for the future to a living organization of men. His work has been in creative power what that of Grotius would have been if he had left a society of a hundred thousand international lawyers possessed with more or less of his own faith and enthusiasm.

(To be continued.)

#### For the Herald of Truth THE WORD OF GOD.

To direct us in our Christian life, in our Christian faith and doctrine, in our church services and in church government, the "Word of God" stands first and foremost.

The church, in her teachings and in her confession of faith, recognizes and acknowledges this. In practice however it is often overlooked and forgotten.

According to all church polity, in all truly orthodox Christian denominations, it is an accepted doctrine that the Word of God is a complete and sufficient rule of faith and practice in all things pertaining to our Christian life.

Jesus says: "Heaven and earth shall pass away, but my word shall not pass away."

"He that heareth my word and believeth on him that sent me, hath everlasting life."

The Psalmist says: Thy word is a lamp unto my feet, and a light to my path.

Again Jesus says: Blessed are they that hear the word of God, and keep it. Luke 11:28.

Again, "If ye continue in my word, ye are my disciples indeed." Jn. 8:31.

The apostle gives some very distinct and explicit instruction in this same line, when he says, (1 Tim. 6:3, 4):

"If ye continue in my word, ye are my disciples indeed." Jn. 8:31. The apostle gives some very distinct and explicit instruction in this same line, when he says, (1 Tim. 6:3, 4): If a man consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doing about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

The word or law of God was given to Moses, and he was commanded to give it to the people, and the people must accept and obey it. It must be observed and obeyed very carefully in every minute particular. If it was not observed and obeyed the penalty was death.

Under the gospel dispensation, God speaks to us through the spiritual Moses—Jesus Christ, the great Prophet whom we are to hear in all things. He did not write His law on tables of stone, but gave us a written word, and by the power of His Spirit writes that law—the Gospel, upon the tablets of our hearts. But as quoted above, Jesus tells us that His word stands firmer than heaven and earth—"Will heaven and earth pass away one jot or one tittle shall in no wise pass from the law until all be fulfilled."

Now if God demanded such strict obedience to the law given by Moses, and every transgression received its

just recompense of reward—punishment—how shall we under the Gospel escape if we neglect to observe and obey its precepts and requirements?

Paul says: The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 12:4.

Again, The apostle says in words of solemn warning: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." "It is a fearful thing to fall into the hands of the living God," for our God is a consuming fire." Heb. 12:25; 10:31; 12:29.

I have shown in the above quotations the unchangeableness, the length and breadth, the light and depth, as well as the far reaching and penetrating power of this eternal word. We see that all our thoughts, words and actions are covered by the law of God's word, and to be blameless, then, demands that we with body, soul and spirit, must, in all things, be subject to the "Word," and if we, in anything, disregard or disobey it we will be held accountable before God.

The whole man, with all his aims and purposes, must be made subject to the law of God—to the Gospel law, or the word of Christ.

The whole church with all her teachings, doctrines, principles, practices, rules of order and forms of worship must be in harmony with the Word.

As a church we profess to be governed by the Word, and we need its instructions and its teachings. No true church or congregation of God's children would willingly allow herself to be led into error, or bring herself under condemnation, by willfully disobeying, perverting or disregarding the teachings of the blessed Gospel.

We have great reasons to thank God that in all these things He has not left us in the dark, but given us His plain and unerring word. He tells us of our duties towards himself as the great Creator and source of all good. He tells us of our duties towards one another, neighbors, as ministers and people—masters and servants, as citizens, as sinners, as parents and children, as husbands and wives, as ministers and people—every man, woman and child finds in God's book instructions as to how he should direct and conduct all his or her affairs in every department of life and shows us plainly, too, in what departments of life we may fulfil the divine law, maintain our integrity and continue blameless before God.

Let us here examine some of the provisions of God's law in reference to the maintaining of the Christian Church.

The Church—that is the Christian Church, was organized and established by the preaching of the word—the Gospel, and baptizing the believers. This the reader can find in detail in the second chapter of the Acts of the Apostles. Jesus gave command to the disciples, to go into all the world and preach this word of life to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. This was then in full accord with the words of Jesus.

The disciples preached repentance and reformation of life. Those that heard, believed, repented, reformed their lives and were converted, were baptized. Through this change of mind and heart they were regenerated, born again, converted, and became true children of God.

These were then recognized as God's children, as saints, as the people of God, the chosen generation, the peculiar people, the holy nation, the royal people. People of this class, when they form one body in Christ—and conform themselves to the direction of His Spirit and word, and are united in true fellowship with Christ, form the body, the bride of Christ—His church.

The third chapter of the Epistle to the Colossians explains very distinctly the individual Christian life. The 12th chapter to the Romans and the 13th chapter of first Corinthians likewise point out many prominent features of the individual Christian life.

In the Sermon on the Mount, we have teachings that point out the distinctive characteristics of the individual Christian life, as well as those of the church. In the 18th chapter of Matthew we find a very searching delineation of mistaken views in the individual, as regards the perfect Christian life.

Here too we have a grand foundation stone with reference to church government.

When Jesus said to Peter: On this Rock will I build my church, and the gates of hell shall not prevail against it, He had in view the Confession which Peter had just made that He (Jesus) was Christ the Son of the living God, and as such He is the Beginning and the End, the Foundation and the Head of the Corner—in other words, the Head of the Church, and the all in all.

F. B. P.

(To be continued.)

For the Herald of Truth.

#### THAT THEY MAY BE ONE.

The following excellent remarks, on church unity, were sent to us as a selection by our kind-hearted and devoted L. M. J. Our readers have many times been encouraged and strengthened by her excellent selections, and as we have never given our readers the slightest hint as to who L. M. J. is, she, as well as they, will pardon us for saying that she is an old and tried Christian and has been a special friend of the senior editor for about forty years, a teacher with him in the Mission Sunday schools and one who has proved herself a friend indeed, and a friend in need. One who knows the power of prayer, one who reads and meditates and lives in the annals of His love, and is ever ready to do good unto all men, and especially to them of the household of faith. We feel sure our readers will read these selections with much more interest for knowledge and something more about the friend who sends them for publication.

"THAT THEY MAY BE ONE."

"That they may be one, as thou, Father, art in me, and I in thee."—John 17:21.

It is the will of God that His people should be one in spirit and in purpose even as the Father and the Son are one. Jesus said, "I in them, and thou in me, that they may be made perfect in one; so that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Jesus said, "And

I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them. They are not of the world even as I am not of the world. Sanctify them through thy truth, thy word is truth." There are certain important things the church or people of God must do in order to work the works of God. First, accept God's word, and be guided by it. Second, to let go and abandon every hobby of men, and teaching, and doctrine of self. Third, to trust God completely in everything after obeying all His commands. God's people should always greet one another in love; also live and walk in the Spirit, and "pray without ceasing" and "in everything give thanks" which is the will of God concerning you.

Where there is perfect love there is perfect union, and a complete oneness.

There is great need of the vivifying influence of the Holy Spirit in these days of spiritual decline.

The fruit of the Holy Spirit is love and not hatred. All is love, peace and union in heaven. As it is in heaven, so should it be on earth among God's people. Love is the fulfilling of the law. If you love those who love you only, what reward have you? Do not sinners the same?

Where there is union there is strength. It is not by might nor by power (human effort) but by my Spirit saith the Lord. We must live in harmony with God and His Word, if we would work the works of God.

The church of Christ must be "one" in spirit and purpose in order to work the "works of God." Although we are in the world we must not look to its possessions and delights for our highest enjoyments, but to Him who gave His life for us that we might have joys unspeakable in glory with Him.—Sel. by L. M. J.

For the Herald of Truth.

#### "HUMILITY."

BY MINNIE GOOD.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

Humility is one of the requirements in Christianity. We read in Proverbs: "Pride goeth before destruction and a haughty spirit before a fall." We find at all instances and occasions where Jesus the humble Shepherd went about doing good, He chose the lowest or most humble class of people. In our first Sunday school lesson of last quarter, Jesus spoke a parable to those blind to the feast, saying, "When thou art bidden go and sit down in the low room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shall thou have room in the presence of them that sit at meat with thee." "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 14:9, 10.

In the discussion as to who should be the greatest in the kingdom of heaven (Matt. 18) Jesus did not seek for a rich or honorable man on earth, but called a little child, one who was free from envy, pride and hatred, and said, "Whosoever, therefore, shall humble himself as this little child,

the same is greatest in the kingdom of heaven."

We all know how innocent and humble little children are and how easily the older and experienced ones can get them to submit to instructions if taken in the right way and told it should be so for their good. Oh that we might be more ready to receive instructions from our guide, the Bible. If we would get to this place to humble ourselves as little children then we would not think ourselves too high or esteemed of men to comply with the rules laid down in the Bible. Proverbs 16:19 says, "Better it is to be of a humble spirit with the lowly than to divide the spoil with the proud."

"God resisteth the proud and giveth grace to the humble." 1 Peter 5:5. Oh that we might have more of a humble spirit like our Master who never promised grace to the proud. Taking the highest or most honorable places in any sphere in life without being first called or assigned to them only proves us to be vain and selfish.

Without this humility we cannot succeed in the Christian work. But we should also be careful that we do not boast of our humility, for that is one of the worst kinds of pride. We should let our works do the boasting—this is the kind of humility Jesus had. Let our works show the light we have in Jesus.

We are not to look on what the world does or says, but to a degree the world respects the humble people because they know that a truly humble person is like a lamb to deal with. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Peabody, Kan.

For the Herald of Truth.

#### A NEW YEAR'S HYMN.

BY SESAN GOOD.

Lord, may our lives through all this year  
Be holy lives to Thee;  
And may each cross appear most dear  
Whatever sort it be.

Lord, cleanse our hearts, and cause them be  
Indwellings for Thy love;  
Keep us from all unchastity free:  
Then we would up and move.

May we not murmur, nor complain,  
But may we rather praise;  
Knowing that Thou alonest dost reign  
And guidest all our ways.

Help us throughout this year to live  
As Thou wouldst have us live;  
Our enemy feed, our foe forgive;  
With grateful hearts to Thee.

Lord, may Thy holy will be ours,  
Through this whole blessed year;  
Give us to know and feel the power  
Which drooping spirits cheer.

Should heavy trials be in store,  
To bring us to Thy feet,  
May they but help us love Thee more  
And make us truly meek.

Level, Ten.

#### THE FOOL.

CHARACTERISTICS OF THE FOOL.  
Fools despise wisdom and instruction. Prov. 1:7.  
Fools hate knowledge. Prov. 1:22.  
A fool's wrath is presently known. Prov. 12:16.  
Every fool will be meddling. Prov. 20:3.

It is as sport to a fool to do mischief. Prov. 10:23.

A fool uttereth all his mind. Prov. 29:11.

Fools make a mock at sin. Prov. 14:9.  
The fool rageth and is confident. Prov. 14:16.

Anger resteth in the bosom of fools. Eccl. 7:9.

The mouth of fools poureth out foolishness. Prov. 15:2.

He that uttereth slander is a fool. Prov. 10:18.

The eyes of a fool are in the ends of the earth. Prov. 17:42.

He that trusteth in his own heart is a fool. Prov. 28:22.

SOLOMON'S PRESCRIPTION OF DEALING WITH FOOLS.

Stripes for the back of fools. Prov. 19:23.

A rod for the fool's back. Prov. 27:3.

Speak not in the ears of a fool. Prov. 3:9.

Answer not a fool according to his folly. Prov. 26:5.

Go from the presence of a foolish man. Prov. 14:7.

THEIR CASE HOPELESS.

A reproof entereth into the wise more than an hundred stripes into a fool. Prov. 17:10.

It is an abomination to fools to depart from evil. Prov. 13:19.

The way of a fool is right in his own eyes. Prov. 12:15.

Though thou wouldst bray a fool in mortar among wheat with a pestle yet wouldst not his foolishness depart from him. Prov. 27:22.

RANKS WITH INFIDELS.

The fool hath said in his heart, there is no God. Ps. 14:1.

TITLE OF DEGREE.

Shame shall be the promotion of fools. Prov. 3:35.

Honor is not seemly for a fool. Prov. 26:1.

The fool shall be a servant to the wise of heart. Prov. 11:20.

WHERE TO FIND HIM.

The heart of the fool is in the house of mirth. Eccl. 7:4.

As the crackling of thorns under a pot, so is the laughter of fools. Eccl. 7:6.

HIS FOOD.

The mouth of fools feedeth on foolishness. Prov. 15:14.

The lips of a fool will swallow up himself. Eccl. 10:12.

HIS HOUSE.

Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. Matt. 7:26.

HIS END.

Thou fool, this night thy soul shall be required of thee. Luke 12:20.

The great God that formed all things rewardeth the fool. Prov. 26:10.—Sel.

#### HEAVEN—NOT FAR AWAY.

On heaven is nearer than mortal's think,  
When they look with trembling dread;  
At the misty future that stretches on  
From the silent home of the dead.  
'Tis no lonely life on a boundless main,  
No brilliant, but distant shore,  
Where the lovely ones who are called away,  
Must go to return no more.

No, heaven is near us; the mighty wall  
Of mortality blinds the eye,  
That we cannot see the angel bands  
On the shores of eternity.

The eye that shuts in a dying hour,  
Will open the next in bliss;  
The welcome will sound in the heavenly world.

Ere the farewell is hushed in this life,  
We pass from the clasp of mourning friends,  
To the arms of the loved and lost;  
And those smiling faces will greet us there,  
Which on earth we have valued most.

Yet art in the hours of holy thought,  
To the thrilling soul is given,  
That power to pierce through the mist of sense,  
To the boundless scenes of heaven.

Then very near seem its peerly gates,  
And sweetly its harpings fall;  
Till the soul is restless to soar away,  
And longs for the angelic call.

I know when the silver cord is loosed,  
When the vail is rent away,  
Not long and dark shall the passage be,  
To the realm of endless day.

—Sel.

#### LOOKING BACK.

It is not a good plan to be continually looking back and lamenting over the failures we have made. It has discouraged and disheartened people many times. When the devil has discouraged a soul, he has got in a good day's work, and he is well aware of it. It is well to regret our mistakes and failures, but not to dwell upon them as though we had nothing better to think of. We think of ourselves too much. We need to look away to Christ, "the author and finisher of our faith," the one perfect pattern.

There is little to encourage us, when we look at our own failures and short-sightedness, but when we have gotten a glimpse of the Christ, how can we ever bear to look at self again? It has been said that Paul never said, "I made a mistake there." We do not suppose that Paul thought he made no mistakes, but he had too much to do to waste time in deploring them. Let us hear what he did say about them. "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of life."—Selected.

#### ATTRactions OF HEAVEN.

Though earth has full many a beautiful spot,  
As a poet or painter might show,  
Yet more lovely and beautiful, holy and bright,  
To the hopes of the heart and the spirit's glad sight,  
Is the land that no mortal may know.

Of who but must pine in this dark vale of tears,  
From its clouds and its shadows to go,  
To walk in the light of the glory above,  
And to share in the peace, and the joy, and the love.

Of the land that no mortal may know!

There the crystalline stream, bursting forth from the throne,  
Flows on and forever will flow;  
Its waves as they roll with melody ring,  
In the land which no mortal may know.

And there on its margin, with leaves ever green,  
With life fruits healing sickness and woe,  
The fair tree of life, in its glory and pride,  
Is fed by that deep, inexhaustible tide  
Of the land which no mortal may know.

—Selected.

#### LIFE'S THREAD.

Spin cheerfully,  
Not tearfully—  
Though wearily you plod  
Spin cheerfully,  
Spin prayerfully—  
This is the thread with God.  
The shuttle of His purpose move  
To carry on His own design  
Seek not too soon to disprove  
His work, nor yet assign  
Dark motives when with silent dread  
You view each sombre fold,  
For, lo! within each darker thread  
There lies a thread of gold.

Spin cheerfully,  
Not tearfully—  
He knows the way you trod  
Spin cheerfully,  
Spin prayerfully  
That leave the thread with God.

Anonymous.

#### OBITUARY.

IN MEMORY OF FR. BENJAMIN KING.

Our beloved minister in Christ who departed this life November 5, 1900, aged 51 years, 2 months, and 29 days. We can not express our sorrow over the loss of one we loved so well. "It is hard for us to realize that we shall no more see him coming to meeting and standing before us to exhort and to read the gospel truths. No more will we see him standing before us in pleading tones as he tried to lead us to the safe path. O that the words he spoke here in life may not be forgotten, but may still bear fruit to God's glory. The church feels her loss keenly, and why the Lord should take him away so soon, just in the prime of his usefulness, is hard for all to understand, and we feel to say as Naomi did when she had suffered the loss of her loved ones, "The Almighty has dealt bitterly with us. Who will fill his place now only the Lord can tell. His sickness and death was on a very solemn occasion and not soon to be forgotten. His death was at a short time but his sufferings were intense. The physicians announced it as appendicitis and a few days suffering they said there was only one hope for him and that was to perform an operation which was a hard question for his sorrowing wife and children to decide upon, but when they saw there was no other way that seemed to help him they agreed to the matter, and the 21 of Nov. the operation was performed and so with medical aid and all that human hands could do he appeared to be getting along as well as could be expected until the second evening he was again overtaken by intense pain and his case was pronounced utterly hopeless and he was expected to live but a short time, but he lingered in great agony and pain until the 5th of November, when the good Lord ended his sufferings without a struggle and took from him cares and toils a sweeter rest. He leaves his sorrowing wife, three sons and four daughters, one brother, five sisters and a host of warm friends to mourn his departure, but not as those who have no hope. His remains were laid to rest in the Anah cemetery near Rinks on the 7th where many friends met to pay the last tribute of respect to a loving friend. Funeral services were conducted by David Teschey from Milfin Co., O., and Benjamin Fisher. Text, Rev. 14:12, 13.

#### MARRIAGES.

HEATWOLE-BYLER.—On the 25th of December 1900, at the residence of the bride's parents by Elder T. H. Erb, Henry A. Heatwole to Amelia A. Byler, both of Harvey Co., Kansas.

ROTH-BURKHAUT.—On the evening of the 23rd of Dec. 1900, at the Zion Church, near Bluffton, Ohio, by M. S. Steiner, Rev. Harry S. Byler, and Sister of Spring Forge, Pa., to Sister Ella Burkhardt of Pando, Ohio.





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Semi-Monthly.

ELKHART, IND., FEBRUARY 1, 1901.

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ABRAHAM B. KOLA, Editor.

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## EDITORIAL NOTES.

Profession may be a lamp, but the life lights it.

The living word of God is the greatest attraction to draw men.

The congregation near Elmdale, Mich., expects to erect a new house of worship the coming summer.

Immediate obedience to the command of God is the secret of growth in the grace of God and development of power with men.

Love for and obedience to good traditions is good, but love for and obedience to the principle embodied in the tradition because it is God's living word is far better.

We are living only day by day, and sufficient unto the day is the evil thereof. Many a man might improve his condition by taking his care as he takes his meals—one at a time, and not three or four together ahead of time.

Patience never ceases to be a virtue, neither does charity ever fall in him who walks with the Saviour and is prompted by His Spirit. But in the exercise of patience we must ever remember to distinguish between sin and the sinner.

"A word in season" is precious, but out of season it may be worse than useless. A fan is useful on a hot summer day, but not specially necessary in zero weather. A good hot stove is better then.

A young man starting out in life does not need his father's thousands as much as he needs Christian Character. The thousands may slip out of hand in a day, but the gates of hell shall not prevail against him who takes the hand of Jesus, neither shall any man pluck him out of His hand.

A prayerful study of God's word not only shows us God in all the beauty of His love and mercy, the greatness of His wisdom and power, and the exactness of His justice, but we see therein a reflection of our own life, not as man sees, but as God sees it. The Bible is a revealer of the human heart as well as of the Divine.

Brother, sister, if it pleases you to see your children enjoy worldly pleasures and become leaders in worldly society, blame yourself more for other person if they turn a deaf ear to your religion, or to your plea that they should "join the church." They are more consistent in remaining outside of the church than you are by being in it.

Our esteemed friend, Josiah W. Leeds, who contributes an article in this issue, states that a daily paper in Philadelphia to which he had been a contributor for over 25 years would not admit his article. "So great," he says, "is the fear of saying anything unadvised on secret societies, I presume that no daily in our great cities would have admitted it."

The theory that a man will be saved no matter what he believes, just so he is sincere, is a pitfall. That would make man his own Saviour. He could set up his own theory, his own creed, and be saved by it just so that he was sincere in it. There is only one plan of salvation. Christ is the author and finisher of our faith. His way is the only way, and the doctrines of men are straw and stubble that will not stand the test. Sincerity alone may make a Saul of Tarsus, but "obedience to the vision" and "the voice" alone can make a Paul.

The kingdom of God suffereth violence, and the violent take it by force. In other words, the same energy that is applied in temporal affairs, to succeed, is to be applied spiritually. The kingdom of God suffers, not from the well directed energy of its faithful subjects, but from the inactivity, the lethargy and indifference of those who would be looked upon or pointed out as sluggards if they were as inactive and shiftless in their temporal affairs, and failure and poverty would be inevitable.

To Our Readers and Patrons.—We take pleasure in announcing to our friends and patrons that Bro. John Mumaw, of Orrville, Wayne Co., Ohio, has taken the position of representative of the Mennonite Publishing Company, and as our agent will visit the various settlements of our people in Ohio, and probably also in other states. He is authorized to take subscriptions for all the papers published by us, to collect outstanding accounts, to sell books, etc. All business entrusted to him will receive prompt and careful attention, and our people will have the opportunity to do business with him in their homes, on the same terms and with the same confidence as with the house direct. We bespeak for him a kind reception among all.

One of our agents in Pennsylvania, E. Hershey, has made a specialty of the Martyr's Mirror and Menno Simons' Complete Works. His sales of the former up to date amount to ninety copies, and of the latter, one hundred twenty. Of the Martyr's Mirror, a minister of another denomination who had read the work said, "My own people realize what a treasure they have in the possession of such a publication? It is the grandest work of its kind in existence." While it is true that he is but one of many of other churches that have bought and read and prized the book, it is also true that there are thousands in our own church who spend considerable money for other books, some of very doubtful teachings, the Martyr's Mirror, and Menno Simons' Complete Works are known to them only in name. Many are reaching out for spiritual delicacies which they obtain in adulterated form or so compounded that the whole causes spiritual dyspepsia and is injurious rather than helpful because it creates a perverted appetite. Not nearly all books have this tendency but very many have, and many of them are in the hands, heads and hearts of some of our own people. The two books mentioned above are distinctively books for our people. The idea that some have who have never read these works, that they have a tendency to narrowness of view, is erroneous, in fact, the tendency is in exactly the opposite direction, as every candid reader will abundantly testify. For this reason we commend these works to our readers, and we hope, for the good which these books can do, that they may find entrance to many homes, their teachings to many hearts, and their beneficial influence to many lives.

Bro. Joseph D. Miller of near Middlebury, Ind., minister in the Forks Amish Cong., passed away on Monday, Jan. 14, after a short illness. The news of his death was a shock to many intimate friends who had not even known that he was ill. But a few weeks before his death he had been in Elkhart to visit and sympathize with Bro. and Sister Page in their double bereavement. He also called at our office and during our conversation it developed that an explanation had never been made to him in regard to an appointment that was to have been made at Elkhart for him and Bro. Troyer, who were visiting the congregations in this district, but which was overlooked, with the result that our brethren came here and found no arrangements made for a meeting. We rejoice to say that the explanation made seemed satisfactory and at parting Bro. Miller expressed pleasure in having had the opportunity of coming to a mutual understanding on the matter. How little did we think that his robust form would be so soon laid away; his voice so soon be hushed in death! Bro. Miller was an earnest laborer in the cause of the Master, he was greatly loved by his congregation and his neighbors, many of whom enjoyed his kindness and Christian hospitality. His sudden call home in the midst of activity in the best years of manhood is one of the events of life which it is hard to understand. We extend our sympathies to the bereaved

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|---------|----------|--------------|----------|
| am      | pm       | am           | pm       |
| 8.50    | 7.10     | 8.50         | 7.10     |
| 8.02    | 8.45     | 8.02         | 8.45     |
| 7.38    | 8.07     | 7.38         | 8.07     |
| 7.02    | 8.07     | 7.02         | 8.07     |
| A. M.   | 4.27     | Goshen       | 9.09     |
| 11.02   | 4.27     | Elkhart      | 9.09     |
| 10.27   | 8.56     | Warsaw       | 10.02    |
| 11.05   | 8.56     | Warsaw       | 10.02    |
| 9.18    | 12.40    | Marion       | 12.21    |
| 8.35    | 11.15    | Indianapolis | 4.10     |
| 11.02   | 11.02    | Rushville    | 3.26     |
| 10.25   | 10.25    | Greensburg   | 3.26     |
| 9.55    | 8.30     | N. Vernon    | 5.30     |
| 8.30    | 8.30     | Cincinnati   | 6.15     |



congregation, but especially to the stricken widow and her family. The Lord, who has promised to be a husband to the widow and a Father to the fatherless, comfort you with the assurance of His never-failing love and tender mercy, and may He give us all grace to so live that we may meet the loved ones gone before in the bright world beyond.

A CALL FROM Bro. E. R. Miller, of Hearing, Norfolk Co., Va., makes a special request that the little colony in the vicinity of Hearing, Va. be visited by the evangelists. In his letter to the Evangelizing Board he says, that it costs only \$5 from Baltimore, Md. to Norfolk, Va. and return. (Clerical rates would be less. Steamship lines have a rate of one dollar between the two points.—Ed.) We call attention to this new field of labor in order that our evangelists may arrange to stop off there when they get into that part of the country. Bro. Miller states that the evangelists will be met at Norfolk. We hope this little colony will soon have the pleasure of a visit. Possibly Bro. Daniel Shenk, of Moha, Warwick Co., Va. would go? Possibly, too, arrangements could be made so that he could hold services regularly for them.

Under this caption, Bieh. W. Horn in a recent article in the *Evangelical Messenger* says:

It is a very wrong opinion, that the discipline of the Church constitutes an ecclesiastical police institution, with the preachers as detectives and patrolmen; but rather a sanitary department, for the welfare and not the punishment of Church members. Of course, at times bitter medicines must be administered and amputations performed; yet not to hurt and destroy, but to heal and to save that which is not yet beyond hope. The disciplinary fence rather serves to keep the wolves out of the fold, than to imprison the sheep. And yet, hardly anything meets with more severe and erroneous criticism than the sentences rendered at "church trials."

"Do you not think N. N. was let off rather easy at the trial?" somebody asked after a certain investigation. He had an interest in a more severe punishment of N. N.—"Have you investigated this matter thoroughly?" I asked.—"O, no, but that is my opinion." "Do you not think they dealt rather severely with Bro. N. N.?" asked another, concerning the same trial, who had an interest in dealing leniently with N. N.—"Have you investigated this matter thoroughly?" I asked. "O no, not that exactly; but this is my candid opinion."

Is it not likely that the investigating committee, which heard all the testimony on both sides and acquainted itself with all the particulars of the affair, is better able to judge the merits of a case, than one who has heard only fragments of the story and that perhaps only from one side? Should I not rather leave the responsibility where it belongs, than take it upon myself to judge both the accused, the accuser and the investigating committee—judge them wrongly and hurt the cause of the church?

AN AWFUL EXPERIENCE.

Few people are called upon to pass through an ordeal like that experienced by Bro. and Sister Benjamin Miller, of near Pashan, La-Grange Co., when in the early morning of the 18th of January, they were roused from their slumbers to find their home on fire. The parents, with the two smallest children slept on the first floor, the other four children, aged fifteen, twelve, ten, and eight years respectively, slept in two beds in a room upstairs. The fire apparently had started from a defective fire near the stairway which was in flames when the parents awoke, shutting off the natural way of escape to the children upstairs. The frightened parents hurriedly grasped their two little ones and escaped from the house in their night clothes. Sister Miller, however, being able to get hold of a dress as she ran out. The father called to the children upstairs to come to the window and jump down where he would catch them. It seems that they heard him and tried to follow his instructions, but they were evidently bewildered, and being blinded and probably half suffocated by the smoke they failed in the attempt. The fire rapidly enveloped the house and the frantic parents, powerless to render any aid, had to realize the awful fact that four of their beloved children had quickly fallen victims to the fire's ravages, and that all hope of saving them was vain. Neighbors soon arrived, and when the fire had finally spent its fury, only four blackened masses, huddled together in one corner of the foundation, remained of the loved ones who but a few short hours before were full of life and energy. The only consolation that the parents had was that the smoke had rendered their children unconscious before the fire reached them and that their sufferings were very short. The grief-stricken brother and sister who had just followed one of their children to the grave the Sunday before the fire, have the deepest sympathy of all in their sore bereavement, and while others living near them had also but recently laid away loved ones their own grief was forgotten in the presence of this fearful calamity. The Lord whose

mercy never fails, and whose consolations are sure and steadfast, be the staff and stay of the bereaved family and friends, and may we be drawn into closer bonds of sympathy for one another in the hour of trial and affliction.

CAUSE FOR ALARM.

During the past year, less than twenty divorces were granted in the dominion and territories of Canada, which contain over six million inhabitants. In the state of Indiana, with a population less than half as large, one divorce was granted for every six marriage licenses issued, the total number of divorces granted being 4099. In the city of Elkhart, 491 marriage licenses and 113 divorce decrees were issued. The divorce evil, the grounds on which people are granted divorces in this country, is a disgrace. This is indeed a "sweet land of liberty," but when liberty becomes license to such an alarming degree as is evident from the abuse of the divorce laws, then the belief becomes strong that among a large portion of the people of this so-called enlightened, christian country, the same low grade of morality, not to say spirituality, exists that existed, when it was said that they "married and were given in marriage" until the flood came and destroyed them all. The sacredness of the marriage vow and the marriage relation does not seem to be comprehended by many, and the ease with which a divorce can be obtained may be largely to blame for this sad fact. If it ever were morally right for one to remarry who for the one cause of separation given in the Bible had obtained a divorce from a former partner, it can nevermore be right, according to God's word, for one to remarry who has obtained a divorce for the flimsy causes on which divorces are often granted, especially when the grounds stated are largely imaginary or greatly exaggerated, and the plea for divorce is entered with the special object of entering upon legally licensed adultery with another. "What God hath joined together let not man put asunder." A civil court may annul a marriage contract, for insufficient cause; in the eye of the civil law the two are free to remarry, but not so with the Divine Law,—that law still holds them to their former vows, and any subsequent relation entered upon is, in the light of that higher law, not marriage, but adultery. Can God overlook or wink at such a violation of His law, or can He bless such a relation? Or can the results of such a relation be a blessing? Observation abundantly proves that God's displeasure rests upon such unholiness. And we repeat what we said a few months ago, that the minister who knowingly "solemnizes" such unions disgraces himself, because he helps to lower the

standard of morality and transpires the sacredness of the marriage relation into the mire and makes adultery not only appear respectable but gives it the appearance of divine sanction. Let our ministry be faithful in teaching the people the will and law of God concerning these things, and let the members be faithful in the strictest observance of God's will and in teaching it to their children.

A NOBLE LIFE ENDED.

Queen Victoria, of England, was born on the 24th of May, 1819, became queen of England, June 20, 1837, was married to Prince Albert, of Saxe-Coburg and Gotha, Feb., 10, 1840 and died Jan. 22, 1901. Although only eighteen years of age when she ascended the throne, and in a time of political restlessness and discontent, she soon won the confidence of her people by her wisdom and tact. It was not her choice to be queen, and she shrank from the enormous responsibility, but when it was told her that her uncle and predecessor, King William IV, was dead and that she was queen she felt on her knees and after imploring God for wisdom and strength to do His will she made the simple declaration, "I will be good." To this principle she has adhered, and blessing and long life have given her a crown of far greater lustre than that which she wore at her coronation. The purity of her life, social and political, wielded a remarkable influence, not only upon the vast empire she governed but upon the world at large. She became great because she was good, and her memory will be cherished as the queenliest of women and the most womanly of queens. The editor feels that it is not dishonoring God by giving "honor to whom honor is due," and in honoring the queen we are giving her due. For she was not only one of the noblest of women and the best beloved and most honored of sovereigns, but she was one of the tenderest and most loving of wives and mothers and as such she leaves a memory to be revered and an example to be followed. Her motherly instincts so impressed themselves upon the hearts of all that among the millions of her subjects, and among millions in this country there will be mourning for her as for one of their own household. Alas for the happiness and sorrow—and her sorrows were many—she lived a noble life without thought of self, and unreservedly devoted to the duties before her. Although she enjoyed the highest honors which temporal government can bestow—and her queenly, womanly dignity must have satisfied the most exacting courtier—her tastes, habits, demeanor and her dress were marked by the rarest simplicity, and none loved her bet-

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ter or enjoyed her friendship and her visits more than did the poor, simple country folk that lived in the neighborhood of her residences on the Isle of Wight and at Balmoral, Scotland. Just before her last departure from Balmoral for Cowes, Isle of Wight, she made calls upon all her neighbors and none were forgotten in the distribution of useful gifts which it was her constant pleasure to bestow.

The greatest sorrow of her life came with the death of her husband on the 14th of December, 1861. He was a man of rare qualities, gifts and attainments which made him universally beloved and honored, although his position of "consort" was at times a peculiarly trying one. The family life of this devoted pair has been held up as a pattern to follow, and his memory is cherished to-day by the title "The Good Prince."

Victoria was indeed the mother of her people and as such she will be mourned. In all the affairs of state she manifested the same wisdom that inspired her private life, nor did her own country alone enjoy the fruits of her wisdom and sagacity, and—shall we say—her piety, and trust in God. Her influence, through her royal relatives abroad was felt in continental politics, and always on the side of peace, and it is well known to-day that her personal influence prevented a war between Germany and Russia, which war might have plunged the whole of Europe into carnage. "Blessed are the peacemakers; for they shall be called the children of God."

The queen's final breakdown was due to overwork and to her deep distress because of the war in South Africa, a war she deeply deplored and labored to avert. Her actual illness was of less than a week's duration, and her death, like her life, was calm and full of peace. She is succeeded on the throne by her eldest son, Albert Edward, Prince of Wales, who was born Nov. 9, 1841, and who will bear the title of Edward VII. May he follow the good example of his pious mother in looking to God for guidance in all the affairs pertaining to his office.

#### PERSONAL MENTION.

BRO. LEWIS J. LEHMAN, of Cullom, Ill., came to Elkhart, Ind., Jan. 19, to hold a series of meetings at the Olive M. H.

BRO. D. S. BRUNK, of Elda, Ohio, held a number of meetings in the Holdeman M. H. near Wakarusa, Ind., in the beginning of January.

A. F. HOSTETTER, of Lancaster, Pa., is at present preparing a History of the Mennonites, to be presented to the Pennsylvania German Society of Bethlehem, Pa.

BISH. DANIEL KAUFFMAN, of Versailles, Mo., arrived at Elkhart on the 21st of January to deliver a series of lectures at the Elkhart Institute Bible Term. The ministering brethren, Peter Unsicker, of Cullom, Ill., John J. Rutt of Sterling, Ill., and Eli Bomtreger, of Nappanee, Ind., are also in attendance.

#### MISCELLANEOUS.

##### A CHRISTIAN.

A Christian is one who has experienced a "change of heart"—one whose mind has undergone a change or transformation; one who has been "quickened"; one who has been "born again"; "born of the Spirit"; hence a child of God and member of His family. A Christian is one who has not only heard the pleading of the Spirit, but has yielded to it, and been accepted of God, having the evidence or "witness within himself" that he is a child of God. As expressed in the beautiful hymn, he is one who has opened the door of his heart, and "let the Savior in." "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2: 19).

With the evidence in the heart, corresponding fruits will become apparent. Fruits which speak louder than words can not be concealed. When regeneration takes place, the fruits of "love, joy, peace, long-suffering, gentleness, patience, goodness, faith," will manifest themselves. Harmony will exist between the fruits and the consciousness of being a "child of the King," else the fact will not be recognized either by those having or not having the same experience. It will then be unnecessary to speak of one's fruitage. When a Christian yields the heart to God, he will be able to recognize and appreciate the fact. A tree is known by the kind of fruit it bears.

A Christian spirit is not without manifestations. Certain graces are more prominent in some persons than in others. Certain fruits correspond with certain talents or gifts. "All have not the same gifts," neither do all yield the same "manner of fruit."

There is perhaps no grace which more conclusively adorns the life of a Christian than that of patience. To be patient under some circumstances and "grievously vexed" under others does not indicate a Christ-like spirit. The Christian garb should be worn at all times and under all circumstances. A Christian behavior or dress on Sabbath and a chequered and passionate displaying during the week does not become one professing to be the "temple of the Holy Ghost."

Nothing characterizes an exemplary Christian so much as patience and meekness. One who under the most trying and vexing circumstances possesses a calm and composed mind certainly commends himself as a Christian of the highest type. On the other hand, those who speak hastily under the cloak of "nervousness," and are fretful, do not commend themselves as professing godliness; yet, doubtless, in many cases the perplexities and reverses are of such an unusual and trying character as to make it impos-

ible for flesh and blood to withstand. In such cases it would be unchristlike to condemn, not being able to administer a remedy.

Even the Christian will have his faith tried, his patience tried, his Christianity proved, his charity tested. Christ Himself, immediately after His baptism and the descending of the Spirit like a dove upon Him, was tempted with almost every form of temptation. Doubtless the enemy sought to find a weakness in His nature through which he might be able to induce Him to yield. The enemy is aware that the weakest point succumbs first. Thus we are tested, and if there is a weak spot, the test may result in broken covenants or shipwrecks of faith. Christ gave one admonition especially to all, "Watch!" If we realize that our strength is failing in certain particulars, we would do well to guard more faithfully those points.

One may have no disposition to murmur, fret or worry, and yet he may harshly criticize those who do. He may lose Christian forbearance for such as do, thereby overlooking the "greatest of these"—"faith, hope, charity." Another may be of very even temper; he may have abundant charity and sympathy for all, and yet may lack faith, and we read that "without faith it is impossible to please God." Still another may have faith so that he could remove mountains, and yet have some other very manifest weakness.

By carefully guarding the weak points, we may develop strength where it is most needed to make us strong Christians. We may "gain other talents," and finally become "well-rounded" and "evenly-balanced" Christians.

##### A SCOTCH SERMON ON CHARITY.

"The congregation will now be seated and give their undivided attention to the following intimations. Some of them are as important as the sermon," said the Rev. Thomas MacPherson, as he finished "addressing" the throne of grace." He was in his eightieth year, and during fifty-five years had worn out five Bibles in beating the dust out of the pulpit desk of Auchtermuirie kirk. His parishioners worshipped the ground on which he walked and though he was practically penniless—for he gave most of his income to the poor—they saw to it that the minister lacked for nothing. Their old minister read the announcements, and then said: "I hear that Widdy Tamson is in destitute circumstances. This manna be. Name o' God's heritage manna suffer in the midst o' the gild folk o' Auchtermuirie. Think o' this on the way to yer homes. We have it in holy writ, that niver fails, that he that giveth to the poor lendeth to the Lord." There is a blessed privilege. Think o' the famous o' Auchtermuirie being lenders, and baeln the Lord for a customer! And nae need to recourse to get back payment, for it'll be returned twenty, thirty, fifty, and a hundred fold. Noo ye can a' raise fine crops o' wheat and corn and tatties as I can weel testify, for the Lord has moved yer houwle o' compassion, and ye ha' been unco generous to me. Then see if ye canna raise gild crops o' brotherly compassion, and bring the first fruits

o' the harvest to pulk Widdy Tamson. "Sanders Grant'll send her a load o' fire-wood. Fine dale I ken that; I see't in Sander's generous e'e. Fine kennin' he keeps, too, as I weel ken; for I'm burning some o' myself, thanks to Sander's kindness." Sanders, sitting in his pew the observed of all observers, was completely won over, and would gladly have given Widdy Tamson the earth and fullness thereof, had he owned it, at that moment.

Peter Michie'll send her a pickle tea, O, but it'll no be sair missed out o' Peter's abundant store. Peter is beholden to the Lord for many things, and is a living example o' the niver failin' truth o' the holy writ, "The han o' the diligent maketh rich." Peter's a hard-workin' kitch, as we can a' testify." Peter, too, immediately fell into line.

"Jimmy Grant was tellin me the other day," continued Tammas, "that he was millin' some fine meal the noo. I quite believe it. He is the only miller in Auchtermuirie, and there's no miller from Maledmirk to John O'Groats can compare wi' him. Better send a pickle to the widdy, Jimmy, and keep up yer account wi' the Master." Jimmy registered a full peck of best oatmeal in his own mind.

"Beaton So'll send the widdy some o' the fine tatties I saw in his barn last Tuesday. I needna ask Beaton for I ken fu' well he wouldna be backward in daein' a kind act to a deservin' widdy in Auchtermuirie."

"And oor gild friend Wull Chapman by the looks o' him can hardly keep his seat as anxious is he to dae something to fill the widdy's pat."

"Nae fear of the widdy's starvin' when the Lord has put the seat o' the earth in the parish kirk o' Auchtermuirie. The Lord has promised to be a husband to the widdy and He wants ye to be his brothers-in-law, and I'm glad ye respond so nobly. Ye're a gallant lookin' lot o' Christians, and yer hearts are as big as yer bodies. The Lord'll reward yer work o' love. Noo let's praise His name for raisin' up in Auchtermuirie see many who honor the faith." There was a full all through the kirk, and then the minister's voice was raised in prayer. —*Family Friend.*

##### YESTERDAY, TO-DAY, AND FOR-EVER.

God's children are safe though in darkness, Enveloped by His mercy and love, For He left a sweet promise so cheering As He passed to the mansions above: "I will never leave or forsake thee!" While thou to my love dost abide—How unexpectantly dear the assurance At the close of the evenside.

"Come unto me." Oh what tender love! In Him there is life and sweet rest, Food for the hungry, sight for the blind, And whatever He thinketh is best: "I will never leave or forsake thee!" And not by power or by might, He speaks and His voice calms the tempest And the rainbow appears in sight.

His presence dispels all the shadow of night The desert will yield the delight, If leaning on Jesus' strong arm all the way Till the city appears in sight. As ye pass the gates of the city, For the first streak of dawn o'er the mountain afar.

Thy faithful ones shall be rewarded When cometh the harbingers star.

—*Set. L. M. J.*

## "PERILOUS TIMES."

Contrary to the popular views entertained by many distinguished preachers, who say prosperous times are coming, "perilous times" have come, as foretold in the Bible to take place "in the last days." At the present time people are compelled to admit the fact. The following from a religious paper hears a confirming testimony:

"We are living in strange and 'perilous times' as graphically and accurately described in the New Testament. There is a flagrant wickedness in the earth, both in high and low places.

Our country is a large sharer in this prevalent wickedness. Satan is revealing his diabolical presence as the prince of this world, and the Church of God is being contaminated, going after fables and follies greedily.

Deadly heresies and delusions are hoildy settling forth their claims and turning many unwary feet into paths of folly and glaring unrighteousness. It is astonishing to see how many intelligent and cultured people are being drawn into the most absurd errors and Satanisms, and we know it is because they are not believing in Jesus, and because many who profess to believe in Jesus are so steeped in worldliness and unbelief that their religion is vain.—*Sat. by L. M. J.*

## LOVE.

Love is communicative. In this it is like God, from whom it emanates. His goodness communicates itself to His creatures as naturally as the sun dispenses his genial rays upon the earth. Even so, when the love of God is shed abroad in our hearts, it will be natural, easy and delightful for us to communicate to others not only our natural affection but our sympathy, our aid and our means. True love is like the clouds which drop their fatness upon the thirsty ground; but there is a self-central love which resembles the Dead Sea in that it has inlets but no outlet. The former expands, elevates, ennobles and transforms the soul; but the latter contracts, degrades, numbs and destroys it. Beloved, "let us not love in word only, but in deed and in truth."—*Sat.*

For the Herald of Truth.

## DECLINE OF QUAKERISM.

The following article taken from "The London Spectator," an English paper, written from an English standpoint and applied to English conditions, certainly presents some valuable thoughts. The view that the writer takes of matters pertaining to the Quaker denomination, as well as that of other churches, may be new to many of our readers, and to many persons both in and out of the church, it may not yet have become a living reality, and for that reason hard to understand; but a little careful thought will convince any one that the conditions are not life fancies. They are conditions which the Friends or Quakers in England, and much more in our country must meet, and what is true of the Quaker denomination in reference to these things is true, and doubly true of the Mennonite Church.

Our Mennonite people have taken and are to-day taking a far too superficial view of the grave conditions that

confront them at every step. Instead of taking up principles, and dealing with the great question of right and wrong, instead of bringing the grand principles of the Bible, which underlie all society, and bringing together the church on that strong and immovable foundation-stone which binds together God's people as one body, and holds them in one grand, common union, many have skimmed over the surface, and are following the popular opinions of the day, and in this way they are continually helping along the very idea that our English writer brings out so pointedly in the expression that "The more pious the Protestant, the prouder he is to admit that his church is under his hat." This means just this, that now-a-days nearly every church member claims the right to run his church according to his own opinion, and if the congregation of which he is a member does not yield to his opinion, and direct and manage things in his way, or at least let him do as he pleases, he denounces the church, stirs up contention and heresies, causes divisions and controversies; and when he has caused all the mischief he is able to make, he starts out to build up a new church on some imaginary point of difference, which is only the outcropping of mortified pride instead of love to God and His fellowmen, communion of selfish purposes, envy and inebriation, and the result is spiritual anarchy. The writer speaks as follows:

"It is not easy to understand why the Quakers do not increase, and that with considerable rapidity. That the children brought up in an English household and allowed to grow to manhood, and then to see the pleasures of the world, and a certain separateness of ways of life, should be inclined to slip away from it is intelligible enough, and, as a matter of fact, occurs in every communion, but one would have expected Quakerism to gain largely every year by adherents from outside. Christians nowadays sit very loose to their churches, and the distinctive ideas of the Friends would, one would have thought, have proved in our time singularly attractive. Their central idea that a Christian should follow the inner Light, that is, the best opinion which Christ generates in his heart, is now the strongest belief of hundreds of thousands, and may before long greatly affect the cohesion of all the orthodox churches. This is certainly the charge which ministers of all denominations bring most frequently against those they teach, springing as it does from the most difficult to deal, the existence in the minds of a great deal of self-will. The right of private judgment is nowadays pushed far, and the more pious the Protestant the more prone he is to admit that his church is under his hat, which is the essence of truth. The original result of the first, that religion being purely spiritual, and self-generated, or generated by the Holy Spirit in the individual, there can be no necessity for forms and ceremonies, for a ministry, or for what is originally known as a church, is a thought that prevails in a church, is a thought that produces a spiritual independence which, as the clergy at all events believe, tends to develop into anarchy.

The faith in sacerdotalism has vanished, the great ceremonialism has become mere facts to proclaim belief, and no church has as a church a reverence derived from anything but opinion. The loyalty felt for country far surpasses the loyalty felt for the church. Our passions in warmth with a large portion of the community the loyalty felt towards any church is the belief that philanthropy is the essence of Christianity, and that each man owes to his brother man a duty as strict as his duty to God and more immediately peremptory, which is the guiding principle of Quaker conduct, is the belief of the larger part of the nation, regulates its social legislation, and is upheld as a theory by whole classes who do not rigorously practice it. The doctrine of non-resistance, it is true, is not held in theory by any except a few fanatics, but the ideas which it produces, the dislike of war, of physical violence, of slaughter, even when ennobled by a great object, have become with multitudes a sovereign impulse. We have been startled to find how large a proportion of those who condemn the present war condemn it on grounds which would be equally fatal to any war, even of one whose motives and objects they from the heart approved. They simply cannot endure the suffering which killing on a great scale must always involve, and will not admit, except perhaps in chivalry words, that anything, even the suppression of slavery or the overthrow of despotism, can justify much slaughter. At heart, if pious men as well as humane, they incline to leave the suppression of all evils which can be removed only by the sword to the God of mercy, and allow the wrong-doers to flourish until He in His own good time sees fit to turn their hearts. And lastly, the guiding idea of all Quakers, that the object of religion must be to produce a particular line of habitual conduct observed from birth to death under the most conflicting circumstances, is now in various forms the real creed of the millions. "The good" with the majority, are the well conducted, and the well conducted in the way which we think "respectable." The Quakers, if sincere, are all in conduct good, and are in the very highest degree what Englishmen think "respectable," that is, free not only from the aberrations of crime and of sin, but the aberrations of whim, eccentricity, and self-will. It is difficult to imagine a Quaker Coleridge or Charles Lamb as a Quaker criminal or debauchee. All these things should tend to the increase of Quakerism, but they do not. The sect, after securing the abolition of all persecuting laws, and living down all obloquy, and profoundly influencing not only the thought but the practice of all Christians in the community, is, as a sect, by its own confession as embodied in its last annual report, slowly dying away. It is not the smallest of all which are generally known, its recruits do not repair the losses caused by silent secessions, and when the children of to-day are mature men it will probably be only a memory cherished by the pious as one of the extinct forces which, in the nineteenth century, especially tended to much good, its work, in fact, as its devotees even now perceive and sometimes declare in words, "will have been done."

"That is a very curious fact in the history of religious development, and we confess to a wish to be a little more certain as to its ultimate causes. What deprived Quakerism of the expanding force which has remained in so many inferior creeds? No doubt in England the doctrine of non-resistance has proved a great stumbling block. Our people, though not logical, are very sensible, they see that the doctrine is as fatal to the maintenance of a police as to that of an army, and they cannot bring themselves to believe that Christ can have taught a rule of conduct which, if obeyed, would make the violent and the bad rulers of the world. It cannot be sinful, they think, to put the burglar down, though it may be right to make much sacrifice to teach the burglar better. Englishmen admire the conduct of "Friends" without either admiring or liking the rigidity of the rules by which it is enforced; rules, now, do not, the community, but still maintained. They look upon such rules as producing a slavery, or, if we are to use only kind expressions, a sameness, of life to which they will not submit. There is, they feel rather than think, too much of the clipped yew about Quakerism. They have never been able in any of their greater churches to submit to a really rigid "discipline," and will no more allow a congregation to settle what they are to do and avoid and say than they will allow a priesthood. They reverence "the stillness and the quietness" which Quakers inculcate, or used to inculcate, but they will neither be still nor quiet at anybody's bidding—often to their own great loss. They, in fact, distrust conduct when enforced by pressure, even though the pressure be as gentle and as painless as that of the atmosphere. They dread, for example, for the most part under the pressure of an opinion which enforces the use of dark colors, but if anybody tried to make them dress so they would break out in red and yellow till that tyranny had overpassed. They must make their own rules and change them at discretion, and Quakerism seems to them too rigid and unchangeable. And then comes the final cause. The Quaker system produces admirable rules of conduct, and the Quaker belief should produce wonderful originality of thought, but of all the good religions man has accepted it does least to satisfy the hunger of the soul for more religious light, more knowledge as to the whence and whither. The community has been more interested in good ideas and especially in benevolent ideas, than in theology. It has produced no great divines, and is essentially unfavorable, as well in its ideas as in its methods, to the production of great preachers. England owes to it much of her philanthropic development of late years, and the decline of human misery which has resulted from that development, but she has owed little or nothing to the development of its religious thought. The closer walk with God, the best Quakers have taught. The clearer knowledge of God, of His possible purpose, of the relation between us and Him, have not tried to teach, or rather, for that is not quite just, they have failed to make their effort in that direction visible to those outside. They may have been wise in avoiding what many think sterile discussion, but man

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## HOW TO READ.

It was a beautiful habit of a good man to "say grace" or to give thanks to God before reading a good book. What is material bread compared to the feast of many blessed volumes accessible to us all to-day!

Let us make wise choice of our reading. Take strong, stirring, consult books upon every subject. Consult book lovers and readers for advice. Read reviews of the best periodicals. Discriminate between the best to get the very best.

Read with independent thinking. It may be well, as one advises, to read a book the first time and give yourself completely to it so as to receive the best it may furnish fully, and then read it again critically to separate all the chaff from it. But always read with your intellect erect in its own sublime response to it. You have no right to permit any man to do your thinking. And no kings withocratic power can command our inner nature unless we have surrendered in lowest degradation.

Read rapidly. We may increase our speed remarkably without detracting from concentration of attention. Men learn to double and quadruple their reading ability and what doubling of ability, and what doubling of life this means! If you can learn to read three great books while another stumbles slowly through one, why not do it?

Read to use. The bookworm is a quaint curiosity, but the world is no better for his life. Scatter what you gather from books and you multiply its value to your own soul. Indeed, it is doubtful whether he ever fully he comes out own until we have given it to others many times.—*Sat.*

If the devil should appear visibly to any of us—if he should enter undisciplined with visible horns and tail, and offer you millions for your soul, you would refuse and say, "Get thee behind me, Satan." But when he comes in the form of business, and says, "Do as other people do. It may not be quite right, but every one else does it. Do not be too puritanical. Be not right over much; why destroy yourself?" Then perhaps, we sell our soul to him for a very paltry sum; and perhaps he cheats us out of that small sum, after all.—*JAMES FREEMAN CLARKE.*

## TRY THE SPIRITS.

The Apostle John, who in his epistle speaks of the "many deceivers" who with men as an indispensable fact of Christian experience, gives us the determinant factor in the question of origin and authority of the content of the message. If the message be "from God" it will relate to Jesus Christ and confirm the gospel testimony that he "is come in the flesh." In other words, nothing can be received by the members of Christ's church as a supernatural revelation through the ministrations of angels which does not fall into line with the one aim of the gospel, the exaltation of Jesus as "the Lamb of God that taketh away the sins of the world." Visions may be given the individual as they were to Paul, which are not intended for public utterances; and messages delivered, as they were to John, that remain sealed from common eyes;

but what is to be delivered to and received by the saints must harmonize with and be dominated by "the old, old story," as aria, recitative and chorus in a great oratorio must respond to and be dominated by the "master key. The chemist has his sensitized paper by which he may test the presence or absence of suspected elements; the physical immerses in the unknown fluid his graduate scale and measures to the fraction of a grain its specific weight; so the Christian has his spiritual test for every message and his infallible criterion for every messenger; it is his relation to the person, work and exaltation of his Lord.—*Interior.*

## CULTIVATE A SWEET VOICE.

Kind hearts are more plentiful than persistently kind and gentle voices, and yet love loses much of its power when the voice is sharp and hard. Try therefore, most earnestly to acquire the right tone in speaking, and guard yourself carefully from falling into carelessness and bad habits of voice. Often a sharp voice shows far more ill-will than the heart feels, but people do not know that the speaker's "bark is worse than her bite," and they believe her to be ill-tempered and disagreeable. It is so easy to pick up a sharp and encephalic manner of speaking. Very often it is acquired in mirth, and in the give and take battle of words in which boys and girls delight. There is no malice in their sallies, and a great deal of fun, but meanwhile the voice is often acquiring a sharp and shrewish tone which sticks through life, making it stir up strife and ill-will among its listeners. So watch the tone in which you speak, and take care that it is gentle and sweet. A kind voice is like music in the home, and is to the heart what light and beauty are to the eye.—*New York Mail and Express.*

For the Herald of Truth.

## HONOR YOUR DENOMINATION.

BY JOHN F. FUNK.

Under this caption, Dr. Talmage in a recent number of the *Christian Herald*, gives some teaching which it would be an excellent thing if some of our Mennonite people would take up and talk about when they rise up and when they sit down, when they sit in their houses and when they go on the way; they should write them on the gate posts of their houses and wear them as frontlets between their eyes, so that they might never forget them.

Loyalty to your denomination—loyalty to your own church. Loyal means to be true to your denomination; to be faithful to her teaching, faithful to her doctrine, faithful to her principles, faithful to usage and her forms of worship.

We do not take Talmage or the *Christian Herald* as special authority, nor as a standard of Gospel teaching but on this particular line he gives us something that is of value—worthy to accept, consider, adopt and practice. Whenever any one gives us a good teaching, good advice we must give him credit for all that is due to him. He says among other things, "Every soldier in this great army [of the Lord], owes as a first duty, loyal adherence to the particular command [denomination]

or church, in which he serves. Falling in this, he is worthy little to the army or the cause, [or the church or denomination of which he is a member]. Unity of action, or the success that comes from unity, can only be secured by loyal and intelligent co-operation, each with his own immediate command [or church]. That soldier most honors the general who does his duty well and faithfully in the ranks in which he belongs.

Honor your denomination! It matters not whether it be Methodist, Baptist, Presbyterian, Congregational, Lutheran, Reformed (or Mennonite) or any other of the great denominational bodies of Christian soldiers, serving in the field against sin under the leadership of our Great Captain General, Jesus. All, in their respective places, have equal recognition, for our General loves all His [true] soldiers of the cross. Looking upon the familiar flag, his own regiment, a true soldier feels his heart thrill within him. Mayhap it is torn and tattered, battle shot and shivered, giving evidence of hard service, but its presence never fails to rouse the veteran to enthusiasm. So, to the soldier of the cross, the emblem of the command in which he has served is endeared by many tender and stirring memories. It is the same command in which his father and mother and their ancestors have served before him. Amid storm and struggle, and through all the assaults of the enemy, it has upheld the old standard of the Gospel, and preserved the citadel of the word. Well does it deserve the love and loyal adherence of its followers.

Honor your denomination! Honor it by the broad liberality which you regard the other branches of the great Christian army. There are times and occasions when opportunities are afforded you to do special service on the picket line, or on a reconnaissance, far from your own command. These opportunities take you into new fields, they confer new experiences and bring new honors; but the duty performed, you return to your own ranks—go back again to the old fold. The follower of Christ is free to enlarge his sphere of service and to make it as wide as he may. He can assist a good cause by the way, but he does not neglect the duty he owes to his own church. He can reach out hands of help to Cuba, or to the famine orphans of India, or to the suffering and stricken in the remotest parts of the earth, but never at the expense of the duty he owes to his own church. If it be true that he who neglects to provide for his own household is worse than an infidel, it is equally certain that he who allows his denomination to suffer, while he bestows his energies and resources in other quarters, is guilty of serious neglect of duty.

Honor your denomination then, by full and loyal service and support. Make your adherence real, your zeal substantial. Be as broad as you will, extend your charities to the furthest pole, and do all the good you can in your lifetime and with the means at your command, but ever remember that true charity begins at home and under no circumstances must your own church services or your own church interest be slighted or neglected.

Omnipotence needs impotence for its sphere of work.

## FAMILY WORSHIP.

A prayerless family cannot be otherwise than irreligious. They who daily pray in their homes do well, they that not only pray but read the Bible do better; but they do best of all who, not only pray and read the Bible, but sing the praises of God.

What scene can be more lovely on earth, more like the heavenly home, and more pleasing to God than that of a pious family kneeling with one accord around the home altar and uniting their supplications to their Father in heaven. How sublime the act of those parents, who thus pray for the blessings of God upon their household. How beautiful the scene of a pious mother gathering her little ones around her at the bedside, and teaching them the privilege of prayer. And what a safe guard is this devotion against all the machinations of Satan. It is family worship that makes home a type of heaven, the dwelling place of God. The family altar is heaven's threshold, and happy are those children, who at that altar have been consecrated by a father's blessing, baptized by a mother's tears, and borne up to heaven upon their joint petitions as a voluntary thank-offering to God. The home that has honored God with an altar of devotion may well be called blessed.

The influence of family worship is great, silent, irrefragable and permanent, like the calm deep stream, it moves on in silent but overwhelming power. It strikes its roots deep into the human heart, and spreads its branches over the whole being, like the lily that hears the tempest, and the alpine flowers that bow beneath the weight of the eternal snows—it is crested amid the wildest storms of life, and breathes a softening spell in our bosom even when a heartless world is laying up the foundations of sympathy and love. It affords home security and happiness, removes family friction, and causes the complicated wheel of the home machinery to move on noiselessly and smoothly, it promotes union and harmony, expunges all selfishness, alls petulant feelings and turbulent passions, destroys peevishness of temper, and makes home intercourse holy and delightful, it causes the members to reciprocate each other's affections, hushes the voice of reformation and exerts a softening and harmonizing influence over each other's heart. The dew of heaven falls upon the home where prayer went to be made, its members enjoy the good and pleasantness of dwelling together in unity. It throws sunshine around the heart, it increases the brightness of their happiness. Its voice has sent many a poor prodigal home to his father's house, its answer has often been: This man was born there. The child kneeling beside the pious mother and pouring forth its infant prayer to God must attract the notice of the heavenly host and receive into its soul the power of a new life, but in order to do this the worship must be regular and devout, and the whole family engage in it. Some families are not careful to have their children present when they worship; this is very wrong. The children, as well as all others, are sanctified and should always be present. Some do not teach the children to kneel during prayer; and hence, they awkwardly sit in their seats while the parents kneel. This is a sad mistake, if they do not



kneel they naturally suppose they have no part or lot in the devotions, and soon feel that it is wrong for them to bow before the Lord. We have seen many cases where grown up sons and daughters have never bent the knees before the Lord and thought it wrong to kneel until they were Christians. In this way they were made more shy and stubborn, and felt that there was an impassable barrier between them and Christ, this feeling is wrong and unnecessary. If family worship has been rightly observed they would have felt that they were very near the Savior and would easily be inclined to give their hearts to God indeed.

Children thus trained seldom grow to maturity without becoming practical Christians. Indeed, in itself it gives a hallowing influence that pleads for its observance. It must needs be that trials will enter a household, the conflict of wishes, the clashing of views, and a thousand other causes will ruffle temper and produce jar and friction in the machinery of the family. There is needed some daily agency that softly enfolds the homestead with its hallowed and soothing power and restores the fine harmonious play of its various parts. And what is so well adapted to do this as for all to gather around the holy page and pour a united supplication and acknowledgement to that sleepless power, whose protection and security are ever around their path and who will bring all things at last into judgment.

See what home becomes with religion its life and rule. Human nature is there checked and moulded by the amiable spirit and lovely character of Jesus. The mind is expanded, the heart softened. It concludes in the necessities of our children, and in the covenant promises of God the penalties of its neglect, and the reward of our faithfulness to it. This should prompt us to its establishment in our homes. Its absence is a curse, its presence a blessing. It is a foretaste of heaven, like manna it will feed our souls, quench our thirst, sweeten the cup of life, and shed a halo of glory and of gladness around our fire-side. Let yours therefore be the religious home, and then be sure that God will delight to dwell therein, and his blessings will descend like the dew of heaven upon it. Your children shall not be found begging bread, but shall be like Olive plants around your table—the heritage of the Lord. Yours will be the home of love and harmony, your household purity will be the crowning attribute of your peaceful home.—*Ed. by E. L. Shellenberger.*

## MISSIONS.

For the Herald of Truth.

### OUR FAMINE EXPERIENCE.

No. 5.

What is a road work? In the first place a "road" is a winding cart-track through rice fields or forests as the case may be. No attempt is ordinarily made to fill up holes or level down the hillocks. Ridges a foot and a half high often run right across the road where the borders of rice fields had been during the rains. An American buggy would go to pieces on such a "road" in

going about twenty-five miles—perhaps less. In the rainy season the road disappears and is soon in rice. Travel is not attempted. People travel on foot or on ponies on the banks of the rice fields. In going from village to village the roads with which you were thoroughly familiar in the dry season, it is necessary for you to have a guide to show you the road over the village to which you are going in plain sight. For if you attempted to go even on horse-back alone you would be liable to miss the water-covered path at a critical moment and come to grief.

Now, a "road work" is an attempt at converting such a track into something worthy of the name "road." Our first step in making the road was the earth-bank. We aimed to make this three feet high, twenty-six feet wide at the base, and twenty feet wide at the top. To secure the earth, pits were dug on each side of the road forty feet from the middle of the embankment. These pits were measured twenty feet square. If they dug one and one-fourth feet deep there would be one hundred cubic feet of earth digging as the daily task for each digger. The mate and the children were supposed to remain in the middle of the road, the mate to show where the earth was to be placed and the children to break up the clods.

In this way we built the road for about four miles into the country to the village of Potladhi. We had immense numbers of people carrying moomum and placing it nicely in heaps by the road-side to be put on the embankment when the rains began. The Public Works Department officials promised to do this work and consolidate the road with hand rammers. They were unable to keep their promise and the road is still unfinished. It is better than it was but still an unfinished work. It will probably never be finished unless there comes another famine before long. But we'd rather see the road in its present condition than to face another visitation such as we have just passed through. Even as it is some of the other famine works have far less to show for the money spent than the Sanjer Gaur Road Work.

We would not weary you with these details but we had to solemnly plod through them and they form part of our "famine experience" and this story would not be complete without them.

J. A. RESSLER,  
Dhamtari, C. P., India, 12 Dec. 1900.

### MENNONITE HOME MISSION.

1900 E. York St., Phila., Pa.  
DEAR HERALD READERS:—We feel to say with David—Thou art great to the eyes with thy goodness. For we know that each day "Our help is in the name of the Lord, who made heaven and earth."

Christmas—when many were rejoicing in the heat the world could give, we were made sorry in their behalf, knowing, that such rejoicing is vain, while they had rejected God's greatest gift, Christ Jesus.

The day was a blessed one. We were kindly remembered with ten dollars in gold, beside oranges and candy; also a nice box of cakes from Millerville. We know the donors would have enjoyed going with us to some poor

homes to see how these unfortunate ones appreciate the good things they receive.

Bro. Latahaw, of Spring City, preached a helpful sermon from Luke 2:14, in the evening. Perhaps you would enjoy going into an uptown slum district to visit homes, with some of the workers. Imagine yourself on New Year's morning, entering a home with bare floors, a few rickety chairs, old dirty stove, and dirty dishes standing around, seven children with clothing dirty and torn; the mother's expression showed even more cheerfulness than the place they call home.

The next place you find a sweet little German lady, only twenty-nine years old, with three children; her husband died three years ago. She has to work hard at washing, to support her little ones. Her eyes fill with tears of joy, to have some one think of visiting her, in her loneliness, and read to her from God's word, and sing an appropriate hymn, then kneel in prayer, to the One who has promised to be the widow's God.

Several poorly clad children greet you as you enter the next home. One of the little girls had her skull fractured, having been struck with a piece of brick, by some drunken women who were fighting.

The next home is much the same, only siltier with a pile of rags in the corner, and a large family of children, longing for kind words and some one to love them.

These darkened lives seem to brighten when they are told of Jesus and His love.

Since you have seen in part the condition and needs of the people, you may be better content with your lot, and more thankful that you are so pleasantly situated.

Our meetings are quite interesting, and the rooms are crowded at Sunday School.

S. S. Report for fourth quarter of 1900.

|   |    |
|---|----|
| Enrollment.   | 97 |
| Pupils, Teachers.                                       | 75 |
| Average attendance of pupils.                           | 59 |
| Total average.  | 89 |
| Number of pupils that did not miss.                     | 29 |
| Number of teachers.                                     | 4  |
| Number that recited all the golden texts for the year.  | 4  |
| Number that recited all golden texts last quarter.      | 16 |
| Number that recited all memory verses for last quarter. | 8  |

"Not unto us, O Lord, not unto us, but unto thy name give glory." Pray that convicting and converting power, accompany the word.

### THE SISTERS.

#### HOME MISSION NOTES.

It is with much joy I sit down this beautiful morning and write a few words to the dear HERALD readers in the north and east and south and west. In our work here at the Mission we are so busy we can scarcely take the time to write, but we do not wish to forget our kind country friends. How often, oh, how often are we reminded of their love to us and to the Chicago people by the donations we receive.

You will pardon us if we do not name from whence all the boxes came, for want of space; but we wish to extend our heartfelt thanks to all the brethren and sisters at large. They have remembered the poor better this winter than in any year past.

Much visitation work is being done to find out whether or not the people are really in need of help. Last Saturday evening we went into a little cottage of two rooms and which stands on a desolate lot. The inmates were a father, eighty-eight years old and a mother whose years number ten less. They are left alone. The children are married and have gone to themselves and they suffer from dire poverty—no friend, no kind neighbors on whom to depend—having nothing but what the rains bring. The father is too feeble to work and he looked up at us and said, "I think God has forsaken us," but he surely made a mistake and meant, "Man has forsaken us."

We have meetings every day. How thankful we ought to be for the promise "I will never leave thee nor forsake thee." These two old people are nearing the shore of the everlasting world. It is a great pleasure and yet a task to sit down and tell them of Jesus and His love.

When we first found them they had had nothing to eat all day. We prepared a little basket of provisions and took it to them and thus we are kept busy running errands of mercy, distributing to the poor the necessities of life. We have meetings every day. On Saturday, Jan. 19, we had 136 in our sewing class, and only four teachers. The following Sunday, there were 174 in the Sunday school, which makes that a busy day for all workers.

Many of the scholars are studious. Two of them, Lillie and Annie Lechner repeated the golden texts for 1900, which I am sure many teachers are unable to do. Many of the others know the texts by the quarter.

Our young men's meeting of which we wrote before is making fair progress. We have different ways of working with them, but all our means and ways point to the lamb of God which taketh away the sin of the world. This meeting is on Wednesday evening. We have German meetings, Monday evening; prayer meeting, Tuesday evening in some poor home; mother's meeting, Wednesday P. M. at 2:30; Friday evening in Gospel service; Friday evening, Bible reading; Saturday P. M. at 2 o'clock, sewing school. Preaching Sunday morning and evening, Sunday school at 2:45 and children's meeting at 6:30.

We are indeed thankful for the number of visitors who pass through the city and who preach such helpful sermons. Bro. D. Kauffman, Versailles, Mo., stopped here Sunday, Jan. 20, and preached a very encouraging sermon. Bro. Fred Coffman, from Canada, stopped with us and preached to us morning and evening. These short visits bring us sunshine and encourage us to press on in this field of labor for the Master.

Sometimes we find questions confronting us and we hardly know how to answer them, and need the wisdom of God, which is given those who put their trust in Him.

But amid all our discouragements, we often sing,

"Amid the trials which we meet,  
Amid the thorns that pierce our feet,  
What need we fear when this we know,  
Thou think'st 'Lord of me.'"

Let shadows come, let shadows go,  
Let life be bright or dark with woe,  
I am content for this I know,  
Thou think'st 'Lord of me.'"

We still ask an interest in the prayers of all Christian people that we may be used in wielding the sword of righteousness against sin in the lives of dying men and women, and that God may be the teacher and that we may go gladly and willingly forth to perform His bidding.

The following is a partial list of the names of kind donors:

D. J. Johns, Goshen, Ind.  
Sadie Kanagy, Kennard, O.  
Hess Church, Little, Pa.  
Mr. and Mrs. P. J. Amstutz, Dalton, Ohio.  
E. K. Greenawalt, Ligonier, Ind.  
Sycamore Grove Church, Garden City, Mo.

Friends, Flanagan, Ill.  
J. D. Byler, Mac Veyton, Pa.  
A. R. Zook, Topeka, Ind.  
G. L. Mahler, Shipshewana, Ind.  
J. L. Ruck, Strasburg, Pa.

Let all those who forgot us not, remember that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yours in the Master's name,

A. H. LEAMAN.

For the Herald of Truth.

### THE CHICAGO HOME MISSION.

BY J. P. SMUCKER.

On Saturday December 1st, 1900, I went to the Chicago Home Mission to assist Bro. A. H. Lehman in his work. I remained at the mission until Dec. 21. While there I was thinking how good and pleasant the ministers and deacons and the Sunday school workers, yes in fact the whole brotherhood throughout the country have it in our Christian work for the Lord; then what our mission worker in the large city has.

It takes men and women with much courage and patience and grace from God to conduct the labor and services assigned to them to make their work a success which the Lord has given them to do to redound to the honor and glory of God and to the welfare of many immortal souls. Often in times of preaching and Bible Reading or Young People's Meeting, and Sunday school services, young men come in who are under the influence of strong drink. They are boisterous and misbehave, while many of the Sunday school pupils would be quiet and attentive but for those noisy ones. This makes much work for the mission workers and Sunday school teachers. It might be said, "Why are such things allowed, and why don't the mission workers make them behave and keep quiet?" We must remember that there are some Christian families in the country who cannot or do not train up their children in the way they should go. What else can we expect of non-Christian parents who live in sin and perdition every day in the large cities? I believe that through the effort put forth by the mission workers much good seed is sown into the young and tender hearts of the children who attend Sunday school and Bible Reading, which seed will not be dormant, but may spring up and bring forth fruit meet for repentance in course of time.

It is evident that spiritual good has resulted to old and young by the Lord's work going on at the mission. One disadvantage the workers are laboring under is the lack of teachers in Sunday school which numbers from 150 to 200. If I mistake not, Sister Landes who has charge of the infant class, has from 60 to 70 pupils, with only one

assistant, while some of the older classes are quite large also. It seems that but few teachers even from other denominations can be gotten to assist them, as all able workers have their place of church or Sunday school work somewhere in the city.

The Lord has blessed Sister Stauffer with a talent to sing through which she takes an active part with the rest of the workers who all have a talent to sing. I was much surprised to hear the good singing in services by young and old. Sister Ebersole is senior mission worker of the sisters at the mission at present, and exercises forethought and caution in the work. Bro. Leaman is quite busy in the work assigned to him in the temporal work of the mission with many other things that come up for him to look after, also in the way of mission work spiritually, he is at his post, exhorting, admonishing and teaching.

The sewing school which the sisters hold every week is also profitable for the young girls. The dinner given to over four hundred children on Dec. 20, which was sent in by the well-meaning people of the country was a sight to behold. One could see how the poor children of a city relish a good meal—which they seldom get. I thought they were very well behaved in eating; none seemed to eat like a glutton.

The workers have no time to idle away, but have always something to do. When they are done with their domestic work in scrubbing and cleaning up, if they find a few moments of time they have their Bibles or some other good reading matter in hand, to study and prepare for the service that is near at hand.

Many things might yet be said of the trials and difficulties with which they have to contend, but I will close. I don't want to be understood that I mean to flatter the workers. No, not at all, for when we look around us and examine ourselves we all find we have plenty of room for improvement, but as I am asked many questions concerning the mission I thought I would give a short sketch of the work there. Nor was there a word or hint given by any of the workers that I should make any mention or to write up anything for the HERALD about their work. I did this on my own account.

In conclusion, I would yet say, "Why is it that we have a brother at the mission for a number of years to exhort, admonish and teach, and who is sometimes called upon to officiate at a funeral among the people in the city and to do general mission work without being ordained to the ministry. The mission work is not ordered by any one church district, but is general."

I noticed in the HERALD of Jan. 15, 1901, an credit which gives the Nappanee Cong. order for sending in provisions for the children's dinner. Nothing was sent in from Nappanee as they received their order too late, but from the Clinton Amish Cong., near Goshen, a liberal supply was sent; mention of which was not made in the HERALD.

### LETTER FROM INDIA.

DEAR HERALD READERS:—Greetings. We have lately had some very busy days at the mission. Sometime ago we began a series of meetings for the purpose of receiving those who wanted to become Christians. After preaching some time about seventy-five or eighty

handed in their names as applicants for baptism. The larger number of these were orphans. Instruction meetings were held for several weeks and finally last Sunday (Dec. 23), was a day set for the first baptism. It was not thought best to administer baptism to all at once, so those who were found to be nearest ready, forty three of the orphans—twenty-five boys and eighteen girls—were baptized.

We all felt this day to be an impressive and solemn one. Those baptized seemed to take it seriously, and altogether it was solemn to us all.

Those who were not received are still under instruction and as soon as it is deemed advisable, they will also be received. It is necessary to use much care and precision in finding out the motives why people would become Christians. So many may be seeking temporal help and think they can thus get it.

As far as we know this was the first baptismal service ever held in or around Dhamtari. It being a new thing, many remarks were made about what baptism was like. Some said "they split in their mouths when there is baptism" and others said other things. The scene was looked upon with much interest. When there were about two hundred and fifty people including orphans in the room which we use for services, there was room for no more and those who came then, stood outside and looked in through the windows and doors.

Yesterday, our first Christmas day in India will be long remembered.

In the morning at seven, servants, workmen and orphans were gathered in from our bungalow (house) for the distribution of our Christmas offerings. Every one of course expected something and as they all or nearly all needed clothing, especially at this time of the year which seems very cold to them, we gave each one some article of clothing.

To the boys and girls we presented their new clothing and each a lota, which is a brass vessel used by them for different purposes. It can be used for a vessel in which to cook their rice, to drink from, and to contain their food.

The clothing which the orphans wear is made of wash fabric—mostly light in color. Each boy wears a coat and a dhoti and each girl a waist skirt and the white head covering called a chador. Before yesterday they were simply a garment consisting of one piece of cloth about six yards long.

After all had received their gift we could see many expressions of thankfulness.

As we were reading the precious letters which come from the homelands yesterday afternoon, suddenly we were surprised by the friendly "salam" from the girls who came running from the Orphanage to our bungalow, having on their new clothing. My heart was almost overcome with joy when I contrasted their present appearance with their former appearance. Already the gospel has made such a change for better in their expression and when they Orphanage says, "Tray ye for laborers" and He also says, "Whosoever ye ask in my name, believing, ye shall receive."

Do we believe the truth that if we would pray for laborers in faith they would be supplied?

May God grant that we may work together hand in hand and push hard the advancement of life kingdom in these latter days.

Truly "it is more blessed to give than to receive." Just wish that the dear brethren and sisters could see the dear orphan children whom they are supporting. Surely none could possibly regret fifteen dollars a year and many more would find joy in supporting some.

At four o'clock a Christmas service was held. The boys and girls had learned a part of the second chapter of Luke which a number of them repeated. Several talks were given and Christmas songs were sung. Oftentimes they know the words better than the music and one might think it is very poor singing but when they sing so heartily "I don't think God cares whether the tune is exactly right when the words are sung from the heart."

So the day passed by and may God give many blessed results in future time. It is often a source of much joy and comfort to be with the orphans.

They seem so happy, and daily we hear their voices in study and recitation and so many of them in one building remind us of the many bees in a hive. Nevertheless they are only children and many of them a year ago out in the jungle; and they need much teaching. As we look into their faces we at times almost tremble to think of the responsibility we have upon us in trying to bring them up for Christ so that they may carry the gospel to their own people. We are longing for the time when we will know the language and can teach those around us too. Even now there is more to do than we have time to do and are still praying for more laborers. Dear friends, do not think that because there is so much in India issued and your work is done. The effects are still here. People come for help, orphans come every week and how can we refuse them a home and a place where they can be taught the Gospel. But we need your help. We need more room for them and they must have food and clothing when they come.

And we need more workers. You say there are workers needed everywhere and at home too. Truly so, but here where there is such an opening will not those whom God has already intended for this place, come quickly. We pray that workers may go to other places too but we plead in behalf of this field in which God has placed us. There is much to do everywhere but for my part I have never seen such an opening for a great work to be done. While it takes a long time for heathens to become Christians, following Christ in everything and sometimes the task seems discouraging, yet those very discouragements are the encouragements. They have souls as well as we, and they can be saved if God's people do their duty and if we don't do our duty we will be held accountable for it.

Christ says, "Tray ye for laborers" and He also says, "Whosoever ye ask in my name, believing, ye shall receive."

Do we believe the truth that if we would pray for laborers in faith they would be supplied?

May God grant that we may work together hand in hand and push hard the advancement of life kingdom in these latter days.

Yours for the lost in India.

MARY BURNHARD.

Dec. 26, 1900.





Never turn a man away who asks of you; if you cannot give him what he asks, give him some good advice.—J. S. S.

Don't make apologies; the fact is that, by making an apology, we draw attention to self—it is selfish.—A. LOCKES.

We are full of too much of anything else but the Spirit.—J. B.

We need to take courage to stand against evil though we must suffer persecution from brethren, friends and even parents.—A. M.

Rev. 2:14, 15. The church of to-day is allowing certain false doctrines to come into her, and so she has certain things written against her.—Ed. MILLER.

If we are holding up the truth, even though people are against us, let us know that right is might and will prevail.—A. M.

Anything that we set ahead of God is an idol.—J. S. S.

The purpose of ordinances is not to complete salvation, but to develop Christian character by keeping them.—A. L.

Sometimes people's "soft answers" have dangers in them that reveal their condition toward their enemy.—J. B.

If God sees fit that our lives should be taken in His service, it is the best thing that can come to us.—A. M.

When a question comes up on which the exact letter of the Word will not direct, always choose the side that costs the greatest sacrifice.—J. S. S.

There will be no hearing of petitions put forth from hell.—S. G. SUTHER.

You please God first and you will please all people that you need to please.—D. H. B.

Every time we don't go to do not do when the Spirit prompts we are the loser.—J. B.

I believe that every father or mother who has a family should have a family altar. You should never allow anything to interfere with your family worship.—J. S. S.

The moment we begin to speak of our humility there is none there.—A. L.

The gold of heaven will be sufficient for all; I am afraid that many of us, who get so much gold down here, will never get any of that over there.—J. S. S.

We are now under a new contract, a new covenant—"the law of the Spirit of life in Christ Jesus;" we do not do because it is commanded, but because we love to do.—A. L.

When the Holy Ghost takes possession of the heart, the flowers, the jewels—all fashions—will drop off like the old leaves of the pin oak, drop off when the huds begin to put forth in spring time.—J. S. S.

There are too many white-washed Christians; they ought to be washed white.—J. B.

We Christian people make a great mistake in that we worry and trouble over things that we cannot help.—D. H. B.

In public prayer we should aim to be heard by God and not by man.—J. S. S. It is impossible to be uncleanly.—A. M.

It is just as important for Christians not to use the carnal weapon—the tongue—in defense as it is not to use the sword.—J. S. S.

## THE HISTORIC DEVELOPMENT OF THE PEACE IDEA.

(Continued).

The fourth of the seventeenth century events alluded to was William Penn's Holy Experiment in government on peace principles, inaugurated on this side of the Atlantic in 1682. With this must be coupled his Plan for the Peace of Europe, published eleven years later in England, a scheme free from the destructive contradictions of the Great Design. Penn's experiment in practical peace politics, the first of its kind in history, lasting more than half a century, has become almost an inherent part of the moral consciousness of the modern political world, and it is becoming every year more effective in creating a belief that war is always honorably avoidable if men sincerely wish it to be so.

The works of these four men in the seventeenth century, unlike as they were, were not isolated and dissociated events. They all sprang, on their earthly side, from the same root. They were the expression of the growing sense of brotherhood, as yet scarcely conscious of itself, which Christianity had been silently creating, and of the developing consciousness of the inhumanity of war, felt even while men fought, gloried in combat, and lost their heads in the delirium of victory. They were heaven-borne efforts, certainly, but they had their place in the providential historic development of the Christian world. Their immediate effects on the world as a whole, were not large, but one has only to study them in the light of subsequent history to see what powerful seed-factors they were.

The movement of thought and purpose which these men of the seventeenth century interpreted with such insight and courage went steadily on into the eighteenth century. It found a number of distinguished representatives in different fields. The work of Grotius in international law was carried forward by Vuffendorf, Vattel and others. The schemes of William Penn and Henry the Fourth were reproduced in France by the Abbe de St. Pierre (1713) and Rousseau, and later in England, by Bentham. Adam Smith and Turgot, toward the close of the century, drew from economic powerful lessons for international intercourse and friendship. Poetry also, in this fruitful era, came forward to support the growing demand for peace, and Lessing and Herder uttered the new thought in verse. Even before the seventeenth century had closed, Leibniz and Montesquieu, had made its protest of reason against war. The last years of the eighteenth century gave us Kant's great tractate on "Perpetual Peace."

For the most part the peace work of the eighteenth century was still intellectual and idealistic. There was little attempt at the practical. The time had hardly come for it in a general way. Opinion was still too feeble and unorganized. The Friends as a body continued their peace protest, but in a very traditional way, and many of our forefathers in the hour of testing the colony of Pennsylvania abandoned the standard of Penn and fell away into the general condition of society round about. In the unfolding of

ideas, theories and projects of peace the century was very prolific, but not until near its close did the movement veer much toward the practical. There were here and there some unimportant arbitrations, but they had little juridical character and passed almost unnoticed. They were more temporary expedients of a personal rather than of a social character. The contentions and destructive conflicts of peoples and nations went on almost unrelieved. Diplomacy itself, which is essentially an instrument of peace and originated as such was swept away and turned into an instrument of promoting war and conquest. The eighteenth century, in spite of St. Pierre, Bentham and Kant, and the growing undercurrent of thought and aspiration represented by them, closed with Napoleon overruling Europe and war still on the throne.

It is a noteworthy historic fact, deserving mention in connection with the opening of the present century, that the movement for the abolition of war and that for human liberty have gone hand in hand. Wherever the sense of liberty, civil or religious, became well developed, respect for the rights of other peoples appeared, and with it the feeling that war ought to cease and peace prevail. The two are really parts of the same movement, for slavery and war spring out of the same spirit. The demand for peace is a demand for justice, equal rights and universal liberty. William Penn was as consecrated to liberty as to peace. He understood that without the former the latter is impossible. The author of "Perpetual Peace" was so passionately devoted to liberty that when he heard that a copy of the "Declaration of the Rights of Man" had arrived from France, he ran across the university campus at Konigsberg, a thing which he had never known to do before. On the 14th of May, 1790, the French Assembly, which met in the interests of liberty, solemnly decreed the abolition of war. The founders of American liberty had a great fear of war and of standing armies, and left no place for war except as a last resort in the defense of liberty and rights. Most of the leaders of the anti-slavery movement—Whittier, Garrison, Jay, Ballou, Wright, May, and others—were absolute peace men. There is no record of a real peace man who has not been an uncompromising friend of liberty, though many friends of liberty have failed to see that they ought consistently to be absolute opponents of war. The liberty movement of this and the last century, resulting in independent republics in the New World and constitutional governments in the Old, has seen the peace propaganda spring up and develop simultaneously and almost cotemporaneously with it. The nation which has taken the lead in the development of liberty and the creation of republics in the New World has also led in the movement for the abolition of war, both on its sentimental and its practical side.

This century has seen a remarkable evolution of the movement for peace along many lines. The movement has not only in four hundred years extended, but it has also become thoroughly organized and strongly practical. It has not, however, lost any of its idealism. It has deepened and widened on its sentimental side quite as much as on its practical side. For every peace idealist whose name comes to us from the past two centuries, our own furnishes scores. Noble Worcester, William E. Channing, Charles Sumner, Adin Ballou, Thomas C. Upham, Elihu Burritt, William Jay, John Bright, Richard Cobden, Henry Richard, Hodgson Pratt, Victor Hugo, Charles Lemonnier, Frederic Passy, Bertha von Suttner, David Dudley Field, E. T. Moneta, Fredrik Bajer, Sheldon Amos, Bluntschli, Leone Levi, Leo Tolstoy, Jonb de Bloch, and Nicholas the Second, to mention no others, have all been primarily peace idealists. Some of them have been nothing else, and have been none the less useful for that reason. But the strong idealism which has characterized the century's peace efforts has not prevented them from being singularly practical. In recent years the labor of the friends of peace, both in their individual and their organized capacity, have consisted largely in efforts to secure the adoption of pacific methods of settling disputes.

The bare mention of the list of names just given—and it could be added to indefinitely—gives a vivid impression of the great expansion of peace thought and work as compared with former centuries. When the century opened not a peace society existed outside of the Mennonites and Friends. There was no thought of organization. There had been no co-operation of thinkers and workers, if it can be said that there were any workers. The Friends and Mennonites had not gone beyond their own borders to co-operate with others. But since 1815 organization has been effected and developed to such an extent that there are to-day peace associations to the number of more than four hundred, in no less than fifteen countries, numbering many thousands of adherents, coming from all classes of society. Besides these, many other organizations give peace a large place on their programs. Between these numerous friends of peace in different countries a close bond has been formed. Peace congresses and conferences are a part of the settled order of the day. The International Peace Bureau at Berne, in existence now for eight years, has made the union permanent.

In Kant's day peace was so far from giving peace any place in their thought that he delicately apologized to them in his "Perpetual Peace" for venturing to suggest that his treatise might not do them any damage. To day, only a hundred years from his time, the great peace organizations in existence, the Interparliamentary Peace Union, with fifteen hundred members consists wholly of statesmen, who meet annually in the capitals of Europe to promote the settlement of international differences by arbitration. One easily imagines Kant, were he again seated in the university campus at Konigsberg, looking on with amazement at this remarkable organization.

At the beginning of the century there had been no cases of international arbitration worth mentioning. Since then the method has come into general use, more than one hundred important cases having been settled by this means. All the civilized nations have had recourse to arbitration, some of them many times. Difficulties of almost every sort have been adjusted in this way. The legislatures of nearly

all the civilized nations have passed strong resolutions favoring the employment of arbitration in the adjustment of disputes. In industrial controversies the principle of arbitration has made no less signal progress. Organizations and movements representing millions of both men and women are placing themselves everywhere against war and standing armies as instruments of tyranny and economic oppression. International law as a means of preventing and mitigating war has also made great advance since the opening of the century. It has given us the principle of neutrality, which prevents war from spreading and involving a whole group of nations, as was the case not a century ago. It has carried the principles of right and justice a good way into the chaos of international affairs. It operates over a wide field of international relations in time of peace, cultivating acquaintance, friendship and restraint in considerable measure, cruelities and sufferings forming no necessary part of fighting and campaigning, but which formerly attend every war.

The peace idea has entered deeply into the century's literature. You could count on the fingers of two hands all the works on peace which appeared prior to the year 1800. Since then a body of special peace literature has grown up so extensive that it is doubtful if fifty 12mo pages would hold the bare list of titles of books and pamphlets which have been published. This takes no account of the innumerable articles which have appeared in recent years in the magazines and newspapers, nor of the treatment of the subject in general literature by authors like Tennyson, Whittier, Longfellow and many others of equal or less note.

(Conclusion follows.)

## REMEMBERING A MOTHER'S SONG.

How greatly are those children to be compassionate, and of how rich an heritage do they suffer deprivation, who have no remembrance of a mother's voice in song.

An instance is recalled of a family whose oldest son talked with enthusiasm of the songs their mother sang when they were boys. A younger boy always looked his wastefulness and disappointment, for he had no such memory. The mother's health had failed, and with it her voice, in the time of his bringing up, and so much was lost to him that seemed like gathered wealth to the older ones.

So I feel like saying to mothers: "Sing if ever so poorly, to your little ones. Give them childhood memory of how Mother could sing," because in after life it will be precious to them, and may sometimes give them help over the hard, uphill places that come to all, boys as well as girls. If we should be asked that question of to-day, "What did influence your life?" or "Who did your mother teach you?" we could answer with earnest directness to the first: "Our mother. She set the current of our lives towards God." And reply to the second by saying: "She taught us personal responsibility and the fear of God."

Those that are under the law, of course are subject to and governed by the laws. Those that are under the Gospel, have advanced beyond the reach of the civil and Mosaic law and are gov-

## DECLINE OF QUAKERISM.

(Continued from page 36.)

is so constituted that the nature of the invisible powers which he feels control him, their will, their purposes, are to him questions of passionate interest and moment. On none of these subjects have Quakers anything to say that other creeds do not say, or at least allow to be said, and therefore, always respecting and sometimes admiring Quakers, Englishmen are unanimous in rejecting Quakerism. It is a pity, but the sect which has done most to make philanthropy a dominant factor in modern life is hastening to an honored grave."

In the above article two points become apparent. One, that the people in general (both in England and America, including theologians of the past and present age), have failed to make the proper distinction between Christian and non-Christian people. While the Quakers as well as other so-called non-resistant denominations believe and teach, according to the Word of God, (not according to human opinions), that governments are ordained of God, and that the true child of God, must for conscience sake, practice submission, and a faithful obedience to the government under which they live, in all points that do not militate against the gospel, they at the same time hold and believe, that according to the example and teaching of our Savior, that those who are truly followers of the Lord Jesus Christ, can take no part in the destruction of human life, or the punishment of criminals, in accordance with the common custom of law. The life of the true child of God, is one that accords with the teachings of the Gospel. Jesus came to save life, and not to destroy it. His followers have the same mind and follow in His footsteps. The fact that they do submit themselves to the guidance and care of a heavenly Parent, and are satisfied to accept what God in tender faith and their entire consecration, and a willing submission to His will. Of such, faith and submission to God's will we have many examples in the history of God's people of old and in the history of the Quakers in modern times. In many instances God stretched forth His protecting arm, and over them His preserving arm. This living a Christian life, separated from the world, and not being overcome of evil, but overcoming evil with God, is not a human notion or opinion. It is the manifestation of a Christian character, founded in and based on the Word of God. It is bringing out and making the teachings of Christ practical in our every day life. Christ said, when He was upon the earth, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." When preachers and theologians, and the people once learn this fact, they will have no difficulty in harmonizing the faith and practice of the non-resistant denominations with the Word of God, and drawing thereupon perfect consistency.

Those that are under the law, of course are subject to and governed by the laws. Those that are under the Gospel, have advanced beyond the reach of the civil and Mosaic law and are gov-

erned and led by the more perfect law of Christ, the law of Love, the law of peace and of good will unto all men; the law that prompts men to love and forgive even their enemies.

The other point that presents itself in the consideration of the article given above is the idea that Quakers and other non-resistant denominations have made rigid and strenuous laws for the government of their people, and that the members will have to practice these things because they are church laws or rules. This however is an error.

When the Quaker refuses to bear arms and destroy the life and property of his fellows he so refuses because Jesus said, "A new commandment I give unto you that ye love one another," and because He also said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When he refuses to lift his hand and swear by heaven, by the Bible or by some other oath, he does so, because Jesus says, "Swear not at all." When he refuses to follow the vanities, follies, vain amusements and sinful pleasures of this present evil world, it is because God in His Word teaches them that they shall not love the world, neither the things that are in the world. John says, "If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the eye, the lust of the flesh and the pride of life, are not of the Father, but of the world."

In all these things it is not simply church law, not a law made by church fathers. These are laws, in the making of which man has no part. They are God's laws: the gospel law, the law that will stand when heaven and earth shall pass away, and all who love the Lord Jesus Christ, in sincerity and truth will accept this law, not as a hard, cruel, tyrannical law, but because the heart is prompted by love to magnify God and glorify His great and glorious name; because Jesus again says, "If ye love me, keep my commandments," and again, "He that heareth my words and doeth them hath eternal life." And again Jesus says, "My yoke is easy and my burden is light."

The ordinances, command, statutes and judgments of God must not and cannot be looked upon as cruel, unkind, harsh or tyrannical laws, designed to force men into subjection—they are the love of God made manifest unto men; they are the outflow of the great law of love that lead men to accept Christ and His Word because they love God, because they love His word; because they desire to glorify His name, and to attain the inheritance of glory in the world beyond. He who fully consecrates himself to the service of God will realize that it is only a coming out from under the power of Satan unto God, a coming out from under the darkness and bondage of sin into the glory and light and liberty of the Gospel of Christ. He who thus gives himself to Christ assumes a service of love, the service of bondage, or the service of the law; he is not bound by chains or ironed laws. Love binds him to God, love leads him to love his whole self, soul and body, as is in harmony with God and His word; he is fully conformed to the will of God, and that which others may look as a hard, cold, dreary service is the joy of his heart; his whole being rejoices in the service he has ac-

cepted; he glories in the cross of Christ, and in his obedience to the blessed Gospel which sustains him in fellowship with his heavenly Father, and gives him communion with the blessedness of heaven. He is God's glorious freeman, enjoying that blessed liberty that the world knows not of, and in the fact that he is a child of God, and an heir of eternal glory.

For the Herald of Truth.

## THE TWO WAYS.

ESSAY BY ANNIE L. MILLER.

"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

The question may come to every individual, Which way am I traveling? We are either on the broad or on the narrow way. The man who is living in sin is in rebellion against God, is traveling that broad way, which will lead him to destruction. That road may seem easy to those who are carnally minded, not considering what the end will be. "There is a way that seemeth right to a man, but the end thereof are the ways of death."

There is no reason, for any one, who has a knowledge of the Bible, to be traveling on the broad road. If we look at this in a natural way, we would think a man very foolish if we would see him traveling in a direction which he knew would bring him into a dangerous place, and where his life would probably be taken. Sinners, are you less foolish for traveling the way you are traveling? Have you an easy road to travel? Can you with a clear conscience say, I am happy? Let me point you to a better way. Christ says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christ is our way in life and in death. He is the only way, and we must follow in His steps. We must keep our eyes on Jesus, lest when trials and tribulations come upon us, we will, like Peter, sink. We must show daily, by our walk and conduct, that we are on the narrow way. We must "abstain from all appearance of evil," even "foolish talking or jesting which are not convenient" for any one who has confessed Christ. We must walk, "even as he walked." And may we ever be on the "highway of holiness," which the Bible speaks. Let us not go on in a selfish way, but try to win others unto Christ, the Way. The way of the Christian is not such a hard way, as it may seem to the unconverted. To those who are blinded in sin the way seems hard, but Christ is the way, and He will smooth the rough path, and give us light upon our path, and the Holy Spirit will comfort and guide us.

Dear friend out of Christ, won't you accept Christ, the way? You must some day, give an account of yourself. How will you answer? If you continue in this way, will be your condemnation. You can not stay in this way. Turn away from your evil ways, and "walk in the light as He is in the light, then you shall have fellowship one with another," and you can finally meet a God of peace. May we, who have started on this "Christian Journey." You can not stay in this way, you shall receive a crown of life, and we shall be forever with Christ where all is joy, peace and happiness.

Trub, Pa.

## SOWING.

BY SUBAN K. LEHMAN.

"Sow not the field with mingled seed." God commanded Moses to teach these words to the children of Israel. These words are part of the law he was to teach them. We see them gather around him eager to hear what he had to say and what was required of them to do. Perhaps they formed good resolutions and thought they would abide by his teaching. But his story soon became an old story to them. For they fell into transgression and turned away from God going back, as it were to Egypt, walking in the paths of sin, sowing seed which would bring destruction to their souls.

As our mind is carried over their journey through the wilderness we hear them murmur against Moses, saying, "Let us alone." These are the words we told you in Egypt, for it had been hateful for us to serve the Egyptians than to die in the wilderness." In our imagination we follow them to the place where God proved them and told them they would hearken to His voice, give ear to His commandments and keep His statutes. He would put none of those diseases upon them which He brought upon the Egyptians. God only wanted obedience. He would do them right, supply all their needs. Again we see them fall in the wilderness of sin with increased murmurings against God. We hear God making loud calls to them. Then they would again remember him and acknowledge him as their God. But God was merciful to them for all this and blessed them in various ways. He promised them a blessing to the full if they would only obey him. He also told them the dark side of the picture if they would set themselves against him. Indeed it is a very dark picture. We often wonder why they did not heed God's voice and do as He wanted them to do. So it is in our day. Did not God choose ambassadors in Christ's stead who are standing on the walls of Zion preaching the everlasting Gospel from Sabbath to Sabbath and people will not heed the warning? They prefer going on in their sin, sowing seeds of impurities which will in the end bring them into the place "where their worm dieth not and the fire is not quenched."

But some one says, The world is growing better. The outlook to christianize the world is not clear to the writer when according to the *Chicago Times-Herald* the number of murders in the United States per year aggregate ten thousand. These murders are committed in the full light of the Gospel. Jeremiah said not amies when he says, "The heart is deceitful above all things, and desperately wicked. Who can know it?"

We will go back to the birth of Christ. We will again seek the wickedness that has been the work of man. When the little sinless Son of God was lying in the manger sweetly sleeping he was sought after by wicked hands, to destroy His dear life; who had not yet looked on the dawn of day, yet Himself was the morning star. While the little form was peacefully sleeping and breathing, the zephyrs which were gently sweeping over Him made fragrant with His breath. There our little Lord lay unconscious of the murderous plot that was buried in that wicked

man's heart. We will recall the sayings of Jer. 17: 9 "The heart is desperately wicked. Who can know it?"

He was crucified and slain by wicked hands. If we study Him it makes us feel exceedingly sad that He had to suffer that awful death for you and for me. If the many thousands who were crucified before Christ were permitted to testify as to the death of the cross, they would say with one accord that the suffering was indescribable. I am sorry to say that Christ is also crucified and put to open shame in our day. He is put on and cast off as if He were an old garment. If we would not crucify Him afresh we must get away from self; be crucified and die unto sin, for Christ cannot dwell in a heart that is not filled with the love of God. He wants a heart that garners precious seed. He also wants a consecrated heart. If such is the condition of our hearts, then all bitterness, wrath, anger, backbiting and envy speaking is put away. Then God can dwell in our hearts, for Jesus said to his disciples if a man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with Him. Heb. 12: 14 tells us what we are to follow. He says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Let us see what James says (Jas. 1: 26), "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is in vain." We have many things to guard against if we want to be pure and holy. My prayer is, may we all be clothed in robes of righteousness. For not until we are clothed thus can we truly sing from the heart, "Blessed be the tie that binds our hearts in Christian love." This tie is not an earthly tie, it is not a tie of man, for it binds to the throne of God where we shall all be perfect in heavenly union. What a joy that will be! If our hopes are well founded we can say with the poet:

"Less of earth than we had last year,  
Treads in your veins and throbs in mine;  
For way to heaven is growing clear,  
And the gates of the city father shine,  
And the day that our latest treasure lies,  
Wide they will open for us and me."  
Cullum, III.

## CHRIST AND HIS EXAMPLE.

BY F. B. P.

In studying the subject of religion, of the Christian religion—the one prominent figure is always Christ and He crucified.

He came to us as the woman's seed who shall bruise the serpent's head—the seed in whom all the nations of the earth are to be blessed—the great prophet whom all shall hear. The Shiloh, the Prince of the house of David, the Ilon of the Tribe of Judah, the Wonderful Counsellor, eternal Father, the Prince of Peace, the Jesus who shall save his people from their sins, the great teacher come from God, He who spake as man never spake; He who has power over the earth, over the elements, over land and sea. He could turn water into wine, open the eyes of the blind, unstop the ears of the deaf, make the lame man walk, make whole the paralytic, cleanse the leper and raise the dead—He to whom was given all power in heaven and on earth, who

sent the comforter to abide with His people forever—who came to seek and to save the lost.

This same Jesus who came to save us, the apostle tells us in our text never committed one sin—never was untrue—no guile found in His mouth. This great pattern of a good and pure life never sought to avenge himself. He fulfilled the apostle's teaching when he tells us that we should not avenge ourselves, and should not return evil for evil, but overcome evil with good.

Another thought we must not pass by here. Jesus himself taught His disciples not to resist evil, but if a man smite thee on thy right cheek turn to him the other also. If a man ask thee to go a mile, go two; if by force of law or any other force he takes away thy cloak, let him have thy coat also.

This blessed characteristic of Jesus is beautifully and grandly brought out in the 53rd chapter of the prophecy of Isaiah. "He is despised and rejected of men, a man of sorrows and acquainted with grief. He was wounded for our transgressions, bruised for our iniquities, smitten, stricken, beaten, mocked, reviled, derided, crowned with thorns, oppressed and afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." When He was reviled, He did not as we say, "pay them back in their own coin," he took it patiently, meekly. When He suffered, He threatened not, but gave it all over into the hands of His heavenly Father.

How beautifully all this harmonizes with the life and practice of Jesus when He hung on the cross. When He prayed and said, "Father forgive them for they know not what they do," and again in the closing scene when He said, "Father into thy hands I commend my spirit."

The harmony that exists in the various parts of God's word and makes them all one grand harmony of peace and unity is indeed very remarkable. The prophet foretells, Jesus fulfills and the apostle testifies to the truth of both the prophecy and its fulfillment, and so we have three strong witnesses to these grand truths that must ever convince the most skeptical. Three that bear witness in heaven and three on earth. The most remarkable feature of this lesson is the entire absence of guile, or dishonesty, or deception, no sin in the life, no guile in the mouth.

We are to be His followers in all these things; now let us be as true, as honest, as sincere, as guileless, as uncompromising, as willing to suffer for His sake, as ready for every good word and work as He was and we shall have all the promises which He so freely gave to His children.

I will let the reader study what He means by being dead unto sin and alive unto righteousness.

This may give us material for another article, or if some of our readers prefer to think on this subject and God gives you some good thoughts will you kindly write an article on the scriptural meaning of "being dead to sin" "Alive unto righteousness."

The writer would desire it very much to have a number of our correspondents write on this subject.

Who will have an article ready for the next issue?

## SURCHARGED WITH FIRE.

When a lecturer on electricity wants to show an example of a human body surcharged with fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire, the electric fluid; were it not for this, however, much might be poured into his frame, it would be carried away by the earth; but when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof, asked to come near and hold your hand close to his person; when you do so, a spark of fire shoots out toward you. If, then, then, wouldst have thy soul surcharged with fire of God, so that those who come near thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet and shut thy door, and there, isolated "before the throne," await the baptism: then the fire shall fill thee; and when thou comes forth, bold power will attend thee, and thou shalt labor, not in thine own strength, but with demonstration of the Spirit and with power.—WILLIAM ARTHUR.

## THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Hot as the fire has possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.

A CHINAMAN, whose name is Tang, was recently seized by Chinese soldiers and bound. A sword was held to his throat and he was asked, "Are you a believer in Jesus Christ?" He answered: "Yes, I am a Christian." He escaped death, and when afterwards he was asked how he could witness so boldly when his life was threatened, he said: "I have just been reading how Peter denied his Master and afterward went out and wept bitterly; and how could I deny my Lord?" This man was not a member of a Christian church, although three times he had applied for membership.

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In addition to previous expressions of thanks, the following from Lord Curzon, the Viceroy of India, to the Hon. Mr. William T. Fee (U.S. Consul in Bombay and Chairman of the American Indian Famline Relief Committee), will be read with interest and satisfaction. The letter is dated from the Viceroy's Camp, 23rd November, 1900, and reads: "Dear Sir,—The Viceroy has the greatest pleasure in adding his testimony to those which he understands that you are sending to the American people, as to the immense value of the contributions that have been made by the American public to the relief of the recent Indian famine. Whether these contributions have taken the form of money, or clothing, or grain, they have exercised a positive and material influence in the mitigation of the greatest calamity with which India has been afflicted for many years. I am, Dear Sir, Yours faithfully,

WALTER LAWRENCE,  
Private Secretary to the Viceroy."

## THE DRUNKARD'S DAUGHTER.

These beautiful and touching verses are said to have been written by a young lady, in reply to a friend who had called her a monomaniac on the subject of temperance.

Go, feel what I have felt,  
Go, hear what I have borne;  
Sink 'neath a blow a father dealt,  
And the cold, proud money's scorn;  
Toss struggle on from year to year,  
Till sole relief, the scaling year,  
Go, weep as I wept wept,  
O'er a loved father's fall;  
See every cherished promise swept,  
Youth's sweetness turned to gall;  
Hopes faded, forever, all the way  
That led me up to woman's day.

Go, kneel as I have knelt;  
Implore, beseech, and pray,  
Strive the besotted heart to melt,  
The downward course to stay;  
Be cast with bitter course aside,  
Till prayers mocked, thy tears defied.  
Go, stand where I have stood,  
And see the strong man bow;  
With gnashing teeth, lips bated in blood,  
And cold and livid brow;  
Go, catch his wandering glance and see,  
There mirrored, his soul's misery.  
Go, hear what I have heard,  
The sob of sad despair,  
As memory's feelings fountains stirred,  
And its revivings there  
Have told him what he might have been,  
Had he the drunkard's fate foreseen.

Go to my mother's side,  
And her crushed spirit cheer;  
Till one deep anguish tide  
Wipe from her cheek the tear;  
Mark her dimmed eyes far-furrowed brow,  
The gray hair streaks her dark hair now;  
Her tell-tale frame, her trembling limb,  
And trace the ruin back to him,  
Whose plighted faith, in early youth,  
Promised eternal love and truth;  
But who, forsworn, hath yielded up  
That promise to the deadly cup,  
And led her down from love and light,  
From all that made her pathway bright,  
And chained her there "mid want and strife,  
That lowly thing—a drunkard's wife!"  
And stamp on childhood's brow so mild,  
That withering blight—a drunkard's child!

Go, bear, and see, and feel, and know  
All that my soul has felt and known,  
Then look upon the wine-cup's glow,  
See if its brightness can atone,  
Think if its favors you will try,  
If all proclaimed, "The drink and die!"  
Till I hate the bowl;  
Hate is a noble word;  
I loathe, abhor, my very soul  
With strong disgust is stirred,  
Whenever I see, or hear, or feel,  
Of the dark drink of Hell!

## CONSECRATED SUBSTANCE.

There is no faithful Christian man who keeps an unconsecrated pocketbook. God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's possible efforts.

The unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, makes no exception of wealth with its vast powers of service. God has so ordered the social life of our race that no man can make the most of his powers of mind and heart and will until he employs those powers in the service of his fellow-men. This is an accepted law in the realm of mind and spirit. It is no less binding upon the power which wealth places at a man's disposal. No one has the slightest right to say of his wealth, "It is mine; I may use it selfishly if I will." No man has arrived at true conception of the responsibility that attaches to the possession of property until his relations through it to his fellow-men fill a larger place in his views of life than does his ability by his wealth to serve his own selfish ends.

No man is free to make an option as to whether he or his property shall come under God's law of service. He and his property are necessarily under the law, as he is, of necessity, a member of society and the State without his leave being asked. In the use of his property, as of all his other powers, he owes steady allegiance to that law of service; and though in managing his property he may disregard this obligation, he can never escape it.—Merrill E. Gates.

## ABOUT THE CREED.

BY JOHN PAUL EGGERT.

The purpose of a creed is included in the purpose of the church. The supreme purpose of the church as Christ's body is to reveal His life and do His will. It is to give the most nearly perfect expression possible to the divine life within it not as a matter of controversy, but as a means of winning souls to God. The church and creeds, and truth itself, are means to an end—the salvation of the world.

The church, to be true, can have no victories but those of the truth. Other victories are but the way to disaster. Truth is here not in self-defense, but in a work of salvation. Truth's victories must be over the whole life—over the conscience, the heart and the will, as well as over the reason. Must it not, therefore, in time lay aside any expression or form, "every weight," that hinders the subjection of the inner life to God? However accurate and true a creed, or form of service, or method of discipline may be in itself, or in relation to a system, has it a place as the standard of a church, if it be not helpful to bringing the whole of the life into fellowship with God?

The purpose of the creed will have large influence in determining its form. The church's highest work is not to defend or maintain, any definition, or interpretation of truth, but to make men true by all the means in its control. This is the test of both church and

creed. Do they reveal the truth that makes life true?

A creed is never a substitute for the Scriptures, rather an index pointing to their chief revelations, or an interpretation of those revelations into the life of its day. If it be a weapon, let it be keen-edged, of true material and usable—with which to smite present enemies of life. Not a weapon which has to be guarded, defended, but usable for victories. Whatever it be, let it not endanger the powers which it is here to save.

If it be an expression of the church's thought and belief, in which it is necessary to mark the distinctions from other denominations, let it be in words tending towards union, and not to contention (Col. 3: 14; 1 Tim. 1: 5; 1 Peter 4: 3).

Christianity is the spirit of Christ among men. The church is one form of its expression, and the chief method of its propagation. The perfected kingdom of God in this world will be the spirit of Christ filling and governing the whole of our race in every form of its life. To bring this about is the work of the church. All its prayers are included within "Thy kingdom come, Thy will be done;" and all its work is within the commission to preach the gospel to every creature. Co-operation with all good is the necessity of its nature, so far as it is true. The Christian ideal gives to the church the right to become the leader of the world's forces for good. The church's practices will determine how far it will be permitted to have that leadership. The ideal is perfect, but the actual life is the test and revelation of the ideal. Simplicity and unity are characteristics of God, and highly become the church which is set to reveal Him. Whatever bewilders men in honest study of truth, and divides them in trying to follow Christ, ought to challenge suspicion. Co-operation of all parts of the body, all powers of the mind and all the influences of the spirit, is essential to highest success—whether in the individual human life, or in the church. Success is the duty of both the individual Christian and of the church, but success is not merely increase of numbers, wealth and influence. That church is most successful which most thoroughly and quickly brings men into the kingdom of God. Its teachings and services are all for that. Should not its creed be a banner in this service more than in self-exposition? It is far less important to have it true to a history which may be full of errors, than to the Christian life which it is appointed to reveal. And how important to express in it the present faith the church, is it not more important to proclaim in it the faith of the church ought to have, and wants to have, and wants the world to have?

## MARTYRS AND MARTYR.

There are martyrs and martyrs. Some are burned at the stake, some starved in dungeons, some pierced through by the tongue of slander, some pinioned by the pen of criticism, and some thrust through the heart with the pang produced at their degrading service, and some degradation right where they had expected commendation.

What of all this? To the devout,

faithful servant of the Lord it only proves the truth of His Word: "Because ye are not of the world, therefore the world hateth you." "In the world ye shall have tribulation."

It is not a pleasant thing to be a martyr. Great as it is to die for God and the truth, the flesh shrinks from the ordeal. On having faithfully done duty, spoken your convictions, delivered the message of God to the people, who would not prefer the approval of the crowd to his likes? But let God be obeyed and duty discharged "though the heavens fall"—though the people applaud or blas. What will human approval avail in the judgment if secured at the sacrifice of conscientious convictions of duty? What will the condemnation of the multitude amount to in the great day, provided the King shall say, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord?"

Oh, that to day men were as anxious to be popular with God as they are to be popular with the people. Said Cardinal Wolsey on his death-bed, "If I had served my God as I have served my king, He would not have forsaken me in this awful hour." How many to-day are giving all their ability to securing the applause of men, and neglecting the service of God!

Brother, sister, are you discouraged because your services are not appreciated by the people? Have you been receiving censures where you expected praise? Let not anything of this kind dishearten you, provided you have done all with an eye single to the glory of God and salvation of men. The time of reward is not yet. This is service time. Let it be faithfully improved. What though men do fail to appreciate you? What though the world do frown and tribulation be your portion? The time of triumph will come by and by. For "these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Isrl. Telescope.

## SCATTERETH, YET INCREASETH.

It is said, a century ago the objection was made in the Senate, Massachusetts, to granting a charter to a missionary society, that it would export religion, whereas there was none to spare among ourselves. The history of the century has shown that the more religion we export the more remains at home; that contributions to the foreign field do not lessen but greatly increase the home enterprises of the church; and that missions pay in their reflex influence on the experience, life, and growth of the home church. God indeed showers His blessings on those who develop His truths, think His thoughts, build His temples, sing His songs, work out His plans, and send His gospel to a redeemed but perishing world. Verily the man who talks and acts unbelief in Jesus Christ, the Saviour of the world. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them"—if they believe in none except of Jesus as their Saviour whether in home or foreign mission.—Sel. by L. M. J.





# OTH.

isaid, which is Jeems Christ."

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VOL. XXXVIII. No. 4.

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they are here. They are all teach-  
and anxious to learn. Last Sunday  
a growna persons were baptizd.  
rs are receiving religious instruc-  
and will be received some time  
th. Thus far India agrees with us  
feel at home here because we have  
assurance that this is the place God  
is us at present. Our prayer con-  
sily is that God would send forth  
laborers. We need Spirit-filled  
cers."

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ract.—Perfection is never in the

it, and it is seldom in the pews.—The congregation is often tried with the pastor; the pastor is often tried with the congregation. And these two are tried.—Harvest does not come every month. Church work is slow, but that is no reason for sloth.—We must work with both your ears. Hear with your eyes.—As a bird that wanders from her nest so is he that tastes all the sweets of life.—Far off fields look green and

## EDITORIAL NOTES

other church has also its disappointments. He who belongs to all the churches is of no use to any of them.— Rusty locks creak the loudest and do-nothings make the most noise in the church.—There are some things which even the young people do not know.—The church does not exist for the young people, but the young people for the church.— Faithful are the friends of a friend, but that is no reason for sharpening the tongue when

the great bride

should not be underestimated. Resister is not given to overstatement. Let the reader take it at just what our brother puts it,—That the American Mennonite Mission at Dhaminda, is in urgent need of funds, support the orphans, our orphans, for God has entrusted to our care as brotherhood. The famine is over, the orphans remain. We have had famine in this country. Our tables are overloaded, our bodies perhaps unusually or even extravagantly fed. Our houses are luxuriously furnished. The luxuries in our homes represent an amount of money that would keep in food and clothing many hundred orphans that are appealing to

## Condensed Schedule of T

India, is in urgent need of funds to support the orphans, our orphans, whom God has entrusted to our care as motherhood. The famine is over, but the orphans remain. We have had famine in this country. Our tables are overloaded, our bodies perhaps subconsciously or even extravagantly need. Our houses are luxuriously furnished. The luxuries in our homes represent an amount of money that could keep in food and clothing many neglected orphans that are appealing to

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVIII, No. 4.

Many unregenerated people are willing to admit that Christianity has brought out the highest and best there

is in humanity, but they do not seem to realize that this is due to the fact that something that is better than humanity has been the agency through which the best in man has been brought out.

and that it is their duty as well as their privilege to come personally under the benign, Divine influence that makes all things new, and raises men into their

**Murder**, assault, assassination and the like are rightly looked upon as terrible crimes. There is a kind of murder that is committed, and of which the Gospel

and epistles (Matt. 9:22; 1 John 3:15) speak in very plain terms, but against which the church seems to have almost lost voice and power to testify. We may hate a brother, and we wish others to hate him, or, we may not have this wish; anyway, we proceed by our

words, our attitude, our representations or misrepresentations, to murder that brother in other people's hearts. The affection that is in the hearts of other people toward that brother is cruelly assaulted, with or without in-

result may be death of the affection, or it may be maimed for life. We shrink in horror from the cruelties inflicted in war with carnal weapons, but the tongue may become just as much a carnal weapon, and be used with deadly

direct when set aside with hatred, jealousy and the like elements of the bottomless pit (James 3:6). Love is the fulfilling of the law, but hatred is the violator of the law. Let us examine ourselves and see that the element which we represent as zeal, inspiration, spirit, etc., is really love to God and our fellow-men and not its counterfeit, the true name of which is hatred, and which is "set on fire of hell."

Bro. Jacob Burkhard, of Dhamtari, India, states in a letter written Jan. 9, 1901: "We are putting up another building, which is to be used as a school building and for devotional purposes. When this is done, building

"There are now over 200 orphans in our care, all of whom have been gathered in from the surrounding country. They have made marked improvement

In the course of a recent sermon the following gems of truth were presented: One man cannot keep both sides of a contract.—Perfection is never in the pulpit, and it is seldom in the pew.—The congregation is often tried with the pastor; the pastor is often tried with the congregation. And these two are equal.—Harvest does not come every two months. Church work is slow work, but that is no reason for sloth.—Hear with both your ears. Hear with your own ears.—As a bird that wanders from her nest so is he that tastes all the pulpita.—Far off fields look green, and the other church has also its disappointments. He who belongs to all the churches is of no use to any of them.—The rusty locks creak the loudest and the do-nothings make the most noise in the church.—There are some things which even the young people do not know.—The church does not exist for the young people, but the young people for the church.—Faithful are the wounds of a friend, but that is no reason for sharpening the tongue whenever the minister appears.

OUR OR  
PHANS.

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another page of this issue  
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us, their natural protectors and helpers, if ours is the James 1:27 kind of religion. They belong to the Mennonite Church to care for, and in that sense they are "our own," and to neglect them in their helplessness and need would be highly blameworthy according to 1 Tim. 5:8. We may disagree in some matters, and in speaking of the India orphans' need, the HERALD may make itself disagreeable to some pocket books, but when it is manifest that the Giver of all good, the Father of all creation has placed several hundred of His helpless children into our care there should be no disagreement as to what our duty is toward them. We pray that help may be speedily rendered.

#### CHURCH MUSIC.

A minister of one of the largest metropolitan congregations, and who has long since grown tired of the popular style of church music, and who, moreover, has induced his congregation to return to congregational singing, using the grand old spirit-filled hymns of by-gone days, says: Let us do away with all drawing and muttering! There is nothing that makes me so nervous as to sit and look at an audience with their eyes three-fourths closed and their lips almost shut, mumbling the praise of God. There is destined soon to be a great revolution on this subject in all our churches. God will come by His Spirit and rouse up the old hymns and tunes that have not been more than half awake since the time of our grandfathers. There never was and never will be such inspiring music as these same grand old hymns sung with the Spirit and with the understanding also, sung by a choir that includes every member of the congregation. Some few who have failed to take a deeper look into the wonderful beauty of some of these glorious hymns are asking for "gospel hymns" instead of these to them "old and dry" hymns. Are "Come, thou Fount of every blessing," "A charge to keep I have," "Am I a soldier of the cross?" "O when shall I see Jesus?" "Must Jesus bear the cross alone?" "O happy day that fixed my choice," "How firm a foundation," and hundreds of other hymns we sing or have sung and which our fathers sang, without gospel principle? It is not the hymns themselves but rather the indifference toward or ignorance of the true beauty of these old hymns that we have learned to love the light and airy jingle, and if we are not careful in "trying the spirits," we will mistake the emotion that tickles the ears and moves the feet for the deep spiritual influence that elevates the soul, and deepens our devotion to God and His Word. Let us carefully examine the new and use only what is really good, and let us not reject all that is old because it is guilty of being old.

#### WHAT IS IT WORTH?

Pick out the most gloomy day, the time of sorest trial, temptation, vexation, disappointment, deception by false friends, the time when supposed friends forsake and slandered, misrepresented, abused, blackmailed, and denounced you and open enemies hurled the poisonous darts of hatred at you and tried to undermine your temporal, moral and spiritual standing. Then turn and recall the record of your life, acts, words and thoughts under the circumstances. Did your religion keep you "sweet" under these tests? Our religion is no better than it shows itself to be in the time of trial. If it is true metal it will stand the test; if these fiery darts burn it up and you find the fire of hatred and jealousy and a desire for revenge, judicial, financial, or ecclesiastical, raising your temperature till you are "hot," then throw away your filthy cloak before you are entirely contaminated by it or consumed by the incendiary brands hurled at you and from which it failed to protect you. Go to Jesus, look at Him, learn of Him meekness, and lowliness of heart, forgiveness and goodwill, patience and love. Get the religion of Jesus Christ, not the religion of beautiful theories, outward forms and inward prejudices. Most of us can keep a fairly sweet face from the atmosphere about us is congenial, but in the time of trial, adversity, vexation and kindred tests, only the regenerated heart and renewed mind can keep face and words clean and sweet; for "if any man"—and the woman is included here—"among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1:26.

#### THE CHURCH AND CHURCH GOVERNMENT.

When we speak of the Church, we mean that institution by which and through which we are educated in divine things; by which we are trained to the will of God on earth and prepared for His glory in the world to come. The church is pre-eminently an institution of God. It deals in heavenly and sacred things. The Ark of God was so sacred that when men who were not properly ordained to that work, touched it, even when they wanted to save it from falling, they were stricken dead. So the Church to-day is a sacred thing not to be trifled with. God says, Be ye holy for I am holy. Jesus said, My house (my temple) which was a type of the Church, and the human heart as well, shall be a house of prayer, but ye have made it a den of thieves. Not only is the Church (the body of Christ) a sacred body, "a holy nation, a peculiar people," but the church house should be kept sacred, as a place in which to worship God, in the beauty of

holiness, and nothing light or vain should be brought into it. All the ordinances of God's house should be sacred in our eyes and minds, and they should be observed with all reverence to Him whom we profess to worship.

"The order of God's house" is a sacred order. The commandments given in the Gospel, the rules of order, given us by Jesus, our Great High Priest, are all sacred things, and he who disregards and disobeys them, and is not willing to conform himself to them and observe them is committing sacrilege, dishonoring God, His word and the Church.

With many people the idea is becoming more and more prevalent that to get along in the Church, it is only necessary to conform ourselves one to another and agree with those associated with us. There are always a few leading spirits to plan and direct, and if we all agree with them and do just as they suggest there will be perfect harmony. This is true. But does the Word of God allow this?

Innovations are brought in; new methods of work; new enterprises, ostensibly to further the cause—men in religion as in business want to be enterprising, and do Church business in the same way as men buy, barter and sell, and if everybody falls in with these methods there will be harmony and peace.

When disagreements occur and members and preachers get at variance, they say, now let us come to an agreement; let us talk and plan and arrange so we can be satisfied. I cannot give up my plans and you don't want to give up yours,—we won't ask you to do that; let us make a compromise and agree on something that will suit us both.

This plan will work all right if we are both willing to let the Word of God out of the question, or if the arrangement and plan we make does not interfere with the written Word. But if it does that Word stands in the way and if we let the Word go, we will displease God.

In making compromises in religion and in church difficulties we need to exercise the greatest care that we do not compromise with sin as is so often the case. The sacred and unchangeable Word of God admits of no compromise with sin. The old Word said, Do not; if you do, you will die. The New Testament says, Do and thou shalt live. Both are equally unchangeable and decided. While the old law was given in the negative form, and every transgression was met with the penalty of death, the new gives us the positive form and is equally decisive and binding; when we are not willing to accept the way of life and live by the Gospel, the penalty is the same.

Therefore, when misunderstandings

are to be adjusted, the question of God's law comes up before us and decides our difficulties for us. If you offer me a compromise I must see that it is based on God's Word. If it agrees with that I must be ready to accept it. If I have transgressed God's law, I must confess my mistake, and correct the wrong, and bring myself into conformity with God's Word, and that will adjust the matter, and that is the only compromise God's law allows.

Compromising in sacred things, as said above is often, a compromise with wrong. Let us therefore hold fast to the written Word. You say, we must be charitable. That is right too, but charity does not require any one to ignore the written Word or despise the law of God. Jesus says, Heaven and earth shall pass away, but My Word shall never pass away. F.

#### PERSONAL MENTION.

SISTER LENA STAUFFER, formerly of Canada, now of the Home Mission in Chicago, is about to enter a hospital, in that city, with a view of fitting herself as a nurse.

PRE. PETER UNSICKER, of Cullom, Ill., who, as mentioned in the last issue, was taking the Bible Course in the Elkhart Institute left for home on the 6th inst.

BRO. D. HILTY, who with his family and sister Detweiler, expect to go West as stated some time ago, preached his farewell sermon at Zion M. H., Allen Co., Ohio, on the 20th of January.

BRO. L. J. LEHMAN held meetings in his congregation at Cullom, Ill., in January. The congregation was greatly encouraged and six persons confessed during the meetings, while one made a confession since.

THE MEETINGS held by Lewis J. Lehman at the Olive M. H. southwest of Elkhart, have been the means of awakening a deep interest in the community, and a number of persons confessed Christ.

BRO. MARION C. LAPP, of Nebraska who has been in the Chicago Home Mission work for some time, expects to enter the foreign mission field, and to this end he is at present in Elkhart to take a commercial course at the Institute.

BRO. W. B. PAOR and wife returned from Ohio the last of January and after a short stay at home they left on the 2nd of February for Chicago to spend Sunday, after which they started for a visit among the congregations in Minnesota, St. Dakota, Iowa and Nebraska, in the interest of the India Mission work. May their labors in behalf of India's millions awaken new interest everywhere.

SISTER MOLLIE SHENK, of Missouri, expects to join the little band of workers at the Chicago Home Mission, in the near future. May God bless her labors among the benighted souls in Chicago.

BISH. JONATHAN WEAVER, senior bishop in the church of the United Brethren in Christ, (new constitution), died on the 6th inst. at an advanced age. He was at one time one of the ablest exponents of simplicity, and his sermon on "Pride," published widely in papers and tracts, is well known to our readers.

BRO. M. S. STEINER held meetings in Medina Co., Ohio, the latter part of January. He is now at home engaged in preliminary work on the New Mennonite Hymnal. The committee meets at his home Mar. 12-20. Meanwhile let those who have not yet sent their selections or compositions to the members of the committee for their district, do so promptly.

#### THE EVER PRESENT CHRIST.

"I am with you always, even unto the end of the world."

I am with you, said the Savior, All along life's rugged way; I am with you, always present, Although all things else decay.

He is with us in our efforts, The eternal prize to win; And with His almighty presence, He doth keep us from all sin.

He is with us when the tempter, Strong and mighty doth assail; Thus with His tempter's hour, By His grace we do prevail.

When fierce trials do beset us, And the way we cannot see; We can hear His gentle whisper, I am with you, follow me.

When at last the journey's over, And the shadows o'er us fall, Then we'll feel His tender spirit, And no fear our hearts assail.

—Sel. L. M. J.

#### DOCTRINAL.

##### For the Herald of Truth. OUTLINES FOR BIBLE STUDY.

BY DANIEL KAUFFMAN.

#### ROMANS 12.—THE GOSPEL IN BRIEF.

1. CONSECRATION. (1).
2. The first essential.—"By the mercies of God."
3. How to present.—"Your bodies."
4. What to present.—"A living sacrifice, holy, acceptable, etc."
5. "This is but a reasonable service."

QUESTIONS.—Of what use is the word "therefore" in this verse? "What is meant by 'present your bodies'?" What constitutes a "living sacrifice?" Would it change the meaning of this verse by substituting wholly for "body?"

2. NON-CONFORMITY. (2).
1. Proper attitude toward the world.—"Be not conformed."
2. How transformed?—"By the renewing of your mind."
3. Why transformed?—"That ye may prove."

QUESTIONS.—Define "conformed," "transformed." What constitutes a

transformation? Why should Christians lead lives separated from the world?

3. HUMILITY. (3, 16).
1. A warning against—
  - a. Pride of life.—"Not to think of himself more highly, etc."
  - b. Spiritual pride.—"Be not wise in your own conceits."
2. Lowliness.—"Mind not high things, but condescend."

QUESTIONS.—How is sober thought a safeguard against self-exaltation?

4. THE CHURCH. (4-8).
1. An illustration. (4, 5).
2. Our duties.—a. Prophets. (6).
- b. Ministers, Teachers. (7).
- c. Exhorters, philanthropists, rulers, the merciful. (8).

QUESTIONS.—What is prophecy? Explain the comparison between the natural body and the church. Who are ministers?

#### 5. CHRISTIAN DUTIES AND GRACES. (9-15).

1. Christian love.—"Proper attitude toward good and evil. (9).
2. Attitude toward fellowmen. (10).
3. Business precepts. (11).
4. Hope—tribulation—prayer. (12).
5. Liberty. (13).
6. The Christian in persecution. (14).
7. Sympathy. (15).

QUESTIONS.—Explain verse 9. What effect would a practical application of verse 10 have upon ambition? Is there a time when "patience ceaseth to be a virtue?" If so, when? What should be the limit of our hospitality? How may we bless our persecutors?

6. UNITY. (16).
1. Oneness in mind.

This oneness to be secured on the plane of humility.

QUESTIONS.—Do we understand from this verse that it is possible for all men to think alike?

7. NON-RESISTANCE. (17-21).
1. Revenge forbidden. (17-19).
2. Peaceableness. (18).
3. How to deal with enemies. (20).
4. How to overcome evil. (21).

QUESTIONS.—Explain verse 19. Is it right to heap coals of fire upon our enemy's head just to see them burn? Name what you consider the greatest modern evil. What is the Bible plan of overcoming them? Can a man do his full duty and not have enemies? Are we justified in resorting to evil means when we are satisfied good will come out of them?

#### MISCELLANEOUS.

##### THE HERESY OF "CHRISTIAN SCIENCE."

The sect of those who call themselves "Christian Scientists" shows a remarkable growth within the year just ended according to the figures given in the last issue of the HERALD they number about a million. This sect has made wonderful inroads upon the churches, rivaling the Mormons and Adventists as a proselyting element. The propriety of the name has been frequently called into question because, as one of the last issues of the HERALD puts it, the tenets held by this sect are as unchristian as they are unscientific. Of the tenets of Christian Science false so-called (1 Tim. 6:20, 21) Abbie C. Morrow, editor of *Word and Work*, has this to say:

Christian Science, "falsely so called," is a new denomination which has grown with mushroom rapidity in the last few years. The founder of this sect, Mrs. Mary Baker Eddy, claims that the system was discovered by her in 1886, and says:

"The term Christian Science was introduced to designate the scientific system of Metaphysical Healing."

R. Kelso Carter says: "Christian Science is one of the oppositions of science" (1 Tim. 6:20), which deals with the name of Christ, but denies His personality. An intellectual prating about 'the truth' which falls utterly to pass into the real spiritual apprehension of that truth."

Another writer says: "Christian Science is a system which, while assuming to be Christian in its character, denies every essential truth of Christianity."

The following are the official tenets of the Christian Science faith:

1. As adherents of truth, we take the Scriptures for our guide to eternal life.
2. We acknowledge and adore one supreme infinite God. We acknowledge one Christ, the Holy Ghost, and man as the divine image and likeness.
3. God's forgiveness of sin, in the destruction of sin, and the understanding that sin and suffering are not eternal.
4. The statement as the efficacy and evidence of divine love, of man's unity with God, and the great merits of Jesus, the wayshower.
5. Universal salvation as demonstrated by Jesus, the Galilean Prophet, in the power of truth over all error, sin, sickness and death; and the resurrection of human souls, and the understanding to seize the great possibilities and living energies of the divine life.

6. We solemnly promise to strive, watch and pray for that mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure.—*Mary Baker Eddy*.

Let us look at the tenets and see if the charge that Christian Science is "falsely so called," be true.

Tenet 1 says: "We take the Scriptures for our guide to eternal life." And elsewhere Mrs. Eddy says: "The Bible has been my only guide and text-book in the straight and narrow way of Christian Science."

Yet she denies almost every vital truth revealed in the Scriptures, and she most strangely interprets the Word of God, and practically denies its inspiration.

As some one says, To prove that "Adam" is merely a name for the "material" which opposes "mind," Mrs. Eddy says:

"Divide the name Adam into two syllables and it reads a *dam* or obstruction."

Commenting on Gen. 2, Mrs. Eddy says:

"Is it the truth, or is it a lie, concerning man and God?" Again Mrs. Eddy says: "Jesus restored Lazarus by the understanding that he had never died, not by an admission that his body had died and lived again. Had Jesus believed that Lazarus had lived or died in his body, He would have stood on the same plane of belief with those who hurled the body, and He could not therefore

have resuscitated it."

But the narrative reads, "Then said Jesus unto them plainly, Lazarus is dead." John 11:14.

Again Mrs. Eddy says: "The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men."

Again she says: "The time cometh when the spiritual origin of man, the Science which ushered Jesus into human presence, will be understood and demonstrated."

Tenet 2 says: "We acknowledge . . . God."

Yet Mrs. Eddy says: "We can not bring out the practical proof of Christianity while we make a personal God our starting point." "The Father is the great eternal mind, a divine principle whom we commonly call God."

"If we pray to God as a person, this will prevent us from letting go the human doubts and fears that attend all personality."

Tenet 2 says: "We acknowledge . . . the Holy Ghost."

Yet Mrs. Eddy says: "Holy Spirit is divine science, or development or eternal truth and love; not a person but divine science."

Tenet 3 says: "God's forgiveness of sin."

Yet Mrs. Eddy says: "Man is *unforgotten and eternal*." "The great truth that man was, is and ever shall be perfect, is incontrovertible."

"Man does not pass from the mortal to the immortal."

"Man is immortal and the body can not die, because it has no life to surrender."

"If it be true that man lives, this fact can never change to the opposite belief that he dies."

"Man is co-existent with God, and God is a Spirit."

Tenet 4 says: "The statement . . . of Jesus, the wayshower."

Not Jesus, the crucified, the Redeemer, the substitute, the God-man who died for sin, but "Jesus, the wayshower," the example, for Mrs. Eddy says:

"*Atonement* not connected with the blood of Christ, but I allege Jesus came to rescue men from these very illusions to which He Himself seemed to conform."

"Final deliverance from error, whereby we rejoice in immortality, boundless freedom and sinless sense, is neither reached through paths of flowers, nor by *giving up one's faith* to *careless effort*."

"Either here or hereafter, suffering or science must purge man of false illusions about life and mind and cleanse him of material sense and self."

Tenet 5 says: "Universal salvation."

This Mrs. Eddy defines as "The power of truth over error."

"We solemnly promise to . . . watch and pray."

Yet Mrs. Eddy says:

"Prayer to a personal God affects the sick like a drug that has no efficacy of its own."

"Do spoken prayers bring us nearer to the source of all being?"

"Patriation a personal deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial. "Factions only bring mortals the result of their beliefs."

"God is not influenced by man." "Who would stand before a blackboard and pray the principle of mathematics to work out the problem?" "The struggle to be always good is unceasing prayer."

"He who is immutably right will do right without being reminded of his promises."

For proof of the bold assertions we dare to make against Christian Science, "falsely so-called," we quote from their text-book, "Science and Health," of which the author, Mrs. Eddy, says:

"Christian Science is fully stated in this book... it is the voice of truth in this age and contains the whole of Christian Science," "the statement of Christian Science," "revealed truth uncontaminated with human hypothesis."

She says that to depart from her teaching is "To adopt and to adhere to some particular system of human thought."

She declares, "He that declares this Science, does it presumptuously."

In the churches of this sect, there are extracts from Mrs. Eddy's writings read instead of a sermon, and one of her followers referring to this says, in explanation:

"The canonical writings, together with the word of our text-book, corroborating and explaining the Bible texts in their spiritual import and application to all ages—past, present and future, constitute a sermon undivided from truth, uncontaminated and unfettered by human hypothesis, and authorized by Christ."

So to prove that Christian Science is "falsely so-called," it is eminently fitting that we should quote from the acknowledged founder and leader of the sect. So almost without exception, these extracts are from Mrs. Eddy's own writings.

#### OBEDIENT LOVE.

John, in his first epistle, writes of love. Not of an affection which says, "Sweet Jesus," and then goes and does its own sweet will; but of a love whose highest expression is obedience. He teaches that the love which saves is the love which obeys.

Another thread runs through the epistle. Loving obedience may enjoy a loving assurance. He who loves God to obedience may know that God loves him. How may he know it? Look through the book and mark the word "know" wherever you find it. Study every verse in which it is found. If you will commit them to memory you will often have occasion to bless the day you did it.

Evidently John sees a connection between love for God and love one's neighbor. What is it? A man may love his neighbor without loving God, perhaps, but he cannot love God without loving his neighbor. Why? The book answers the question.

#### FRUITS OF BAPTISM.

In 1834 two missionaries, Munson and Lyman, who had gone out from Boston,

penetrated into the interior of Sumatra, seeking to begin a mission among the natives of the Batak tribe. They were attacked in the forest, killed and their bodies were eaten by cannibals. Yet their effort to carry the Gospel to that country was not forgotten. A German, Dr. Schreiber, who was for seven years a missionary to these people, tells in the June Missionary Herald of the wonderful story of the fruits of labors of those who, after many years, followed in the footsteps of the martyrs.

There are now about 45,000 Christian Bataks in the churches, with 6,000 others under instruction for baptism. More than 200 natives are laboring as preachers, evangelists and teachers, and about 800 elders assist in caring for little churches scattered among the villages. A large number of the churches are self-supporting, with buildings erected by the natives. Dr. Schreiber saw one of the sons of the murderer of the two missionaries and learned that he has asked for a teacher who was once a student of his village. Such untimely deaths, in God's providence, prepared the way for the Christianizing of a savage people.

For the Herald of Truth.

#### THOUGHTS ON DEATH.

BY JOHN E. FUNK.

When Saul's fury was kindled against David, and he used every means in his power to destroy his life, David, said to Jonathan, "Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." 1 Sam. 20:3.

The apostle declares that "it is appointed unto man once to die, and after death the judgement."

Death is not annihilation, or a blotting out of existence.

It is more especially a changing of conditions.

When God said to Adam, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," and Adam and Eve transgressed the command God had given them they died, but they continued living beings.

When God created man he formed him from the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul.

When man transgressed and his transgression stained the image of truth, righteousness and purity in which he had been created, the spirit of life, the divine life, was lost, and man, though still a living being, was no longer a living soul; dead in trespasses and sins.

He had been a living soul so long as he possessed the divine Spirit of Truth, righteousness and purity; but as soon as sin, through transgression came upon him, he lost that divine Spirit—and was now a dead soul.

This was the death he died; not a blotting out of existence, but simply a change of condition.

Even that divine Spirit which he first possessed, and which he lost, and

brought about, was not lost; it was simply taken back by the Almighty Father, and reserved, to be given again when men through faith in Jesus, should be brought back into Sonship with God.

This change of condition we call, not a physical death, but a spiritual, because it affected directly the spiritual condition of man.

There is another death referred to in the word of God.

The Apostle refers to it in these words, Col. 3:3: "Ye are dead and your life is hid with Christ in God." And again in Rom. 6:2, the same apostle says: "How shall we that are dead to sin live any longer therein?"

In both the chapters here referred to we have further explanations of this death.

This death is dying unto the life of sin and being resurrected and made alive in that life which was lost through the transgression of Adam and Eve.

This death again is no destroying of existence, but simply a change of condition.

It is, as the word puts it, a being brought from darkness unto light, being converted from the power of Satan unto God; old things passing away, all things being new; Crucified with Christ, and raised up with him into newness of life; getting out from the servitude and dominion of sin into the service and guidance of our right Master, Jesus Christ, who died that he might give to us eternal life.

Physical death, is not being blotted out of existence. The bible tells us simply that the body shall return to the earth from which it was taken and the soul shall return to God who gave it.

The body returns to the earth to sow a natural body to a spiritual body and to be reunited with the soul and spend made perfect in eternal glory.

This is for those who die in the Lord. Those who die in sin and go down unto the awful gloom of the second death, pass through the resurrection, and in the judgement, receive their doom, and spend in conscience existence, the endless cycles of eternity in that place of torment where the worm dieth not and fire is not quenched.

This is then again not a blotting out of existence; but simply a change of Condition.

Man created of God, the image of God, possessing life and being from God, will never cease to exist. His being will never be blotted out—it will live; and live forever.

That we may therefore escape an eternity of suffering and enjoy an eternity of blessedness, it is of the greatest importance, that now in the accepted time in the day of salvation we should turn to the Lord, accept his proffered mercy and make our calling and election sure.

For the Herald of Truth.

#### CITIES OF THE DEAD.

BY LEVI MUMAW.

Many, many times have we passed by them and gazed at their many towers which arose in rows of unnumbered lines to the Lord, and having inscribed some epitaph pointing out the abode of their many inhabitants.

Often have we passed through their streets, going from tower to tower and learning their several inscriptions and possibly finding the abode of some long lost friend or perhaps we have ushered some dear friends through these streets

to make their abode there; but have we ever stopped to listen to that still sweet voice that whispers to us the grand lessons they teach us?

We have many Cities of the Dead, varying greatly in shape and form. Some are situated beneath the soda of the valleys. Some are found in large edifices erected for their habitation. Some are found in great pyramids erected by the ancient inhabitants of the earth. And even the great oceans, seas and lakes afford foundations for them.

We notice that there is a great contrast between these cities and the cities of the living. We do not hear the shrill whistle of the busy shops calling their employees to their duties. We are not disturbed by the patter of busy feet going to their respective places of business and employment; we are not

grieved with the scenes of some wayward man being escorted to the prison cell to await his punishment, to secure safety for his fellowmen; we are not alarmed by the noisy cars passing through the crowded streets nor the rattling of the wagons hurrying to and fro that remind us of the many business transactions being carried on in the life of man; we do not hear the

sweet anthems falling from the lips of man swelling forth their praises and thanksgivings to our God and Father for His great goodness and mercy towards humanity, nor the voices of devout men proclaiming the glad tidings of salvation, telling of the great love which the Father hath bestowed upon us, teaching the doctrine of faith once given, delivered unto the saints or warning the sinner to flee from the wrath which is to come.

We do not hear the penitent sinner pleading for mercy, nor see the ungodly man forsake his evil ways. Our ears do not catch the urgent call to go out into mission fields to carry the gospel to dark heathendom. But all is silent,—silent, but powerful,—each day they are conquering the foe. Each moment some one is ushered into their ranks. Men who once were full of the bloom of life, men who were instrumental for good, men who were valiant soldiers and mighty in the eyes of men, have been taken captive through their power.

The rich, the poor, the high, the low, the wise, the foolish—all must yield to their mighty power. There is no respect of person and soon, as soon, we too must yield to their grim messenger—death.

But why has such a change taken place? We hear the voice of God saying "For dust thou art, and unto dust shalt thou return." "Man that is born of a woman is of a few days and full of trouble. He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not."

We have no abiding city here. We must work while it is day for the night cometh wherein no man can work. These things wherein no man can work, to our minds so vividly.

Each day has some work for us to do. God has given us talents to be put into use. But are we improving those that have been entrusted to us? To-day, if you hear his voice, harden not your heart, for tomorrow

you may be ushered into the cities of the dead where no man can work.

We know not at what hour their mighty captain may overtake us and cause us to make our abode there. There to be imprisoned in their dark and narrow cells, destitute of all the power of which we once had boasted, deprived of the liberty once so sweet and dear to us, cut off from all communion of men whereby we had once enjoyed so many pleasant hours, either to the honor and glory of God or to the gratification of our carnal natures.

But is there no help for us? Shall we dwell in these gloomy cities forever? Shall this mighty captain hold us in bondage through the ages of eternity? We hear a voice answering, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." O blessed hope, a great victory is awaiting us. Our great Captain of the living has opened the way for us.

Behold, a great mystery in a moment; in the twinkling of an eye at the last trump we shall be changed, for the trumpet shall sound and the dead shall be raised incorruptible. And the dead in Christ shall rise first and be caught up in the clouds to meet our Lord in the air and so shall they ever be with the Lord. But those that have rejected our blessed Lord and Captain shall be brought into judgment and be banished forever from the face of Him that sitteth on the throne.

Let us therefore take heed to these lessons which are placed before us. Each moment brings us nearer to these cities. If we have sowed to the flesh we shall of the flesh reap corruption; but if we have sowed to the Spirit we shall of the Spirit reap everlasting life.

Orreille, Ohio.

#### SEPARATE YOURSELVES.

Are Christ and Belial in such concord that we can please both at the same time?

Have the temple of God and the temple of idols come to an agreement? Has a way been discovered by which sunlight and night can dwell together in sweet communion?

Have righteousness and unrighteousness kissed each other? If not, then there is a separation and a "come out" for us. A "going forth unto him without the camp (of the world) bearing his reproach." This will cost the crucifixion of fleshly affections and desires. Identify yourself with the "present truth" which you secretly confess. Let us die to the honors and friendships of earth, and become alive to persons above. Come out from your secret societies and you will have marks of the dying of Christ upon you. Refuse invitations to worldly feasts and pleasures. Show the Lord's death by your own death to the world for His sake.

Why? "That ye may be made manifest in your mortal flesh." We can only live with him when we have first been crucified with Him.

SEL. L. M. J.

Wouldst thou go forth to bless,  
Be sure of thine own ground;  
Fix well thy center first,  
Then draw thine circles round.

27mch.

#### THE HISTORIC DEVELOPMENT OF THE PEACE IDEA.

Concluded from last issue.

At no previous time in history have the natural peace forces—association, trade, commerce, travel, and the like—operated so powerfully as within the last fifty years. Modern methods of intercommunication have put all parts of the complex modern world into incessant touch with each other. The daily rubbing, grinding and clashing of these parts occasionally result in a dreadful clash of war which horrifies us, but the general effect is exactly the opposite. Men are thereby brought into fuller knowledge of one another, are trained in self-restraint, are made more patient and forbearing, and are led to see and feel their interdependence and their power of mutual service. Thus is worked out in a practical way the feeling of universal kinship and brotherhood, to take the place of, or rather to enlarge, the narrow idea of family kinship which has controlled the world in the past. This practical enlargement of vision, of sympathy, of community of interests, is developing, rather has already developed, among the masses of men a general fear and abhorrence of war which not even the most popular particular war long interfere with. Just here lies the largest practical gain which the cause of peace has made.

The Hague Conference, held over a year ago, into the details of which I cannot now go, was the last and largest practical expression of this long historic development of the peace idea. Though it met purely for peace purposes, though it represented four-fifths of the earth's surface and population, though it did its work in a large generous, most brotherly and harmonious spirit, the Conference has not been comprehended by many even of the friends of peace. If it had resulted in the death of a lot of people and the sinking of a war-ship, it would by certain folk have been pronounced a great success in peace making! Even peace men have not altogether beyond the theory that the value of an event is to be determined by the noise and clatter attending it. This great Conference, composed of men of the highest attainment in international affairs, sat for ten weeks, and resulted in the creation of a scheme for a permanent international court of arbitration, which has already been ratified by several of the governments represented. The setting up of this court, which is now assured, marks the close of a wonderful century in the development of the movement for international peace. It likewise marks the opening of a new page in the history which, unless all signs fail, is sure to be more wonderful than the last.

Reasoning purely from the history already made, we may easily construct, on the foundations now well laid, the temple of international peace which another hundred years will see largely completed. All the forces which have hitherto been working are mightier to-day than before. What needs, what needs, what needs will make others like it. What brought the permanent court of arbitration into existence will cause the ultimate reference to it of all international controversies. What has made the new peace center in South America, where two general treaties of arbitration have been drawn, between

the Argentine Republic and Italy and between the same republic and other neighboring ones, will work on in the development of other centers. What created the present crude, but none the less real world-society, will enlarge and perfect it, until not a foot of the earth's surface and not a man of its inhabitants remains unsocialized and unfederated with the rest. The international competitive system, which has grown largely out of selfishness, ambition and greed, is nearing its end. The great armaments springing therefrom, which are crushing the world with their hideousness and threatening to wreck civilization, have grown so intolerable that they cannot long survive. Christianity, commerce, industry, labor, education, social culture, the common weal, in their recent development, are all against war. However discouraging present appearances may seem, its days are nearly numbered. It will die hard, but die it must. History has already written its death-warrant on the wall, and whatever God has written in history is written.

I ought not to close this paper without saying one thing more. Jesus Christ has been behind the peace movement in all its phases. There was no such movement until he came. He set forth the great principle of the divine kinship of men which inspired it. He exemplified this in an example which has ever since been like a sun in the social heavens. He kept the spirit and hope of peace alive through all the dark centuries. It was he who revived them in the seventeenth century, and strengthened and developed them during the eighteenth. Through his inspiration Christian men and ministers of the gospel gave the peace movement of this century. During no inconsiderable periods of the century disciples of his have furnished its chief and practically only support. Until quite recently most of the distinguished advocates of peace have been Christian men and women. The record which the peace movement has made is fundamentally due to them.

Grateful as we must be to the distinguished men and women beyond the pale of the Christian profession who in recent years have been among the chief apostles of the cause, yet fidelity to historic fact demands the recognition of the primacy of Christianity in the founding and developing of the peace of peace.

I am sorry to have to say that, while through individual men, Christianity has led the whole historic peace movement, the church as a whole has been criminally unfaithful, and does not yet show any marked tendency to return to the original Christian position, or any high position on the subject of peace. An increasing number of its members are, however, returning to that position. Tolstoy, whom the orthodox Greek Church has just excommunicated for his arraignment of her barren formality and her support of war, is not the only one of primitive Christian thought on the subject. What needs, what needs, what needs will make others like it. What brought the permanent court of arbitration into existence will cause the ultimate reference to it of all international controversies. What has made the new peace center in South America, where two general treaties of arbitration have been drawn, between

ought to proceed much more rapidly within the church than without. Is it doing so? One feels the sting of pain when he sees the church and its military lashed by outsiders,—splendid men and women of peace,—because so many preachers of the gospel uphold the system of war, or particular wars, which these outsiders see cannot live an hour in the light of the New Testament. In our endeavors to promote the development of the peace cause, we must bring our judgement at the house of God. We must insist, with every article of appeal, that those who call themselves by Christ's name shall be true to Christ's spirit. We must keep in the forefront of all our work the great principle of human brotherhood, without which Christianity is not Christianly, but at best only a refined religion of self-righteousness. This principle of brotherhood is the great instrument with which we must work. It is only in its enlargement and ever wider practical application that the idea of social and international peace came into existence. It is the central pillar on which the new international court of arbitration must rest for its permanence and efficiency. There cannot be further development unless this principle is given a larger place. It is far from triumphant to-day, even in Christian society. There is disloyalty to it in a thousand ways of which men are scarcely conscious. There is retrogression from it in certain high places. If history shows anything plainly, it shows that sense of kinship and brotherhood is the root from which all peace springs. This lesson of history must be taken more seriously to heart, and must be given the widest world-application by all those who seek to bring in the era of world peace.

While God by the ordinary course of his providences is working out the spirit of fraternity and peace by the great social and economic forces operating naturally in society, it is the Christian's high privilege to hasten the movement, by following his Master in the life of self-sacrificing and universal love which cannot possibly from self-interest kill a human being, but which gives life freely and ungrudgingly to save men of all classes and conditions. So far as lies in our power, we must not allow to be set up or kept up anywhere within the church, the walls between classes, races and nationalities which our Master leveled to the ground. We must declare our faith in the brotherhood of mankind and the sisterhood of nations in the face of the apocryphal patriotism which in its pride of country and race rides roughshod over unloving selfishness and weak peoples, is always waiting for an opening into which to drive its self-seeking power.

At the point of development which the peace movement has reached, this is the supreme service which the Christian church, in all its membership, is divinely commissioned to perform. If the church, which is now a commanding institution in the civilized world, is willing to lose its life in this way with the Master, it shall find it again at the feet of the Prince of Peace.

Man cannot do without a creed! He must have a backbone, but it is only a part of him. If he is all backbone we should call him a post; with no backbone a jelly fish.

The evolution of the peace movement



## MISSIONS.

For the Herald of Truth.  
OUR FAMINE EXPERIENCE.

BY A. A. RESSLER.

No. 6.

It so happened that just about the time that we opened our road work an order was issued by the P. W. D. authorities to reduce all camps to within 8,000 persons and that no new camps should be opened without the then existing ones being thoroughly organized. As stated before, the camp at Chitand, four miles south-west of here, had nearly 20,000. The carrying out of the new orders meant the throwing out of work of a large number of people. When it became known that work was to be had in Dhamtari the people began to crowd in.

These are the numbers reported for a few days: Jan. 9th, 3032; 10th, 3439; 11th, 3721; 12th, 4218. This shows about the rate of increase. About this time Mr. Rogers, took sick and could not leave his tent. Bro. Page was busy on his own lines as may well be imagined. So the writer was left almost alone to organize the people as they came in. We made several ineffectual efforts to reduce the numbers without doing violence to our own consciences. Once we had all the people lined up on one side of the road and we examined them with reference to their fatness or leanness. They were required to expose their arms and by this we could judge of their condition. The strong ones who lived at a distance were drafted to their own villages while the weak ones were retained on the works with all others from the villages near by. Notwithstanding all our efforts there were so many that seemed to really need help that the numbers ran up to nearly 9,000. This condition of affairs alarmed the Deputy Commissioner and he made a personal investigation during the week ending Feb. 10th. As a result energetic efforts were made to reduce the numbers. Works were opened in all directions, and persons drafted from the work to those newly opened. Still our work continued at about a steady 6,000 until the cholera broke out on the 19th of March. This led to the closing of all our works except that on our bungalows and orange-plantations. The tank works were afterwards reopened. Since I fully expect Bro. Page to tell about the cholera outbreak I shall omit that thrilling chapter of the story.

To those who are of a business turn of mind it might be of interest to know how the mission finances are conducted. Most of the money spent by the mission so far has come from American friends as will be seen by the published reports. There are three ways in which money can safely be sent from America to India: Bank Drafts, International Postal Money Orders, and Express Money Orders. We also receive some notes but this method is not to be recommended as safe. When money is sent by P. O. M. it goes to the Bombay P. O. and is then changed into Indian money and forwarded to us in the same way as Indian money orders are. The postman brings the money to our door, we sign a receipt, and that is the end of the transaction. Express

orders are sent to us in the same way by the correspondent of the American Express Co. There is no express system in India as we know it in America. The postal system takes its place and is very effective and cheap. The Americans might take a pattern from the Indian postal system with great advantage to themselves. These money orders are very convenient for us but they are too expensive to the sender for large amounts. So most of the money comes in New York drafts.

We have current accounts in two Bombay banks so as to distribute the responsibility and that they may act as a check upon each other and assure us good rates of exchange. When we receive a check from America we deposit it in one of these banks. We have also a current account with one of the local merchants who is glad to get our Bombay checks for rupees. The head clerk is responsible for the money received from this local "banker." At night the cash box is double locked and the keys are secured. All money is paid out on orders from one or the other of the missionaries. We keep duplicates of the orders made with carbon paper so that the tickets, the stubs, the clerk's account, and the cash balance must correspond. Bro. Burkhardt issues tickets for the orphanage, Sister Burkhardt for the household, and the writer for the general mission expense.

At first all money was kept in the individual name of the writer. With the coming of cholera we realized that it was not safe to entrust so much responsibility to an individual whose life was in such constant danger. Accordingly a trip was made to Bombay in April for the purpose of making other arrangements. Since then all business papers have been signed, "For the American Mennonite Mission, J. A. Ressler, Superintendent." There is an understanding with the banks that if the writer should die, be disabled, or leave the work, the other workers should succeed in a certain order in the signing of checks. This arrangement was made especially for the protection of Bro. and Sister Page. But by what some call the "irony of fate," they were the first to leave the field. Still, others have entered into their labors and the work goes on. Pray for that work.

Dhamtari, C. P., India, Jan. 2, 1901.

For the Herald of Truth.

## TWO ITEMS BRIEF AND TO THE POINT.

There are over 200 orphans now in our care. The quarters are too small for them and the extension to the buildings is going up. Money is needed. We are going to request that if there is not money on the way to us when this issue reaches America all available money be sent by telegram, for we shall be in straits before this reaches the Herald readers unless financial help comes in the mean time. We are trusting God, for it is His work. We have told Him all our hearts. Will you be a helper? Together with "God" in this work.

The long continued strain is telling on the workers. The natural consequence has happened to Bro. Page and he is in America (supposed to be) resting. The writer has the blood of long-lived ancestors in his veins or he would be in the same condition or worse.

There is a limit to human possibility, however, and the condition of the nervous system gives warning that a halt must be made or there will be a halt of a permanent nature enforced. But here in the work requiring our constant presence. Even on our new missionaries the pressure is telling severely. We asked for seventy, two came. Where are those other workers? Only a short time ago we looked into your faces so full of assurance that you would stand by us in every extremity. Are we now to be deserted in the very breach, in the presence of the enemy? O, you who name the name of Jesus, pray for workers in a way that counts for God.

J. A. RESSLER.

Dhamtari, C. P., India, Feb. 1, 1901.

## S. S. MISSION MEETING.

The regular quarterly meeting of the Mennonite Sunday-school Mission was held at Kinzer, Lancaster Co., Pa., on Saturday, January 12. Although there was rain in the early morning and the roads were in bad condition, the attendance was very good. The meeting was called to order at 9:30 A. M. and the congregation sang "At the Golden Gate of Prayer." Bishop Eby then read Job 14 and offered prayer, and Superintendent Mellinger made some appropriate remarks of welcome and then called on B. F. Hook, of Strasburg, who presided over the meeting.

The minutes of the last meeting were read and approved, followed by singing "O Lord Our Languid Souls Inspire." The sermon was delivered by Bishop Eby, from Job 7: 17, "What is man that thou shouldst magnify him?" The burden of the Bishop's remarks were calculated to show the futility of man's efforts to magnify himself and the blessing that is sure to follow those who accept their station in life with meekness, proving his statements as he went along by many examples of Bible characters and quotations from the Scriptures.

Singing, "Only One Foundation." Address, "Gospel Preference," by D. M. Wenger, of Farmersville, and J. B. Senger, of Kinzer. The first speaker spoke along the line of Paul's thought when he said (Rom. 12: 10), "Be kindly affectioned one to another in brotherly love; in honor preferring one another." His remarks were well chosen. The second speaker, with the same thought in mind, emphasized the fact that the spirit of the Gospel prefers another's good to our own. Christ preferred the salvation of our souls to His own comfort and glory. With His spirit in us we will be like Him.

Singing, "Blessed Are They." The auditors report of the receipts and expenditures during the year ending December 31, of the Sunday-school Mission and the Welsh Mountain Industrial Mission was handed in, read and accepted.

Singing, "Walk in the Light," and "Go Work in My Vineyard."

At 11:30 the meeting adjourned until 1 P. M.

A song service was held from 1 to 1:30 P. M. followed by prayer by C. M. Brackbill.

General Superintendent Mellinger then appointed the following officers for the mission Sunday schools for the coming year: Monument, Isaac S. Her-

shey, superintendent, John R. Buckwalter, assistant; Mt. Pleasant, B. F. Hook, Superintendent, Christian Neff, assistant; Ronks, Amos A. Ressler, Superintendent, John A. Umble, assistant; Lancaster, B. F. Herr, superintendent, Tobias Hershey, Jr., assistant; Philadelphia, Joseph Bechtel, superintendent, Mary Denlinger and Amanda Hueselman, workers.

Next was an address by Samuel Huel, of Shiremanstown, Pa., his subject being "Charity." Charity as spoken of by Paul in 1 Cor. 13, is almost identical with the word love as we understand and use it. Love is the greatest thing in the world. Without it all other gifts, all other attainments, all other qualities sink into insignificance and amount to nothing. Men may proclaim themselves Christians in various ways, but the final and ever-abiding test is love. For Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." Singing, "Enough for Me."

Address, "Fruit Bearing." By M. G. Weaver, of Spring Grove. Some handsome trees bear fine looking fruit, but upon trial we find it too sour to be palatable or too bitter to be of use. Other trees, not so fine in appearance, may bear fruit quite unsightly, but of excellent quality. It is so with men and women. There are those who make a splendid show of Christianity, but they are like Christmas trees—the fruit they bear is simply laid on with strings. Fruit bearing is necessarily associated with good growing. The thoughtless or indifferent Sunday-school worker will sow the seeds of bitter fruit.

Singing, "Christ is Coming."

M. C. Lapp, of the Chicago Home Mission, spoke for some time, telling of some experiences in city missionary work.

After a number of short pithy talks, the congregation arose and sang one stanza of the hymn, "No Not One."

Isaac E. Hershey announced that a number of Armenian girls were preparing to come to America, and would act as servants to any Christian family that would advance sufficient money to pay the expense of their coming over.

After a few announcements of a business nature the meeting closed by singing "Sweet By and By," "Praise God From Whom All Blessings Flow," and offering the Lord's prayer in concert.

AMOS A. RESSLER, Sec.

For the Herald of Truth.

## MISSION WORK.

BY A. O. HUSTAND.

"And other sheep I have, which are not of this fold; these also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

In this tenth chapter of John, Jesus speaks of the sheep of fold. He explains how to get into the fold. He explains that there is only one way to get in, and that is by the door. All other entrances are made by thieves and robbers. They steal their way in. Jesus says "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:1.

Here we see that if any one enters the door he is saved and supported.

Let us see whom Jesus means by "sheep." He means the people that dwell upon the face of the earth, no matter what nation, race or color. John 3:16. We cannot find in the teachings of Christ, or the apostles that any one is excluded.

By the "Fold," He means the "kingdom of Christ," or, in other words, "His kingdom."

If a person wishes to be saved he must get into "His kingdom" on this side of the grave and eternity. And to bring him in he must be told the way.

In this text Jesus says, "Other sheep I have." Whom does He mean by "other sheep?"

If we go back into the Old Testament we will find that the Messiah was promised to the children of Israel. When He came into the world He came to them, and salvation was to the Jew first. While He dwelt upon earth His teaching was principally among His people.

When He sent the twelve out before Him, He forbade them to go among other people. Matt. 10:5, 6.

The Jews thought they were the only people accepted by God. But Christ came to break down this wall of enmity which was built up between them. Eph. 2:14, 15. So He took a round about way to bring His whole mission before them.

First, He tells them of the sheep; then of the fold; and lastly He tells them who are admitted into the fold.

By the sheep they must have thought He meant the believing Jews only. But now He tells them of "other sheep" that must be brought into the fold, meaning, that His work is not for the Jews only, but for the whole world, that His work should be spread over the whole face of the globe. This part of His work was not until after His ascension and was to be done by the apostles.

When He ascended to Heaven He said to His apostles: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. This is the command that Jesus gave them to spread the gospel over the whole world.

Some might say, Jesus said "Go, teach all nations," but did not say what races of people, and I do not believe that He meant the colored or very wicked people. But let us look to the last chapter of Mark, where He said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16.

Now, what does every creature mean? In my estimation it means every one that belongs to humanity, whether white or black. The apostles of Jesus were to preach the gospel to all, and every one that would believe should be saved if they endured to the end.

This work was carried out by the apostles. Rom. 10:18. They were true and faithful and labored all that was in their power, and thousands of souls believed and became Christians.

I believe that the gospel was preached in every inhabited part of the globe in those days. Some people say the gospel was preached in the heathen lands and they lost it, now let them perish; it is their own fault.

Does this make us free? Does not this mission of bringing in the "other sheep" also go to us in our days? Jesus said, "Teach them to observe all things whatsoever I have commanded you" Matt. 28:20. Now, if they were to teach the people to keep all the commandments, does this not also refer to us?

Jesus said "heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. So we see the words of Jesus apply to us to day the same as they did to preceding generations.

Years ago this Mennonite Church did not look into this matter of bringing in other sheep. They only cared for their own. Many of our people can not understand why it is not so today, and think it is wrong to preach to these "other sheep." This is a mistake.

Others say our fore-fathers were ignorant men and did not know better. This is also a mistake, as bad as the other. I know that our early forefathers were not ignorant. If we refer to our Confession of Faith, article 1, we will find that they believed in making of many nations one body in Christ.

Some might ask, Why is it that they did not teach other nations or other people and yet believed so? Let us look into the matter. I think it is plain.

In the old country, across the ocean, they were oppressed by a government which made it hard for them even to preach to their own people, and many had to offer up their lives. It seems these persecutions drove them across the ocean to America. Other denominations likewise came to America.

In this American church denomination had a settlement of its own, and its own preachers, which was right and needful. All these different denominations were a plain God-fearing people. The country was not full of worldly, fashionable people that wanted to serve both God and the world; neither was it full of people that lived unconcerned about their souls. The parents taught their children the right way from childhood and did not allow them to become involved in the evils of the world. So we see work outside of our church was not so necessary in those days; so the Spirit of God did not press them to this duty in America at that time. There was no need for it.

But let us look into the present state of our America, how it has changed. It is thickly settled and the devil leading the most of them as the poet says:

"See the mighty host advancing,

"Satan leading on;

"Mighty men around us falling,

"Courage almost gone."

Let us see how Satan has built up his kingdom. Look in our towns at the many theatres, "museums," opera houses, amusement halls and such like places he has built up for the people to gather together and have a good time serving him. Look at the saloons and other drink houses he has built up where there is no need of them. Look at the resorts, dancing places, even the political meetings, Sunday school picnics, festivals and many such like things he has in all parts of our country. See how this is breaking down the church of God. He says to the people, You can come to my places and still be followers of Christ. He says to the people, You can dress in the fashions of the world and still have Christ in your heart. He says, You can lie, cheat, steal, fight, go to war, return evil for evil, and still get to heaven. Many such lies does he tell the people of to day to break down the church of God. He has got so far in many churches of our country, that they are almost wholly involved in the world and the lusts thereof that they are no more a "separate people" as the apostle Paul says, when he admonishes: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:17, 18.

Just take a glimpse at the condition of things. What will become of these people? If they do not "come out from among them," they cannot inherit heaven. They have no promise of glory.

Some may say, These are not our Mennonite people. That is true. Yet some of our brethren and sisters have taken part in this work and served Satan. Think how many people Satan has got so far that they do not believe in God or Christ and do not go to church, but have their heart wholly in the things of this world and the pleasures thereof. Who are these people? They are the "Other Sheep" of to-day. Now Christ said to the Jews, "Other Sheep I have, which are not of this fold"; here He means the heathen nations not the Jews and says, "Then also I must bring, and they shall hear my voice." How hear my voice? By sending His apostles among them to preach the gospel of Jesus to them that they can repent and be saved. Christ further says, "And there shall be one fold, and one shepherd."

If this was the case in those days that Christ came for all nations, is He not a Savior for all nations to-day? Has He ever changed? Paul says, "Jesus Christ, the same yesterday, and to-day, and forever." Heb. 13:8. This shows that Christ is the same now as He was in the time of the apostles. So let us also labor to bring in the "Other Sheep" of to-day that they may be saved. It is a command of Jesus, if only one soul is gained, more than the whole world is gained. For Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 9:36. But we must be careful we do not neglect our work at home by bringing in the "Other Sheep." The work at home is important and needs caring for first. Paul said to Timothy, "Do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. This means, Do not always stay at home preaching to the people at home only, but go also abroad and carry the gospel some "Other Sheep" that God would prove him faithful. There is quite a difference of opinion in our Mennonite preachers to-day. Some have the spirit which lead them to mission work, while others have not. Let us be forbearing one toward another for God has not given us all the same gift. The people of God have different gifts, but the same spirit. 1 Cor. 12:4-7.

We all have to labor with what we have, and not with what we have not. So let us not say this or that brother has not the right spirit if they are not minded in mission work as we are.

Dear brother or sister, if you are not pressed by the Spirit to mission work, do not say it is wrong or not necessary, for you speak against God's word. If you are pressed by the Spirit to do mission work do not condemn those that oppose it; but get yourself on the straight and narrow path and show yourself a good example of Christ in a meek and mild spirit and no one will have much to say against you.

Satan always tries to break down a good work. He did this in time of old and he will try to do it to day. He sees that if the other sheep of to day are brought in he is a loser. Therefore many oppositions will arise to hinder mission work but let us not fear, but be like the apostles and go on by the help of God as the Spirit leads. For Jesus came for all people and wants all people to be saved. So the gospel must be brought to them first as Paul says, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they hear not? And how shall they hear without a preacher? and how shall they preach, except they be sent." Rom. 10:14, 15.

Here we see that the "Other Sheep" can not call on Jesus or believe on Him unless some one is sent to preach to them the gospel.

So let us love their souls as we do our souls and send those whom the Lord calls to the "Other Sheep" that they may be saved.

We have entered a new year and a new century. So let us put off the old man of nature and put on the new man renewed in knowledge after the image of Him that created him and forbear with one another and not stand so in each other's way as we will go in peace and love and joy and happiness, and joy in heaven will be our end, and many souls will be brought to Jesus, and we will have the promise as Daniel writes, "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

Douglasston, Pa.

## THE MISSION SPIRIT.

BY A. C. KOLB.

It is difficult for some people to realize that mission work ever had a prominent position in the estimation of the Mennonite people, yet by examining books that were published one hundred and fifty and two hundred years ago, one finds that the Mennonite Church was very active in this work. Even now, the mission spirit is burning in more hearts than one might suppose, but because for various reasons this work was for a time neglected, many of our people look upon this movement as something new, and can therefore be acquainted only with the greatest degree of caution and reserve. Bro. W. B. Page, who is at present touring a number of the Western states in the interest of mission work recently said to the writer that the people as a rule are greatly interested in this movement, and are beginning to see that the church in general has looked at the matter from an incorrect standpoint. To spread the gospel is a blessed work, and wherever it is taken, it always improves existing conditions. May our people realize this, and in proportion to the measure of prosperity with which God has blessed them, whether in means or talent, may they support all the various channels through which it is being carried on. To carry this world for Christ is a glorious work.

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February 1, 1901.

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## SUNDAY SCHOOL LESSONS.

LESSON VIII.—FEBRUARY 24.

JESUS IN GETHSEMANE.—Matt. 26:36-46.

[Read John 17:1-18. Memory Verses 39-41.]

GOLDEN TEXT.—Not my will, but thine be done;—Luke 22:42.

## INTRODUCTION.

TIME.—Thursday night, April 6, A. D. 30.

PLACE.—Gethsemane, outside of Jerusalem, near the base of the western slope of the Mount of Olives.

PERSONS.—Jesus, the disciples.

INTRODUCTORY THOUGHTS.—While Jesus and His disciples were still in the upper room in Jerusalem, He delivered the remarkable discourse recorded in John 14, 15 and 16. After which Jesus offered the most wonderful prayer (John 17) to which human ears were ever permitted to listen. This prevailing prayer may have been the means of fully preparing our Lord for the great agony and suffering through which He was about to pass. We should rejoice to know that not only the disciples, but all believers were remembered in that prayer of all prayers. John 17:20. We have in our to-day's lesson an example of the most perfect submission in an hour of extreme suffering and anguish of soul, yet should the immaculate Son of God suffer all this sorrow and extreme agony of soul? Why those great drops of bloody sweat falling to the ground from His sacred body? It could not be in His own behalf, for He was pure and faultless; His character being spotless. 2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5. It was the ponderous weight of the world's sin being concentrated upon an inexpressible manner upon His pure mind and soul, while the sharp sword of divine justice was piercing His soul to such a degree that the Father seemed to hide His face from Him; and permitted the agonies of the sin of the race to be laid upon Him. Thus He suffered for our sakes to deliver us from the curse of a broken law. Knowing this we should be able to love, serve, and obey Him.

## HOME READINGS.

18. M.—Jesus in Gethsemane. Matt. 26:31-46
19. T.—Prayer and glory. Luke 9:28-36
20. W.—The Man of sorrows. Mark 14:32-42
21. Th.—Prayer and tears. Heb. 5:1-9
22. F.—Perfect through suffering. Heb. 2:10-18
23. S.—The Will of God. Heb. 10:1-14
24. S.—Christ's agony. Luke 22:39-46

February 15,

## LESSON IX.—MARCH 3.

JESUS BETRAYED.—John 18:1-14. [Read Mark 14:43-52. Memory Verses 8-11.]

GOLDEN TEXT.—The Son of man is betrayed into the hands of sinners.—Matt. 26:45.

## INTRODUCTION.

TIME.—Near midnight, which followed Thursday, April 6, A. D. 30.

PLACE.—In the garden of Gethsemane, at the foot of the western slope of the Mount of Olives.

PERSONS.—Jesus, the eleven, Judas Iscariot, the Roman band, Malchus, Annas, Caiaphas.

INTRODUCTORY THOUGHTS.—Our Lord was betrayed in the garden of Gethsemane immediately after His agony, therefore this lesson is very closely connected with the last.

Having been strengthened by the angel, the Son of man was now ready to be offered for the sins of the world, and as His hour was at hand He submitted to indignities, so that His Father's will should be done.—Peloubet.

Several days before the events of bet. lesson, Judas had plotted to betray Jesus into the hands of the Jewish rulers for thirty pieces of silver; and this night while Jesus was discoursing with His disciples, around the table, where He had eaten the memorial supper, Judas leaves the upper room where Jesus and His disciples were assembled; and goes out to arrange the details of his treachery, collecting a band of men and officers to go to the place where Jesus usually resorted for rest, there to arrest Him and take Him into custody.

## HOME READINGS.

25. M.—Jesus Betrayed. John 18:1-14
26. T.—Betrayal Foretold. John 6:63-71
27. W.—Counsel of Caiaphas. John 11:47-54
28. Th.—The Traitor's Kiss. Matt. 27:47-50
29. F.—Remorse of Judas. Matt. 27:1-10
30. S.—Judas Replaced. Acts 1:15-26
31. S.—Luke's Narrative. Luke 22:47-53

## SOMETIME.

Sometime we'll know why 'tis we suffer so,  
Why Christ allows His loved ones thus to grieve;  
'Tis not because He does not love us, no,  
We do not fail a moment thus to believe.  
Sometime, not now, 'tis best we cannot see  
Who is the loved one next to pass away,  
Else all our time in sorrow passing would be  
And looking forward to the evil day.

Sometime the Lord will come to earth again,  
And we shall know why all these things have been;  
For Christ Himself all mysteries will explain,  
And we shall understand the reign of sin.  
Now, as through a glass all darkly we observe  
The workings of the Mighty Father, God,  
Sometime we'll see, for He says He will reveal  
All things, and make them known when comes the Lord.  
—S. L. M. J.

1901.

## SUNDAY SCHOOL ITEMS.

FROM TUB, SOMERSET CO., PA.—The Chestnut Spring Sunday school was re-organized for the year 1901, on Jan. 13, and the following were elected as officers.

Superintendent, Ed. Miller.  
Assistant Supt., D. W. Maust.  
Secretary, Sally Miller.  
Treasurer, N. S. Maust.  
Chorister, E. K. Bianch.  
Librarian, Anna L. Miller.  
The teachers were also appointed by a committee.

The average attendance for the year 1900 was 91 pupils. During the year six of the pupils of the S. S. united with the church. The Lord will abundantly bless our efforts if we put our trust in Him and do the work in His cause that our hands may find to do. Let us be more zealous in the S. S. work of the Lord, and teach His truth and show so plainly that many may be convinced of His great plan of salvation and turn to the Lord. ED. MILLER.

## CORRESPONDENCE.

NEW SPRINGFIELD MAHONING CO., OHIO, JAN. 27, 1901.—I, Abraham Metzler of Blair Co., Pa., is in our midst since Jan. 10th holding meetings at the different places mostly at Midway M. H. His sermons are very impressive. So far three precious young souls have confessed Jesus, and no doubt many more are almost persuaded but say with Paul, "Go for this time when I have convenient season I will call for thee." O do not tarry; the door of mercy may soon be shut and you may hear the voice, "I never knew you depart from me ye workers of iniquity." D. R. WITMER.

SOUTH ENGLISH, IOWA, JAN. 22, 1901.—As it is some time since anything appeared in the HERALD from this place, I will write a few lines. We were encouraged in the fall by a short visit from Geo. R. Brunk and wife, on their way to Kansas. Bro. Brunk came here from the Gen. Conference at Sterling, Ill. his wife (who is my youngest sister) met him here coming direct from Virginia. Bro. B. preached several impressive sermons in our new house of worship, called the Liberty Mennonite M. H. We were later favored with a visit by Bro. J. M. Kridler of Palmyra, Mo. and Bro. Naffziger of Holden, Mo., who also gave us words of encouragement. Owing to the inclemency of the weather we had but one preaching service at the church.

Bro Daniel Kauffman came to us on the 13th inst. and filled four appointments. On the 16th we met in first quarterly council which had been organized during the last part of the year, with Bro. J. R. Shenk, chairman; W. T. Lineweaver, vice chairman; G. W. Cook, sec.; J. P. Cook, treas. and S. B. Wenger, correspondent, after laboring several years in a small school house we may much appreciate our new church building which is 28x40 ft. and 14 ft. story, located 4 miles S. E. of South English. In our last quarterly council with our Bish. Daniel Kauffman present, a call was made that Bro. Samuel Lapp of Adams Co., Neb. be ordained and sent here to serve this congregation in the ministry. We are

few in number and would be glad to have other brethren and sisters locate among us. Land is especially high, but of good quality. S. B. WENGER.

GARDEN CITY, MO., DEC. 25, 1900.—We have great reasons to be encouraged to go into the work of the Lord, for we see His spirit is still working among us. And precious young souls are gathered into His fold. Bro. C. Z. Yoder of Wayne Co., Ohio, was with us working for the interest of the Old People's and Orphan's Homes, and while here also very earnestly admonished us in the way of eternal life. On the 19th of Dec, Bro. Daniel Kauffman of Versailles, Mo. came into our midst, and also labored very earnestly and faithfully. On the 23rd, baptismal services were held. Eleven young people were received into church fellowship by water baptism. Bro. J. B. Smith of Belton, Mo., was also with us and preached two very edifying sermons. May God's blessings continue with the brethren as they labor in other fields.

COR.

FROM AURORA, OREGON, JAN. 28, 1901.—We have not much snow and mild winter weather. I wish to make a correction. In No. 24 (Dec. 15, 1900) I mentioned the number that communed was 49. It should have been 39. Some persons also, it appears, took the idea from the article that I was not in favor of ministering brethren visiting us. I did not mean that by any means, for I know that our little brotherhood would greatly enjoy such visits. I hope all the readers of the HERALD will take that article to mean just what it was intended to mean and not what it was not intended to mean.

The meeting at Hopewell, on Sunday, Jan. 6th, was well attended considering the roads. Bro. Milo Miller was present. Simon D. Miller who moved in here recently, from Carroll Co., Ind., visited the writer yesterday, and we had a real spiritual feast on Bible doctrine. Bro. Miller thinks of buying a farm in the valley and staying.

Brothers and sisters, how have we been directing our thoughts since the beginning of the new year? Are we trying to improve our time to the glory of God? Let us look back through the past, and where we have made mistakes, let us seek to correct them and do better, and so live as to please our heavenly Father, so that when the year is past, we may find ourselves a step nearer to our home above.

J. D. MISHLER.

ORONO, MO., DEC. 29, 1900.—We have again organized our S. S. at White Hall for six months, by electing officers as follows: Supt., Bro. D. S. Weaver; Asst. Supt., Bro. Benjamin Weaver; Treasurer, Sister Mary Breneman; Chorister, Rhoda F. Shenk; Librarian, Bro. G. D. Shenk.

We have quite an interesting Sunday School although we need a few more workers at this place, and we are glad that several more have joined our ranks recently. We hope for an interesting term in the coming six months and ask the prayers of God's people that the few of us who are here may press forward and not grow weary in well doing. May God bless all true S. S. work. R. F. S.

EMMA, IND., FEB. 6, 1901.—Following is a brief account of one of the saddest and most distressing scenes ever witnessed by the people of Pashan and surrounding country. At about 5 o'clock, on the morning of the 18th of Jan. 1901. About one half mile north of Pashan school house in LaGrange Co., Ind., at the home of Bro. Benj. E. Miller. It seems Bro. Miller had arisen at about three o'clock and built a fire in the heating stove, and return to bed; at five o'clock he was awakened by his wife and seeing the house was on fire, his first thoughts were to secure his four children that slept up stairs, he called to them, and ran to open the stair door, but to his horror he found the stairway all in flames, so he called to Geneva, the oldest of the four children, to get the children to the window in the east end of the room in which they were sleeping and jump to the ground, but it seems nothing more was heard of them. It is supposed their room was filled with smoke, and they were suffocated sometime before the flames reached them. It being at such an early hour in the morning, most of the neighbors were still in bed, consequently by the time help had come, the fierce flames had gained such headway that it was impossible to subdue them, but those present did what they could to rescue the bodies of those four dear children, and only after their burned and lifeless bodies had fallen into cellar and there was yet much fire, (the house being an old style frame) their bodies were taken from the ruins, burned to a crisp, without any resemblance to human forms. An aged brother said if he would have seen them, not knowing of the occurrence, he never would have recognized them as human bodies. Undertaker Haines, of Middlebury, prepared the bodies for burial. He said he had been in this business a long time, but had never seen anything so awful as this. The funeral took place on the 19th. Services at the home of Sister Miller's parents, by A. S. Cripe and at Forks Amish M. H. by D. J. Johns and A. S. Cripe, to a very large and sympathizing audience. Burial in the Pashan cemetery. Following are the names and ages of the children:

Geneva, born June 9th, 1885; aged 15 years, 7 months, 9 days. Eli B., born Aug. 9th, 1888; aged 12 years, 5 months, 9 days. Mabel, born March 31, 1890; aged 10 years, 9 months, 17 days. Belva, born July 13, 1892; aged 8 years, 6 months, 17 days.

Brothers and Sister Miller have the sympathy of the entire brotherhood and the community at large. It seems each person feels as though they must do something for these poor people, to help them bear this awful shock, although much is being done to comfort and encourage them in their sad bereavement, yet all that can possibly be done will not efface from their memory the sad fate of their dear children. Let us all remember them in our prayers that the God of all comfort will abundantly bless them, and help them bear up under this very sore trial.

A. S. CRIFE.

FARMSVILLE, PA., FEB. 3, 1901.—We feel it a blessed privilege to express our thanks toward Almighty God who has so bountifully blessed us in our Sunday school and church at Groffdale, Lane Co., Pa.

ED. MILLER

We are holding Sunday school through the entire year for the first time since God has blessed us with a Sabbath school in this place. This is a great source of encouragement to those workers who desired to have it so before this winter. We need to continue to work at all times, because it is a hard saying—"That we almost starve in the Spirit when there is no Sunday school."

To-day a precious soul was received into the sisterhood of our church. Bish. Martin Rutt administered baptism. May the step which she has taken be the means of drawing to God, others, especially the one who is so near and dear to her! Two others, a husband and wife, are applicants for church membership. The former to be reinstated as a brother and the latter to be baptized, having never belonged to our church. We hope and pray that others may soon, if not now, come to join with them on the road which leads to joy celestial. And may these hold out faithful unto death to hear the words which will admit them to heaven—"Well done thou good and faithful servant!"

In the 17th inst. the counsel of the church will be taken with regard to building a church in Ephrata, in an adjacent township of the same name. The counsel was and will be taken in other church districts. Brethren, let us give it a prayerful consideration. If the building is found necessary, may it be built and thus increase the means of saving souls. May God bless you all. D. M. W.

FROM ROSELAND, NEB.—The church near Roseland has had a refreshing time of late as they opened their conference on the 30th which lasted till the 3rd of Jan., conducted by B. Kauffman, Andrew Shenk and others, and in connection with it we also had a series of meetings conducted by Daniel Kauffman. The meetings closed on the night of the 8th. Eight young persons have come out and confessed Christ and our others have renewed their vows. May the Lord bless the work. COR.

RITTMAN, OHIO, FEB. 4th, 1901.—The Crown Hill, or what is possibly more familiarly known as the Amstutz congregation, showed their sympathy toward Bro. Benjamin Miller and surviving family, of near Middlebury, Ind., who were so unfortunate as to lose by fire, four of their loved ones and all contents of house; by contributing in their behalf \$3.30.

Sec'y, of C. H. CONGREGATION. (Surely a kindly act, and worthy of imitation).—ED.

TUB, SOMERSET CO., PA., FEB. 7, 1901.—On Jan. 28, Bro. Joseph Zook, of near McVeytown, came into our midst and remained four days. He preached three instructive sermons in the Folk M. H. in Maryland. From here he went to Lawrence Co., Pa., and westward. May the Lord abundantly bless the earnest efforts put forth by the brother, for the advancement of the cause of Christ, and the ingathering of souls into His kingdom.

Bro. John Blosser is at present holding meetings in the Casselman church in Md., which began Feb. 5. May the work there be abundantly blessed.



PEABODY, KANSAS, JAN. 23, 1901.—  
Through the grace of God we are still on this side that we can praise his holy name. While the usual ailments and complaints incident to humanity have not disappeared from our neighborhood, yet we see no visible mark of God's displeasure resting on us as a community or a church. While as a congregation our number is small, yet we have by no means capitulated to the enemy or given up the fort, and we intend to stand by the flag as long as our "Captain" cheers us on. We are as it were, a small outpost or garrison, and not much to be depended on for doing great and heroic deeds of daring in storming the enemy's works, but are willing if nothing else, to do "picket" duty in His service. From time to time "prisoner" or two are taken from the enemy, but must we also admit that the enemy by force of numbers occasionally overpower and captures one of ours. By way of news it may be mentioned that four of our young people have decided to unite their "stock in trade" and travel life's journey hand in hand and heart to heart, viz., on the 24th of Dec., 1900, Sister Katie Winney and Bro. Charles Good, were made "one", by Bishop S. C. Miller; and on the 1st day of Jan., 1901, Sister Susan Elizabeth Hamilton and Bro. Emanuel Good were pronounced man and wife, by Bishop Tilman Erb. It is a somewhat remarkable fact that these as well as many other couples start out in married life at the beginning of the year as well as at the end of the year, and as well as before, a century of unlike any here before, a century of great promises and unusual expectations to many persons. Our Bro., Deacon L. B. Leck, is at present very sadly afflicted with cancer. For years he has a very small wart at his lower right eyelid, and which recently developed into a very angry eye cancer. He is at present writing, in the cancer hospital at Wichita. Already had three applications made and it was thought "killed," but the last that was heard from Sister Leck (who attends him), there is very little encouraging news; on the contrary it seems very probable that he will lose his eye, if not his life. Brethren, right here is a case that demands the sympathy and united prayer of the church at large. Will all who read this pray earnestly in behalf of the dear brother's recovery. We could not spare him, unless the Lord positively decides differently. There is at present one applicant for baptism, and in Feb. we expect Bro. (Geo. Brunk) to hold some meetings for us. On evening of the 15th, a man from Armenia, spoke in our meeting house. His name if understood right was Hagopian. He graphically described the horrible massacre. Your humble correspondent is of the opinion that missionary efforts are applied to the wrong end! Instead of sending missionaries and means to the poorest and least of the nations' subjects, the missionaries should be sent to the czars, emperors, sultans, kings, queens and presidents of the countries in question, and once you get them converted the conditions of the poor will change amazingly for the better. What is the use of trying to purify the stream when some one is all the time rolling up the fountain? A word to the wise, etc. We would be delighted if some of the "home seeking" brethren would come to Peabody and look at our country and east

their lot with us. We do not want to "boom" this place, but would simply say, for our people it is as good as any.  
K. Y.

#### For the Herald of Truth. EXTRACT FROM A LETTER

WRITTEN BY A SISTER WHO IS VISITING IN THE EAST, TO HER FRIEND IN THE WEST.

"I am sorry to see how some of the young people are drifting toward the world, that is in the way of dress. Some people say that we should not put so much faith in plain clothing, and it is true that that alone will never save any one, but it seems to me that if I would wear such things as I have seen on sisters of the church since I have been away from home, I could not feel forced to number occasionally overpowered and captures one of ours. By way of news it may be mentioned that four of our young people have decided to unite their 'stock in trade' and travel life's journey hand in hand and heart to heart, viz., on the 24th of Dec., 1900, Sister Katie Winney and Bro. Charles Good, were made 'one', by Bishop S. C. Miller; and on the 1st day of Jan., 1901, Sister Susan Elizabeth Hamilton and Bro. Emanuel Good were pronounced man and wife, by Bishop Tilman Erb. It is a somewhat remarkable fact that these as well as many other couples start out in married life at the beginning of the year as well as at the end of the year, and as well as before, a century of unlike any here before, a century of great promises and unusual expectations to many persons. Our Bro., Deacon L. B. Leck, is at present very sadly afflicted with cancer. For years he has a very small wart at his lower right eyelid, and which recently developed into a very angry eye cancer. He is at present writing, in the cancer hospital at Wichita. Already had three applications made and it was thought 'killed,' but the last that was heard from Sister Leck (who attends him), there is very little encouraging news; on the contrary it seems very probable that he will lose his eye, if not his life. Brethren, right here is a case that demands the sympathy and united prayer of the church at large. Will all who read this pray earnestly in behalf of the dear brother's recovery. We could not spare him, unless the Lord positively decides differently. There is at present one applicant for baptism, and in Feb. we expect Bro. (Geo. Brunk) to hold some meetings for us. On evening of the 15th, a man from Armenia, spoke in our meeting house. His name if understood right was Hagopian. He graphically described the horrible massacre. Your humble correspondent is of the opinion that missionary efforts are applied to the wrong end! Instead of sending missionaries and means to the poorest and least of the nations' subjects, the missionaries should be sent to the czars, emperors, sultans, kings, queens and presidents of the countries in question, and once you get them converted the conditions of the poor will change amazingly for the better. What is the use of trying to purify the stream when some one is all the time rolling up the fountain? A word to the wise, etc. We would be delighted if some of the 'home seeking' brethren would come to Peabody and look at our country and east

For the Herald of Truth.

NOTES AND COMMENTS

BY CEPHAN.

I.

"Prove all things; hold fast that which is good." There are many things in life which I cannot consistently prove or judge because they are quite beyond my comprehension, and as others must not doubt admit the same, would it not be wiser for us all to say, "I do not know," and not so often to condemn as "no good," or denounce as "foolish" what we do not understand or are unable to explain.

In all disputed questions, where different opinions are honestly held, what others may think, or what the writer of

these "Notes and Comments" may think, is not of so much importance as what the Word of God has to say on this subject.

We study the Word of God in order that we may become better acquainted with its Author, and thus put ourselves into a position to find out what He wants us to know, and also to understand more clearly what He wants us to do. But let us not make the mistake of "trying to please God by doing what we would like God to want us to do."

In this new century many wonderful inventions and discoveries will no doubt be made, but a greater "motive power" than Love will never be discovered. Love everywhere prompts to action. If that prompting young man who asked the question, "What good thing shall I do that I may have eternal life," had loved God with all his heart, mind, soul and strength, his greatest joy would have been in following Jesus and in doing whatever God might want him to do. But since he loved his "motive power" within him prompted him to go away from Christ and to do those things which would keep him very near to the object of his love. What we love most we serve best.

"Perfect love casteth out fear." "He that feareth is not made perfect in love." "He that loveth not, knoweth not God." Love moved God to give His Son for our salvation. Love made Jesus willing to die that we, the objects of His love—could live. Love enables us to deny ourselves for the good of others. Constrained by "perfect love," we have compassion, not only for our friends, but for our enemies, so that we will gladly do all that lies in our power for their salvation and well-being.

"Give and it shall be given unto you." Shine that others may have light and you shall have more light yourself. Make proper use of the gifts which God has given you and He shall give you still greater gifts. Comfort and encourage others and your own heart shall be strengthened and encouraged. Deny yourself, take up your cross on earth and you shall wear a crown in heaven. Sacrifice of your time and treasures in this world, for Christ's sake and for the good of your fellow-men, and receive the gift of eternal life in the world to come. That rich young ruler had an idea that he might have eternal life in return for some good deed which he could do, but when he learned that a sacrifice was required, a giving up of the love of riches before the love of God (the main spring of all good deeds) could find room in his heart, and that he must dispose of his earthly treasures, which absorbed his heart's affections, before he could have treasures in heaven, he went away sorrowful.

—Sent by R. F. S.

For the Herald of Truth.

NOTES AND COMMENTS

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has no desire to make proper use of that for which they ask, and God, as a merciful Father, withhold gifts which would only be wasted or perhaps work to the injury of His children.  
Ohio.

#### BORROWING TROUBLE.

There are some unhappy persons who seem fated to go through life with a constitutional tendency to despondency. We all know and meet them daily and they can always see a cloud where none exists. With most of these persons it is simply a matter of exercising the will. Anxiety about present troubles or prospective difficulties never brought any good to those who indulge in it.

The successful ones in life are those who have been buoyant in spirit and who resolutely refuse to allow the cares of life to unduly depress them. Instead of allowing the mind to brood over things that cannot be helped it should be set to work upon the duty that lies nearest to them.

Worrying about matters does not improve them in the slightest degree; on the contrary it weakens the purpose, robs the physical nature of its vitality and totally unites us to cope with the obstacles that lie in our path.

The greatest mistake and the one that is unfortunately only too frequently made, is to meet troubles half way.

These will come soon enough; they do not want any encouragement, and very often when they do come, they are not half so formidable as we imagined they would be. Anticipation in some cases is worse than reality.—Sel. L. M. J.

#### PATIENCE.

Patience implies complete self-mastery. Aggravating trials are enough, it is said, "to provoke a saint." But patience is a salubrious that rises above provocation. The equanimity of some people, in the face of every kind of ill treatment, is marvelous. It demonstrates the great spiritual fact that God's strength may possess our weak hearts; that we can become so indwelt by His spirit as to hold impatience and passion under constant and complete control. That there are such people in the world is sufficient to show that there might be more, and that we may belong to the number.

Patience is always helpful. It helps enough in the lost to labor for its recovery. It makes its possessor optimistic also regarding the outcome of his own trials. He sees the smile of God beyond every cloud. He has confidence in the final outcome of life. He prefers rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." No "hard times" can daunt his courage or overthrow his faith. Patience with others, with circumstances, with all forms of trial, disappointment and ill, is the Christian's duty—may, more, his high privilege and glory.—Zion's Watchman.

An honest man is one who attempts to meet all his obligations. He who refuses to consider his obligations to God or makes but little effort to meet them is not an honest man.

#### FORGIVENESS.

BY N. H. SHENK.

DEAR READER.—We invite your attention to a subject which we consider one of the foundation stones of the Lord's Gospel. That you may give the subject your prayerful attention, and, after pursuing these imperfect lines may open your Bibles for further investigation, is the wish that inspired us to lift our feeble pen.

*Forgiveness!* What a word! A word sounded and resounded from heaven's portals into the ears of humanity! Thousands of souls, writhing beneath the weight of their eternal debt, have emerged from the darkness hanging over their poor souls, bathed themselves in the sunlight of God's mercy, and ever afterwards praised Him because His word offered them forgiveness.

Reader, perhaps you are one of the happy number. If not, the door of mercy is still open, Christ's arms are extended, and heaven is offering you forgiveness of sin if you will only accept the terms. If you are, these lines are addressed mainly to you.

God requires strict conformity with His laws and principles, and a violation of the same brings its consequences. One of His principles is, that under different dispensations He has men deal with each other as he has dealt with man. The Old Testament dispensation was a dispensation of justice, and man serving as an instrument in God's hand, was compelled to mete out justice to his fellowmen. But, we, living under a dispensation of mercy, are required to deal mercifully—lovingly—with our fellow-beings.

#### GOD'S AMAZING MERCY.

How amazingly great is God's mercy to-day! Where now is the son who has cursed his mother? or the man who has defrauded his neighbor? or the man who has his hands dipped in his fellow-man's blood? or the man who has cursed God to His face? or the man who is guilty of any other sin, however vile? Bring them up before God. Listen to the verdict—"Repent for the kingdom heaven is at hand." "Come unto me all ye that labor and are heavy laden." "Though your sins be as scarlet, they shall be white as snow." In other words, if they truly repent, for Christ's sake, God speaks forgiveness to their troubled souls. What wondrous grace! What amazing love! Jesus, Thou Friend divine, let me rest beneath Thy wings, and sound Thy praise forevermore!

#### CHRIST OUR EXAMPLE.

In the divine attribute of forgiveness, Christ is our most striking example. Study His life. Do you find one instance where He tried to "get even" with those who persecuted Him? Not one. Did He ever refuse forgiveness to the vilest sinner or the greatest offender that ever approached Him? Never. Did He ever grumble or talk spitefully or "demand satisfaction" because of the many insults that were heaped upon Him? No. Revenge found no place in His bosom. His heart was filled with love. *Forgiveness* was written upon His soul *whether the offender asked it or not.* See Him in His dying moments. The vilest per-

son who had been waged against Him. Fiendish abuses had been heaped upon Him. He had been robbed of His comfort. He was now about to be robbed of His life. As His dying frame was suffering the most intense agonies, His great heart throbbed in loving spirit toward His persecutors as He uttered His prayer, "Father forgive them."

Brother, were you ever treated with even a small part of the shame with which Christ was treated? But you say that the accusations against you were false. So with Christ's. You say your cause is just. Was not Christ's cause just? You say that your persecutor deserves punishment. What about Christ's persecutors? If wrong does need punishment, that belongs to God, not to man. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.

God always forgives upon faith and repentance. Do we forgive "from the heart" every time we are asked forgiveness? Since God deals in mercy with us, He has decreed that "if ye forgive not men their trespasses, neither will your heavenly Father forgive you."

#### PARABLE OF THE UNMERCIFUL SERVANT.

As we read the parable recorded in Matt. 18:23-35, we are impressed with the force of the scriptural doctrine of forgiveness from the heart. The teaching of the parable is plain to any truth-seeker. We now see a man doing his Bible, and saying, "If that parable applies to me, I would like to know, what is my debt?" Upon this the Bible is plain. "Death passed upon all men, for that all have sinned." What did that mean for us, dear readers? It meant that heaven was shut; that we were forever banished from the face of God, and that before us there was an eternity of darkness, of remorse, of pain, of woe.

Here was the debt, and now how was it to be raised? ETERNAL DEATH! We, the transgressors! We can be redeemed, "Not of works, lest any man should boast." Christ alone can save. He paid the ransom, and we see the light! "O God, forgive!" we cry, "Master, save us, or we perish!" With sin, with all its guilt and condemnation, with all its horrors resting upon us, our souls are loosed with mercy. The only thing which now concerns us is to receive pardon at a throne of grace. But for the "whosoever will" of the gospel, we could not believe that light will ever shine in. O God, can it be that thou wilt forgive us this great debt? What inexpressible joy thrills our souls when we realize by faith that our sins are washed away! How gladly and willingly did Christ forgive all! No gratitude nor service can ever repay an all-merciful Father, whose pardoning grace was applied to our hearts as our souls were washed in Jesus blood. We can now walk out under the blue sky and with hallojahs in our souls sing, "O for a thousand tongues to sing my great Redeemer's praise!" No debt! No debt! We are free! We are free! *Forgiveness! Forgiveness!*

But look around. There stands a neighbor who has mistreated us. How do we feel toward him? Perhaps an insult, perhaps unfair means taken in a business transaction, perhaps a dispute about a boundary line, perhaps an existing coldness for years; or other

wrongs too numerous to mention, may be the cause of our grievance. Do we feel that we could freely forgive, and remember their sins against them no more forever? If that is the condition of our hearts, then are we worthy to have our great debt forgiven.

#### FORGIVENESS MUST BE FROM THE HEART.

Our Saviour's utterance, "If ye from your hearts forgive not," strikes the key-note on the question of forgiveness. If forgiveness is all right; but it does not go far enough. Unless the mind and the heart beat in sympathy with the utterance of the lips, our pretended forgiveness is vain. To illustrate:

You have a neighbor who has evilly treated you in various ways. He misses no opportunity to vex you in all ways that he can. He takes delight in heaping abuses upon you or your family, borrowing tools and never bringing them back, damming up the water-courses and flooding your land, turning your stock into your grain fields, and doing many other things distasteful or injurious to you. At length he repents, comes to you and implores your forgiveness. You remember your wrongs, mumble words of pardon, but conclude to "let him smart awhile" before giving entire satisfaction. *God will let you smart if you fall from your heart to forgive him all his wrong doings.* Have you forgotten how that you were once upon your knees imploring an All-merciful Father to forgive you your trespasses? Each of us owes our heavenly Father ten thousand talents. Those who trespass against us owe us one hundred penny. What a deadly blow we give ourselves when we refuse from our hearts to forgive our fellow-man his trespasses.

Again, the offender may approach you and beg your pardon. You, with a conviction that you ought to, because the Bible teaches it or because the church demands it, pronounce forgiveness. But you cannot forget how you were mistreated. In other words, you can not feel towards him with the same kindness that you once could. There is something wrong with you. "I can forgive, but I can not forget," is another way of saying, "My lips have spoken forgiveness while my heart is still filled with bitterness and iniquity."

#### TWO KINDS OF FORGIVENESS.

From what we have mentioned, it can readily be seen that there are two kinds of forgiveness: true and false. The first proceeds from the heart; the second, from the lips only. That no one may mistake one for the other, we place the evidences side by side.

#### EVIDENCES OF SHAM FORGIVENESS.

1. A distant feeling between the two parties.
2. No kind look or greeting to the one forgiven.
3. Offender's character undermined by house to house gossip concerning his past conduct.
4. Our visitors kept posted concerning our dislikes to, and the imperfections of the one whom we pretended to have forgiven.
5. An outward forgiveness "to try 'em with again."
6. Afterwards calling up and bitterly commenting upon former mis-understandings.

#### EVIDENCES OF TRUE FORGIVENESS.

1. A general good feeling between the parties.
2. The offender treated with kindness equal to or greater than that shown before.
3. No after criticism made as to former conduct of the offender.
4. Nothing which will at all cast a reflection on the offender will be indulged in by one "who loves him."
5. A forgiveness without a proviso.
6. A permanent burial of the "hatchet" and looking forward instead of backward.

While it is possible to love a man and hate his deeds, it is not possible to hate a man and love his soul.

#### HOW TO ACQUIRE A MORE PERFECT FORGIVING SPIRIT.

It is a question which concerns many a seeker for a higher degree of spiritual grace. We can point to no better source than to the perfect model. Study the life of Christ, and then strive to imitate His example. Think of the amazing grace it required to grant you pardon, and then it will not be so hard to muster up grace to forgive a wrong at the hands of your fellow man. But in this, as to all other Christian graces, a stronger Power than ourselves should be relied upon to secure what we want. Do you feel a lack of that love which goes out to both friends and enemies? Take it to the Lord in prayer. Do you feel like "getting even" with the man that wrongs you? Take it to the Lord in prayer. Do you find yourselves commenting bitterly upon the faults of others, after pretending to have forgiven them? Take it to the Lord in prayer. Do you feel an inclination not to speak to those who have mistreated you, or that you would rather not meet them? Take it to the Lord in prayer. Let the feeling of revenge have no place in your heart. Look up. Look ahead. "Let bygones be bygones." Pray for grace. Pray for light. Let your motto be "none of self and all of Thee." In the ages to come you will realize "with joy unspeakable and full of glory" that our Saviour spoke an important truth when He said, "If ye forgive men their trespasses, your heavenly Father will also forgive you."  
Oranogo, Mo.

For the Herald of Truth.

#### HEAVEN.

BY DAVID BURKHOLDER.

It would be vain for a finite being to undertake to give a definite description of heaven, because in this stage of action we can only "see through a glass darkly, we know in part," and it has entered into the heart of man, the things which God has prepared for those who love Him. But it is a subject about which we ought to be more deeply concerned. It is natural for us when we are in the act of looking up a location or home in this world that we make it a business to obtain all the information possible concerning that locality, and make it the topic of conversation, we inquire into all the advantages and disadvantages of the place, even if we cannot expect to possess it for more than a very short time. And if this be so, why should we be so little concerned about that place all the we expect to have as an eternal home?





| Chicago Mission.              |           |           |
|-------------------------------|-----------|-----------|
| WILL, Andrew Kauffman,        | \$1000 00 |           |
| Mattawauga S. S. Mifflin Co., |           |           |
| Pa.,                          | 6 50      |           |
| Sugar Creek, Iowa Cong.,      | 16 10     |           |
| Metamora S. S., Woodford Co., |           |           |
| Ill.,                         | 11 48     |           |
| A. K. Miller,                 |           |           |
| Rents,                        | 31 00     |           |
| Indulphelpia Mission,         | 12 00     |           |
| West Liberty S. S. Kans.,     | 85 40     |           |
| West Liberty S. S. Kans.,     | 1 10      |           |
| Dispensary Income,            | 2 43      |           |
| Total,                        |           | \$1046 41 |





BRO. S. G. SIKTLER held meetings at Salem meeting house, Wayne Co., Ohio, the latter part of January. There were eight confessions.

BISH. S. P. SPERNO, editor of the *Evangelical Messenger*, of Cleveland, Ohio, favored the editor with a very pleasant call on the 17th inst.

BISH. AARON LOUKS, of Scottsdale, Pa., who accompanied his family as far as Chicago on their way to the Pacific coast, stopped off at Elkhart for a week on his return journey. He left for home on the 26th and in April he expects to follow his family in California.

BRO. E. S. HALLMAN, of Berlin, Ont., held a series of meetings in the D. Eby meeting house, west of Waterloo, closing on the 12th of February. The Lord used him as an instrument to braid the truth and awaken the sinner, and 23 persons had the happy experience of learning to know Christ as a personal Saviour and Friend.

BRO. S. F. COFFMAN, who has for some time been assisting Bro. J. F. Rittenhouse in the Lincoln Co., Ont., district, is making preparation to go to Alberta, N. W. T., Canada, in response to the call made by the Canada Conference. He held a few meetings in Berlin about the middle of February, after which he went to Markham. From there he will go back to Toronto and on to the Northwest. The Lord direct and bless him in this large field of labor.

PRES. J. EBER ZOOK, of the River Brethren church, who left Kansas a few years ago for Calcutta, India, where he has been engaged in missionary work with his brother, D. W. Zook, died of fever on the 19th of December, at the age of 27 years. Pres. Noah Zook, of Harrisburg, Pa., is his father. It was at the home of the Premananda Faith orphanage of Calcutta, of which deceased was secretary and treasurer, that Bro. W. B. Page made their home during Bro. Eber's severe illness in Calcutta last fall.

BRO. DANIEL KAUFFMAN, of Versailles, Mo., who has been one of the instructors at the Short Bible Term at the Elkhart Institute, held a series of meetings at the Elkhart meeting house, closing the same on the 9th ult. His sermons were much appreciated and five young people, all of them students attending the Institute, decided for Christ. At the meetings held by Bro. J. S. Lehan some time previous, four young people made the good confession. God bless them and lead them into a full consecration of life to the Master's service. Rom. 12:1, 2.

## HERALD OF TRUTH.

### DOCTRINAL.

For the Herald of Truth.  
THE IDEAL CHURCH.  
Eph. 4.

#### I. INTRODUCTORY.

1. Salutary admonition. (1).
2. What it means to walk worthily (2, 3).

QUESTIONS:—What is meant by "prisoner of the Lord"? Explain v. 3. May there be a unity of the spirit without a unity of the faith? May there be a unity among members and still no unity with Christ?

#### II. ONENESS. (4-6.)

QUESTIONS:—What constitutes the "one body" mentioned in v. 4? If there is but one baptism, why does the Bible speak of more than one?

#### III. DIVERSITY OF GIFTS.

1. A declaration. (7, 8).
2. Divers offices. (9, 10).
3. Reasons therefore. (12).

QUESTIONS:—Explain the parenthetical preference. (9, 10). Is there a lesson in it for us? Since people are not all gifted alike, is God therefore a respecter of persons? Should we confine our efforts exclusively to lines of Christian work in which we are especially gifted?

#### IV. THE PERFECT BODY. (13-16.)

1. Unity in the faith. (13).
2. Solid in the faith. (14).
3. Growth in grace. (15).
4. The perfect body. (16).

QUESTIONS:—Explain v. 13. To what extent should we listen to doctrines which are contrary to our belief? What is it to grow in grace? Can we grow into grace?

#### V. PRECEPTS FOR INDIVIDUAL MEMBERS. (17-32.)

1. Abstain from worldliness. (17).
  2. Worldlings and Christians contrasted. (17-24).
  3. Be truthful. (25).
  4. Beware of a high temper. (26).
  5. Resist temptation. (27).
  6. Live upright lives. (28).
  7. Use edifying conversation. (29).
  8. Submit to the Spirit's guidance. (30).
  9. Do away with all bitter thoughts and feelings. (31).
  10. Be kind, gentle and meek. (32).
- QUESTIONS:—Explain v. 18. Are all sinners ignorant? Name several kinds of lying; several kinds of stealing. Do you understand v. 25 to excuse anger? What importance do you attach to proper and improper conversation? How may we grieve the Holy Spirit? Contrast v. 31 with v. 32. What thought in this chapter do you prize most highly?

### "EXCEEDINGLY FEAR AND QUAKE."

SERMON BY BISH. DANIEL KAUFFMAN,  
SAT. EVE., FEB. 16th.

This language was ascribed to Moses by Paul in writing to the Hebrew brethren. You will find it in Heb. 12:21. "Exceedingly fear and quake." The occasion upon which this was spoken was at the time of God's marvelous manifestations of His power on Mount Sinai. We may have something to say about this later on. But when Moses stood in the presence of God and His miraculous power was

manifested in such a terrible and threatening degree as it was there, and at the same time firmly imbedded in love, no wonder that Moses, finding himself so powerless in the presence of a God so powerful, said, "I exceedingly fear and tremble." Now this was one time when God manifested His power. But let us not understand that God does not manifest His power, except on miraculous occasions. The reason why we do not appreciate and recognize the power of God as we should, is because His power is manifested to us so frequently and in such a commonplace way that we are scarcely conscious of it. We speak about the laws of nature; what are they but the laws of God? We speak about some remarkable things occurring; we attribute these to nature. What is nature but God's way of ruling the universe and all that is therein? So these things that we ascribe to nature (and it is all right to ascribe them to nature) nevertheless must also be ascribed to God; because He is the God of nature.

Now, we have not time to call your attention to very many instances of God's power,—that is, natural power; powers ascribed to nature. Just a few will suffice to show us what a wonderful power God is. Several nights ago we called attention to the time when I stood near the Niagara Falls. I had often read of these, often heard of the falls; but a person must see them before he can fully appreciate what God has placed there for human eyes to behold. Here is a great river of water falling down over a mighty precipice 162 feet high. The water is beaten into a white spray or a kind of a half mist, a half rain cloud that sometimes rises as high as, and even higher than the fall itself. When one stands there in the presence of this power, there is a kind of a feeling of solemnity there that can better be felt than described. Or we look upon a tornado as it sweeps across the country. We see a dark, funnel-shaped cloud, apparently very small at the lower part. The cloud does not seem very large, especially when you look at it from a distance. It is composed of wind and a little water, and yet there is such a tremendous power in this that a building like this would be torn to pieces in a very short time. Wonderful as we see the character of these mighty, funnel-shaped clouds—tornadoes. The mightiest buildings are easily shook under this terrific power. What is this but the power of God displayed in nature? Or we take for instance a volcano like Vesuvius, for example. When there was that eruption, and the melted rock out of this volcano came out in sufficient quantities that it actually buried several cities, and for centuries these cities were hidden away and even forgotten. What is this but the power of God manifested in nature? Now, here are a few examples of power. We might give you many other instances to show what a wonderful power God has. And men think it marvelous, but it is not. Why, then, did God that had the power in the beginning to call all things into existence, the same God whose hand it was that shaped the earth and all the planets, the same God that spake the word and the heavens and the earth were lit up with His glorious light, the same God that calleth into existence that glorious land, the hope of which has thrilled the hearts of so

many people, I tell you, that same God can easily perform, even through the ordinary channels of nature, the remarkable things to which we have just called your attention. We look at these things, and, compared to ourselves, they are monsters mighty in power. Nothing about ourselves, nothing we can do, can withstand the mighty power of God as displayed in nature.

But if we see even remarkable evidences of power through the ordinary channels of nature, what must we think of the supernatural power displayed in miracles. Take for instance God's manifestations there on Mount Sinai. All the powers of nature were there combined; there was the lightning and the thunder, there was a great noise that the human being could not describe or explain, there was a mighty shaking of the earth, and those people felt that they were in great danger. No one knew what moment would be the last; no one knew how soon the earth would open and swallow them alive; no one knew how soon these mighty quakes and mighty, shakes might extinguish their lives. Ah, is it any wonder then that Moses said there in the presence of the power of God, "I exceedingly fear and quake." Is there any one here to-night that could stand in the presence of God under circumstances of this kind and be perfectly cool and calm? Moses was a man just like any other human being, and when he stood there in the presence of God, when God in these marvelous ways showed His mighty power, he, just like any other human being, was just as much awed by this remarkable demonstration of God's power. Like any other human being he testified, I am exceedingly fearing and quaking; and now you take the experiences there on the Mount of Transfiguration and see there how God shows His power: When the Lord took up there those three disciples and He there permitted them to look for a brief space of time upon what God is able to do, there that same Jesus who wore the human form is transformed and shines with a glorious light from heaven and in this emblazoned light there stood our Lord Jesus Christ, and there stood Moses, and there stood Elias. Ah, this scene was so wonderfully grand, this scene was such a demonstration of this wonderful power, that these disciples were crushed to the earth, and they closed their eyes and they fell upon the earth, but still it was grand, and with all their fears, and with all their quaking, Peter said, "Lord, it is good for us to be here; let us build here three tabernacles, one for Moses, one for Elias and one for Thee." Remarkable manifestations of God's power here in a miraculous way. And then at the time of the crucifixion God again showed His power and this again was something more than natural. When our Lord Jesus Christ was there outstretched on the cruel cross, when He was suffering the agonies of an ignominious death when even God Himself refused to look upon Him, and our Saviour cried out, "My God! My God! why hast Thou forsaken me?" and the heavens were darkened, there was a great earthquake, the rocks rent, the veil of the temple was rent from the top to the bottom, and the graves were opened and they that were dead in the graves came forth and appeared to many in the city of Jerusalem. I

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tell you this was remarkable. It was so great no one could account for this from natural causes. Even that Roman centurion, who was placed there as a guard that our Saviour might remain on the cross until he was dead,—when he saw these remarkable demonstrations of God's power, he said, "Surely this was the Son of God." In the language of Moses he could say: "I exceedingly fear and quake." Remarkable power!

Now we have just given you a very few instances to call attention to these facts, that place us face to face with God's remarkable and unlimited power. While we all agree and in a manner accept the idea, that God's power is unlimited, in that He called all things into existence, and that without Him there was nothing made that was made, yet at the same time it takes some of these instances to call us face to face with the fact that God even in this day does manifest His power; but yet it is unfortunate that people turn aside from this and turn their minds to other channels. Just as we said the other night, the world is generally moved by events of secondary importance, that is, by little events. The great events somehow or other do not always take hold of the human heart. Of course, they do sometimes; there have been millions of people awayed by the power of the gospel, that is true; but you take mankind in general and they are always moved by little questions.

Now, for example; here several years ago, there was a kind of wave of excitement that swept over this country more or less, and the papers were full of it. There was an offer made in one state and then in another state and finally the legislature brought it up and they passed a special law, and finally that all those that stand against God will have to suffer the pangs of eternal torment in the world beyond? "And the smoke of their torment shall ascend forever and forever." Don't you know that at any time you are liable to be taken away from this life, that the death angel is going to come and knock at the door of your hearts and you shall either ascend into the presence of God or descend into the regions below? And then you just go on as if there was not very much in this. A kind of a dream. And here with your dreaming eyes you look upon the fascinating things of this world, which the enemy of your souls is picturing out to you. You close your eyes to your future existence, and you go on step by step, launching out into sin, and you sometimes never awake until just before you are taken from off the stage of action, you are taken from the reality. Here now you are going to face your God and eternity, unprepared.

Dreaming, dreaming unfortunately, but yet this would be a remarkable congregation if we did not have some dreamers present to-night, but it is unfortunate, and if we have any dreamers here to-night, my prayer is that you might not cease in your prayers to God until you have passed out of this dreamy state and entered into the atmosphere of reality. And then, because of this dreaming condition, it is unfortunate that men are so inclined to lie. Now you come to a man and you tell him just what there is in store in the glory world and he says, I acknowledge it; and you tell him just what there is in store for those who die unre-

nate, that people should turn aside from this great question, that is forever to determine the souls' eternal welfare, and turn aside from this to these minor questions that can affect us but a few years at the outside. What is the reason there are not more people that can say with Moses of old, "I exceedingly fear and quake." It is simply because they do not come face to face with the question that makes them "fear and quake." But I want you to remember, dear souls out of Christ, though you may concern yourselves about the little questions of time, there is a time coming when this great question must attract and absorb and monopolize your attention.

Another thing that is unfortunate for man, is, that man is inclined to dream. People do not do all of their dreaming while they are asleep. "Life is a dream, this world is a stage, and all the men thereon are actors," and scores of other inane and untruthful statements just like this are heard on every side.

People, instead of taking life as a reality, seem to take it as a great dream, as a great stage, and they go on this stage and perform. I say, people do not do all their dreaming when they are asleep. They talk about heaven, they talk about hell, they talk about future glory, they talk about future torments with just as little concern and with just as little feeling, and sometimes less, than when they talk about the everyday affairs of life, just as though these were small questions, just as though they did not mean very much. Don't you recognize that all the saints of God will stand around His throne in heaven and sing His praises forevermore, and don't you recognize that all those that stand against God will have to suffer the pangs of eternal torment in the world beyond?

"And the smoke of their torment shall ascend forever and forever." Don't you know that at any time you are liable to be taken away from this life, that the death angel is going to come and knock at the door of your hearts and you shall either ascend into the presence of God or descend into the regions below? And then you just go on as if there was not very much in this. A kind of a dream. And here with your dreaming eyes you look upon the fascinating things of this world, which the enemy of your souls is picturing out to you. You close your eyes to your future existence, and you go on step by step, launching out into sin, and you sometimes never awake until just before you are taken from off the stage of action, you are taken from the reality. Here now you are going to face your God and eternity, unprepared.

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pentant and he acknowledges it. Yet, when you press him to the point, after all, he does not know whether it is just so or not. Is not that a fact? Persons that imagine they believe every word in the gospel, persons that imagine that they believe just as fully as everybody else, and you press them to the point and the fact is revealed that there is a veil of doubt over their eyes. Many times they do not know it, but it is a fact. Now I tell you if it were not for this veil of doubt that the enemy of human souls draws over the eyes of people, if all beings could look into the reality of life, both present and future, there would not be a single soul that would go away from this place to-night unconverted. Not one single soul would there be. Ah, there is a veil of doubt over your eyes, and through this veil you look upon this mysterious world, dreaming, dreaming, dreaming.

May God have mercy on your souls. If this veil of doubt could be removed from your eyes and you could see yourself just as God sees you, if you, in your unconverted condition, could look upon yourself and see that the verdict of death is resting upon you, and that you to-night are a condemned sinner in the sight of God, condemned not only to die a natural death but an eternal death, that you to-night would see yourself like Moses, you would stand in the presence of the all-powerful God and say, "I exceedingly fear and quake."

Now there are a few things that are worth considering, and the first of these is that life is real. A person looks into a mirror and there he sees the shadow looks on his head. Is it possible? But a short time ago I was but a child, Ah, that short time was perhaps twenty, thirty, forty, fifty, or sixty years ago. Is it possible? Yes, it is possible and whether we have our eyes open to this fact or not, lifetime is rapidly passing along and waits for no man. Life is real. You are ten years older than you were ten years ago, and I don't care how short that time seems to you, it is a fact nevertheless; life is real. And more than this: This one thing is a fact: you are either converted or you are unconverted; you either stand spotless in the sight of God or you stand a guilty, condemned sinner in His presence. You can shut your eyes, you can listen to the flattery of the world, you can have the enemy of your soul whisper his seductive messages to you and you can be deluded through them, but you depend upon it, life is real, and you are saved or lost, whether you recognize it or not.

Another thing. We sometimes look upon ourselves and our surroundings and our purposes in life just as though God were going to let us live all the time, as though we would never die. Of course, when it comes to the point, we all know that we have to die, but at the same time, we seem to lose sight of this fact, and we go on plunging headlong into sin, doing one evil thing after another, just as though we could live in this world always, just as though sin didn't defile us, just as though our hearts would not become blackened with sin, just as though sin did not rob us of the nobility of our souls, just as though man could thrive, grow, expand, get nobler and better and higher, all the time living in sin. Ah, here is where the dream comes in again. People feel and realize that life is real. We are

here tonight, though we can imagine ourselves a thousand miles away. Imaginations cut no figure in this case. That part is real. And then when it comes to the Gospel, some people, when they stand in the presence of God's word, know that God's word condemns them, they know that the promises of the Bible are not for them, they know that they are condemned in more places than one, and yet they go to philosophizing, they begin to compare themselves with others, they begin to speculate upon the goodness and the love and the mercy of God, and they get to wondering, whether after all this man that wrote the Bible did not mean something else, and they figure out a byway here and a byway there and spend their life in dreaming, only to be led further and further into the sins of this world. They don't realize, recognize; their eyes are not open to the fact. And my friends, if you don't remember anything else that has been said to night, let us remember this, and when you stand in the presence of this fact and recognize that life is real and not a mere dream, and when you remember that you are among that class of people, who at any time may receive the call to meet God at the judgment bar, when you remember that at any time God may come to you and say, it is enough; when you remember that there is a law that cannot be changed, that whatever we sow, we shall also reap; when you remember that there is and will be a world of eternal bliss for those that love the appearing of the Lord Jesus Christ, and a world of eternal doom will be for those that stand in rebellion against Him,—when you remember this, when the veil is taken from your eyes, and we look at life just as it is, and we look at ourselves just as we are, at God in all His power, I tell you, like Moses we will stand in the presence of God and say, "I exceedingly fear and quake."

This life is real, and with the realities of life there come issues that make us tremble. We stand at the bedside of some one that is near and dear to us; we see the life gradually ebbing away. Is there no hope? Yes, there may be some hope,—very slight,—trembling in the balance is that one soul, and possibly in his eternal welfare, but so far as restoration of the body is concerned, that is trembling in the balance. We fear the result; there is a life at stake and we do not know how it will end. And as we hear of some one who is dangerously ill and we do not know how the tide is going to turn, all eyes are turned upon that individual. Will he live? This is a life at stake; this is the question; and in suppressed tones, tones mingled with sadness and sometimes hope, we ask one another, How is she, how is he? Trembling in the balance is that one soul. Now, then, if we are too very much concerned as we ought to be when those who are near and dear to us are in this kind of a position, how much more should we be concerned when those who are near and dear to us are trembling in the balance, not for time, but for eternity. There are souls here to-night who are trembling in the balance. Will they be saved or will they be lost? When the message will come to them, it is enough; when they will receive the final summons, will their spirits go to the great God, who gave them life? Will they be allowed to mingle their voices with the angelic

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## WAR AND CIVILIZATION.

host? Or will they be compelled to mingle their voices amidst the groans and hisses and torments of eternal doom? I tell you, my friends, this is a greater question than any question connected with natural life. When we stand in the presence of such a question we say with Moses, "I do exceedingly fear and quake." In all the issues of life, in whatever line of life you may wish to take it, there is no question that concerns us more vitally; there is no question that tends to make us say like Moses, "I exceedingly fear and tremble;" there is no question that brings out this feeling any more than the great question of the judgment. Our Saviour calls attention to the time when there will be an end to all things. The Apostle Peter call attention to this time when the elements shall melt with fervent heat and the heavens be rolled together as a scroll. The Apostle Paul calls attention to the same time, and in another place our attention is called to the fact, that there is a time coming when every knee shall bow and every tongue confess to God, that there is a time coming when the unsaved shall call upon the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne. Ah, when that time shall come those who in this life have withstood the loving appeals of a loving Saviour, those who in this life have turned their backs to the entreaties of heaven and plunged headlong into the sins of this world, will say, "I exceedingly fear and quake." My friends, when this time will come, it will not be the slightest when we are in danger of eternal doom. It is a physical life crushed out of us. Ah, this will not be the time. When all the rebellious of God, knowing that now it is up with him, knowing that they have wasted the last opportunity and that now they are called upon to face an angry God at the judgment bar, because of this knowledge, that their souls are condemned to eternal ruin, that they call upon the rocks and mountains to fall upon them and to hide them from the face of an angry God. Ah, well may they say in that day, "I exceedingly fear and quake." But let me tell you, my dear souls, that time is too late. But I thank God for His grace in extending the day of grace to all the unconvinced before His presence to night. If you this night will stand in the presence of God, give him your heart and throw yourself at His feet, it will be well, my friends, for they that sow in tears shall reap in joy. But let it be understood that that is not all. It is a hopeful saying that that is not all. Felix said when he trembled: "Go thy way, some more convenient season I will call for you;" but the more convenient season did not seem to come. Agrippa persecuted me. "Almost, thou comest." And I imagine as he was there before the mighty power of God that he, like Moses, might have said, "I exceedingly fear and tremble." But he did not give up; I tell you, dear souls out of Christ, to night your soul may be in deep contrition, but you may be working with you very hard and you may be fearing and quaking, but that is not all. May God give grace to be both almost and altogether persuaded.

If we die in part every day in our lives, we shall have but little to do on the last. *Fennell.*

## HERALD OF TRUTH.

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HERALD OF TRUTH.

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show that offensive war can be trusted

to subvert the interests of the race

only when the capacity for a high

social life does not exist, and that in

proportion as this capacity develops;

offensive war tends more and more to

wilder, rather than to further, human

benefit. In brief, we may say that the

arrival at a stage in which ethical con-

siderations come to be entertained, is

the arrival at a stage in which offensive

predominance of races fitted for a high

social life, and certain to cause in-

jurious moral reactions on the conquer-

ing as well as on the conquered—ceases

to be justifiable; and only defensive

war retains a quasi ethical justifica-

tion. From this it is clear that the

love of militarism is incompatible with

the profession of high civilization. If,

therefore, mere scientific reasoning

points to a nobler goal, how much more

should Christian men aim at realizing

their highest ideals in all affairs?

And, further, it may be interesting to

know if there is any profit to be de-

rived from conquest, under modern

conditions. Considering the reciprocal

moral effects of a conquering in touch

with a conquering race, conquest is hard

for each. The sociological effects of

conquest are on the whole found to be

profitable to neither: the foreign ruler

is under a powerful temptation to be-

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## MISSIONS.

For the Herald of Truth.

## OUR FAMINE EXPERIENCE.

BY J. A. HESSLER.

No. 7.

On Monday, June 11th, the rains of 1900 broke in earnest at Dhamtari. The orphanage buildings were still complete. One set of servants' quarters was not yet begun. The work on the second bungalow was fairly under way. The orphans were housed on the verandah of the hospital when it rained too hard, otherwise in temporary chattris. Work was pushed on the girls' wing of the orphanage as rapidly as possible, and as soon as it was under roof all the children were moved into it. The door between the two rooms was closed so as to separate boys from girls. Work on the boys' wing was then continued and the building was finished just in time to store the corn brought by Bro. Goetz.

We have already told how Bro. Page left Dhamtari on July 4th and has not yet returned. Also the story about the corn. These are elements of our experience which belong here but are omitted because they have been told before.

As soon as the corn was all given out the boys were removed to their own quarters where they are entirely separate from the girls. The matron lives in a room next to the girls and the "house father" in a room next to the boys. The girls are constantly under observation from Burkhardt's bungalow (formerly Dr. Page's) and the boys are near the other bungalow.

When the rains came on work on the tanks was, of course, stopped. Many of the poor people obtained work at sowing the rice fields and many others were left without support. After the fields were sown there came a time when there was no work to be had and there was very little government work at which people might be employed in the rains. So kitchens were opened in almost every village. These required close supervision in order to keep them in reasonably proper order.

About the time Bro. Page left and when it was thought that his absence would be only for a short time the writer was asked to take a charge, that is, to act as Honorary Charge Officer in a circle of thirty-eight villages around Dhamtari. ("Honorary" means serving without pay.) Had we known that Bro. Page was not to return, acceptance of the charge would have been thought out of the question. As it was, the work was undertaken.

We are about two miles from the Mahanadi river. In a full rain like the last year's was, the river becomes a wide and deep rushing torrent. In the dry season it ceases to flow and is lost in the sand except where pools of water remain standing. The people beyond the river depended for their supply of rice entirely upon Dhamtari, and the ferry had only two miserable leaky boats. It often happened that the people beyond the river were without food in the kitchens for several days simply because the rice could not be gotten to them. They suffered very much. The poorest specimen of humanity I ever saw were those people who came in

from across the river to carry out rice to the kitchens.

Mr. Rogers, seeing the circumstances, wrote us to build two new boats and repair the old ones at any cost. This was done with all possible speed. The new boats were very unsatisfactory and we had to take entire charge for a while. In order to give some idea of our duties I will give an extract from my diary for a week:

Monday, August 6th. Rushed the bungalow work through and moved into it. Hospital Assistant Sinha moved into my room at the hospital.

Tuesday. Sent for Parasram and put the Dhamtari Kitchen Relief Work into his management. The people are to work at repairing the main street of Dhamtari and get their food at the kitchen but no pay.

Wednesday. Wrote letters nearly all day. Closed. Sunder Ganj Work as a government work in the evening. Continued the work on mission expense.

Thursday. Visited the villages of Shamtari, Nawaganj, and Jodapur. In Jodapur found 340 enrolled. The number receiving twelve chattris of rice is 16; six ch., 16; seven and one-half ch., 51; nine ch., 33; four and one-half ch., 50; three ch., 59. (A chattri is about two ounces. The rations were graded according to age and condition. Similar records were made in all villages visited. Sometimes the amount issued for the day was recorded and the amount on hand.)

Friday. Visited Gokulpur, Dhanitola, Kollari, and Kareta. Visited ferry at Achota and found two hundred people who had been sitting for two days waiting to be sent across with kitchen supplies. Contractor makes no effort to fulfill his agreement.

Saturday. Heavy rain. Rogers went into camp. Lunched first night on the Mahanadi.

Sunday. Conducted Sunday School in the morning. Preached 4 P. M. on Acts 16:32.

It was about the same throughout that long time when I was the only member of the mission in India. The anxiety of the time from the 28th of August, when the Pages left Calcutta till the 19th of October, when the Burkhards landed at Bombay, cannot be described. While I was in it, it did not seem so severe. I lived from day to day and only when the pressure was relaxed did I realize how severe it had been. As I look back upon that time I wonder at the grace of God which bore me through it all. In many respects it was the severest strain I ever experienced. I expect to write one more number in this to tell about the close of the famine from the government standpoint. I close this letter with an earnest request that if there are consecrated spirit-filled workers ready to come to India, they be sent at once and prepare here for the work, so that the experience of the last season need never be passed through by the mission again.

Dhamtari, C. P., India, 22 Jan., 1901.

## MENNONITE HOME MISSION.

Philadelphia, Pa., Feb. 19, 1901.

Dear Herald Readers:—We have many reasons to be thankful unto the Lord for the many blessings which He showers upon us from time to time. If we were to begin to enumerate the

blessings, there would be no time for murmuring. Let us show by our life of praise and thanksgiving that we enjoy our Christian life, and that we want others to enjoy it also.

Since our last writing, Mrs. Smith, one of the mothers of our neighborhood, passed away. Just before Christmas she laid her child away. Sometime before the child died she asked her mother if she would meet her in heaven. The pure thoughts of a child are often the means of drawing our minds heavenward.

The interest seems to be growing, as well as the number. The interest is also shown by the generous donations which are sent in. We have just received a donation of \$20 from Line Lexington. May the Lord bless those who gave.

It is a great pleasure on a Sunday morning to see the bright and eager children gather into our small rooms to learn of God's word. Surely it is a great privilege that the Lord has counted us worthy to labor for Him. Besides the regular meetings on Thursday evening at 8 o'clock the children gather in to learn the Memory verses. Their active minds grasp them very quickly, and the time spent in storing up God's truths in these minds for future daily use will never be regretted. This is another means of spreading the gospel into the homes which cannot be reached by visiting, and Isaiah 55:11 says, "So shall my word be that goeth forth from my mouth; it shall not return unto me void, but it shall prosper in the thing whereto I sent it."

There is quite a great deal of home visiting to be done, which is one of the best ways to get a true picture of how many poor souls are struggling for an existence. Others perhaps that have work, and could have a comfortable home, spend their money for drink, and thereby bring double misery into the home. The children are even carried in the arms of the parents into the saloon when they go in to buy beer. It is a sad condition of affairs indeed, but true.

Brother Mahan Lapp, of the Chicago Mission, who has been visiting friends through Lancaster and Bucks Counties, has also paid some very helpful visits here. His talks were very helpful and much appreciated. May the Lord use him in His future work for the blessing of many souls.

The ministering brethren who have preached for us during the past month are Bro. Latahaw, of Spring City, Pa., Bro. Hietand, Bro. Beam and Bro. Jones Minsinger, of Bucks County, Pa. We ask an interest in the prayers of our many friends, that the convicting spirit may accompany the Word as it spreads.

Your son Jesus' name, M. L. NEFF, 1930 E. York St.

For the Herald of Truth.

## OUR CONDITION.

Dear Herald Readers:—Greeting. As more work is pressing upon us we feel to give the Herald readers a summary of the work before us.

At present we have about 230 orphans and they are coming in faster than they have at any time before. Last Sunday evening our hearts were touched when we saw the poor girl who was sent to us by a policeman. She is

about 10 years old and so poor that she could hardly walk—a real famine case. The same day we took in three others. We cannot be hard-hearted enough to turn them away when they come like that. And we are likely to receive more for some months.

You may wonder how it is that we have famine cases when we had a good crop. The good crop was just around Dhamtari. Less than ten miles from here there was only half a crop and the people will be in need before another crop is sown. A great many people depend upon work to make their living, but when there is no work, they get no money with which to buy their food.

These orphans need our attention; more than we can give them. They need to be taught in school. We have been looking around for sometime for a Christian teacher but have not found any yet. We have teachers, but their qualifications are limited. For want of teachers we had a heathen teaching in the school, but we found out that he was trying to teach them Hinduism and so we discharged him. The boys need to be taught to work. We have put some of the older ones to work making a garden, working one hour each day. Some of them have been begging for Bibles and we thought best to make them work for them. One person could devote his entire time planning work for the boys. The girls are taught sewing, at which they work two hours every day. That is, some of them. About half of them get no teaching because there is only one woman to do it and she can not get them all besides doing all other work that falls to her. They sew very nicely but are not making the progress they should and would if we had more teachers and time. There would be work for one person to devote her entire time to this kind of work. Besides all this, they need much spiritual teaching.

Then there is the hospital which needs attention. We have a good doctor but he is a heathen, and we must continually keep our eyes on him. We are in hopes he will become a Christian but for this we must wait until we see it.

The school building which is going up needs constant attention, which is one man's work.

Then there is the Lepers asylum to be looked after. At present there are 30 in it. They are in a pitiful condition; some are blind, some have no fingers, and others are affected in other ways. There is not much honor and glory in taking care of lepers but if we do not take care of them they will have to go begging because most of them cannot work. They need better houses; the ones they are living in are built of mud walls, with straw roofs. They need more food; at present they receive only one meal a day. They need teaching. The saddest about it is, they have children who are not affected with the disease. They need a separate place but it would not be wise to put them with the orphans. The Mission to Lepers, Edinburgh, Scotland, gave £50, Rs. 750 towards the lepers support, and the "Malgasars" of the villages, have promised to send some to their support but we are afraid they cannot be depended upon.

Then there is the bazaar for raising money. Every day we can see a great crowd who would listen to the Gospel if only some one would teach them. For three Sun-

days we have preached in the Dhamtari bazaar and large crowds listened as the Gospel truths were presented to them.

Then there is the village preaching. People in every village would listen to the gospel. Some time ago three persons came from a village twenty miles away, saying, we represent a number of families who want to become Christians. They say they have work and they have food, "but we want to be taught and want our children to be taught." So we sent Elisha to investigate the matter. He reports that sixteen families want to become Christians.

Last Sunday we received word that near Kurud, 14 miles away, are twenty families who want to become Christians. At Bokhara, another village, 14 miles away, are a number of families who want to be taught. These are a few cases.

Who shall go?

The young Christians on the compound should be taught. Last Sunday there were 26 persons baptized, and among the number was one woman of one of the higher caste. There are others who are waiting for baptism.

Then there is Shihwa, 40 miles away, which has been mentioned in a former article, where the people are in a bad condition. They are much in need of help. During the famine but very little help reached them because it was almost impossible to get to them on account of bad roads. There is a big field open for medical work there. We want someone to go down there as soon as we can find time to get away.

Yesterday evening a government official stepped in to see the pictures of the mission buildings and surroundings he thought this was a mission about ten years old. This has not come about without work and it makes the work for the present and future just so much the greater.

We need help at once. If we do not get help we will have to drop some of our work and how can we drop the work when there are souls at stake? One soul in India is worth as much as a soul in America, and shall we say the soul of yours and my dear friend?

Christ says in Matt. 9:38, "Tray (a direct command) ye therefore the Lord of the Harvest that He will send forth laborers into His Harvest."

Will you join us in this prayer? If it is God's will that we work here we are willing to work on, but when we cannot keep quiet, we repeat the call "Come over into India and help us." (Acts 16:9.)

Then, last but not least, our financial funds are very low.

This leaves us all well and rejoicing in Jesus and interested in our work. Yours for the lost in India.

J. A. HESSLER.

MARY BURKHARD.

## HOME MISSIONS.

145 W. 18th St., Chicago, Ill., Feb. 21, 1901.

"His banner over us is love." Dear Editor and Herald Readers:

The Lord has been very nigh unto us and blessed us with many blessings in the past. While I stay here in the

Mission now and Bro. A. H. Leaman is very busy and many of me to write a few notes, I consented to do so.

As, perhaps, many of you know that Bro. Leaman sent three of Mrs. Pozar's boys to the Orphanage in West Liberty, O., some time ago, with Bro. Metzler when he was here, so now Mrs. Pozar decided to send the little three month old baby (Stella Leaman Pozar) to the same place.

The 15th of this month, Bro. Leaman had the privilege of taking the baby with another little boy about eight years old, to the Orphanage. Also this little Willie's brother about 15 years of age, who was converted some time ago, went with Bro. Leaman to Ohio, to unite with the Mennonite church there and earn a little money and then he wants to prepare for the work which God has for him. He is an earnest and faithful Christian, always glad to testify for the dear Lord. May the Lord bless and use him to win souls for Christ.

Bro. Leaman said he got along real well with the little girl on the train. She cried a little sometimes, but he would feed it some milk and so it would get quiet again. They reached their destination safely and were received with gladness.

Mrs. Pozar, with what little she had and her little girl only two weeks old, was thrown out on the street because of her being unable to pay the house rent. Then the two largest boys came to Bro. Leaman for help and he saw that they were caring for her. She being unable to earn a living and take care of the children they took her to the Orphan's Home in Ohio, and she thought it best to send them there.

She is working now and earns her living; also comes to our services here whether German or English. She does not understand very much of either language, but Bro. Leaman gave her and another lady a Hohenheim Bible so they can study the word of God. She wants to be a Christian. May the dear Lord open her spiritual eyes, that she may behold the Light of the world.

The work is going on nicely here in the Mission. We had a few conversations, two girls and a Mr. Hehr. They are getting along nicely, and Mr. Hehr will unite with the Mennonite Church next Sunday, the Lord willing. Sister Hehr has been a member for sometime. Oh, they are glad and happy to serve our Lord, to have Jesus Christ for their Master; may the Lord use them thus going out and coming in. They are about to leave the city, and go to Garden City, Mo.; they expect to start Monday the 25th. May the Lord use them in His work there. Oh, that we may all live to the honor and glory of our God and not seek our own.

Mrs. Northover, who was also a member of the Mennonite church, is getting ready to move to California where her husband is in the Navy. He is on a tug boat, so he can come home every night. May the Lord preserve her soul and also save her husband.

Our highest ambition should be to glorify the Lord God in the highest for all that He has done and is doing daily for us.

The meetings here are well attended, also the S. School. Oh, but the lack of laborers in the great harvest field of the Lord! Therefore let us pray for many workers in His large field that He may send forth laborers.

Very often we do not pray because we think the Lord may call us to go into His work, and we do not want to leave our home, father, mother, friends, lands, or position, and lay our life down for Christ's sake.

Abraham of old did not know whether he went when he started, but God said, "Go," and he did go, and the Lord blessed him. We will only have a blessing, when we do as the Lord says.

I hesitated long before I went into His work. I prayed for more laborers and the Lord called me, but I would not say from the depth of my heart, "Lord, here am I, send me," for I was not willing to leave all for better, but praise the Lord, we receive the reward here, and then the reward to come if we listen to His calling.

And I imagine that many of you are just like I was myself, for if they were better, the seventy would be ready to go to India. But let us not faint, but keep on praying for the seventy until they go forth as the Lord calls them.

Oh, let us from now on say, "Lord, thy will be done." Here am I Lord, send me; we will follow what I will.

Then we shall see the heathen come to the light, for Jesus says, "Ye are the light of the world." Let us go in some dark place so the darkness will pass away. In place of the heathen crying to wood and stone, they may cry to a living God. I would that we may see our responsibility as God has laid it on us to go into all the world to preach the Gospel. Let us listen to His tender and loving voice calling us.

Let us also remember people die unsaved every minute; 1,200 every hour. Think of it, say nothing about Africa, China, South America, Japan and the islands of the sea.

Shall all these be cast into the lake of fire, because we were not faithful in listening to His word? May God forgive us for our unfaithfulness. God loves the heathen as well as He loves us. Even if they are black they have a soul either to be saved or lost. Christ laid His life down for us because of His great love. Even "As I loved you, that ye also love one another." John 13:34. The prayer His humble servant is that we may have more love.

Asking your prayers I remain yours, A. J. HEINRICH.

## A LITTLE WHILE.

Feb. 10/37.

A little while with weary feet to tread the narrow way.

A little while, the time will not be long.

A little while, the sinless One to follow day by day.

A little while, to suffer and be strong.

A little while with faltering to testify for God.

A little while to suffer scorn and shame.

A little while with pen and voice to spread the truth abroad.

A little while to glorify His name.

A little while, with humble faith to wage the goodly fight.

A little while, grasp firm the two-edged sword.

A little while Satan's hosts shall all be put to flight.

A little while, then, trust thou in the Lord.

A little while, a little while, Oh, let this be our song.

A little while, let not the armor down.

A little while, a little while, the strife will not be long.

A little while and we shall wear the crown.

Ed. L. M. Z.

## WHAT MISSION WORK HAS DONE IN SIAM.

Thirty-five years ago there were no streets in Bangkok. All traffic was carried on by boats, and the numerous canals still compete with the street traffic. As late as ten years ago there were no more than nine miles of paved streets in the whole city. To-day there are over forty-seven miles, and many new streets are being opened up each year, on which the old iron and wooden bridges are being replaced by modern steel bridges. The King, himself, builds one steel bridge each year out of his private funds as a gift to the city, and this is opened to the public with some ceremony on his birthday.

For the Herald of Truth.

## HOW TO PROVIDE FOR THE FUTURE.

BY M. G.

Almost everybody is concerned about the future in temporal matters, but it sometimes seems that only a few were providing for the spiritual needs. A true Christian has no need to bother himself with the future, if he only accepts the promises of God which will fare well with him. Christ told His disciples to consider the lilies, how they grow; that Solomon in all his glory was not arrayed like them. And if he so clothes the grass how much more He would clothe them. Then He added, "And seek ye not what ye shall eat or drink, neither be ye doubtful of mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have needs of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that failth not, where no thief approaches, neither moth corrupteth." Luke 12:29-34. And to a certain ruler when he asked, "Good Master, what shall I do to inherit eternal life?" He said, "well all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." But he was very sorrowful, when he heard this; he was anxious to have eternal life, but he was not willing to part with the "God of riches," he was very rich, but selfish. He was willing to share his goods with the poor, and he certainly did not derive a blessing from his, while, if he had given to the poor they might have been benefited, and he himself have inherited eternal life. By the proper use of money men can give you the kingdom of God. Christ says, "If ye will do, but it is not the money that is doing the work, but God's blessing."

If the blessing of God is withdrawn money is simply a deceiver, and nothing can be accomplished with its use. A man may have thousands of dollars in his possession, and when sickness comes upon him he would be willing to give all for the sake of getting health again, and if it is the will of God he can get relief by its proper use. So we can see that we dare not trust in riches, and should always be willing to give alms, if God has blessed us with this world's goods. Read Eph. 4:28; Prov. 11:25.

Bozemannville, Pa.





What is the voice that denounces such dealing in the sanctuary? "Ye have made it a den of thieves."

There is another form of pollution which has come into the house of God. The expenditures exceed the contributions, and the money must come from



Let us live for Jesus.



## AN ADDRESS ON CHRISTIAN DOCTRINE.

BY DAVID HUNT.

[The following plain statement on Christian Doctrine is the substance of an address by David Hunt, at the Friends' Yearly Meeting in Iowa in Sept., 1895. The entire address corresponds so fully with our own conception of faith that we feel sure it will confirm our own people in their faith and doctrine when they read it, and we would ask all our own people to read it attentively.—Ed.]

The world of mankind is composed of Jews and Christians, Mohammedans and Pagans.

The Jews, Christians, and Mohammedans, believe in the one true, living and eternal God, the Creator, Upholder and Sustainer of all things in heaven and in earth. And to Him they address worship, and pay adoration, as the Great Disposer of events, present, past and future; and the sole Author of the destinies of nations and of individuals.

The Pagans believe in a multiplicity of false or imaginary gods, of which they make or imagine images or representations, which they worship with subject reverence and solemn pomp.

It must be admitted also that there are isolated individuals, called Atheists, who, in the face of all the overwhelming evidence, around, above and beneath, affect to disbelieve in Jehovah, attributing all the order, beauty and adaption of things to the fortuitous jumble of chance.

These, like the transient meteors, blaze fitfully for a season, then sink to rise no more.

The Jews are first anticipating a Messiah to come, who they suppose will deliver and re-establish their nation in temporal freedom, power and supremacy.

The Mohammedans center their hopes and dependence on Mohammed, the founder of their sect, whom they style the great prophet, and the mediator between God and man.

The different sects or clans of Pagans rest their hopes, both for time and eternity, on their supposed deities.

But the great distinguishing characteristic of Christians is, primarily, an abiding faith, and confiding trust in the Lord Jesus Christ, the Son of God, and the Son of the Virgin Mary, born in Bethlehem, of Judea, in the reign of Augustus Cæsar. Him they accept and acknowledge as true God and perfect Man, undivided and indivisible (a Supernatural and Divine being), one with the Almighty Father, possessing and exercising the attributes of Deity, when He was personally among men.

And secondly, that this same immaculate, divine Saviour, Immanuel, who had "power to lay down His life, and to take it again," gave His life a ransom for many, and shed His blood for all men." He offered Himself on Calvary, a propitiatory sacrifice for the sins of the whole world; "He bore our sins in His own body upon the tree, that we, being dead unto sin, might live unto righteousness."

Thirdly, that He was of the Father constituted the Judge of quick and dead, for the one expressly declared thus, that "Men should honor the Son, even as they honor the Father."

And that He and not another will come in the glory of the Father, accom-

panied by the holy angels, in that great day; "For God hath appointed a day, in which He will judge the world by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." "And before Him shall be gathered all nations;" and this same ordained Man, the Lord of life and glory, will separate them as a shepherd divideth his sheep from the goats, and He will pronounce their final doom respectively, introducing the righteous into the everlasting kingdom of rest shall be brought with deeper interest or more vital importance.

It is evident from the beginning Jehovah ordained a union of the divine and human nature; therefore He said to the deceiver and adversary of man, "The seed of the woman shall bruise thy head;" and in further confirmation of this ordination and decree, Messiah is alluded to as "the Lamb slain from the foundation of the world." Rev. 13:8.

Consonant with this decree and declaration, for the revival of hope and the confirmation of faith, both then and now, the Almighty promised Abraham, that "In his seed all the nations of the earth should be blessed." Gen. 22:18.

This gracious promise to Abraham was renewed to Isaac and to Jacob, that "In their seed all the nations and families of the earth should be blessed." Gen. 26:4, and 28:14.

Let us mark that it was the seed of the woman that should obtain this superhuman history; it was the seed of Abraham, of Isaac, and of Jacob, from which a blessing should be disseminated unto all the nations and families of the earth.

This seed could not be spiritual, for the Lord Jesus said to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Again the spirit of inspiration, through the Prophet Isaiah, renews this blessed promise, and further enlarges thus, "A Virgin shall conceive and bear a Son, and shall call his name Immanuel." (Isa. 7:14), which the Evangelists tell us meant God with us. Matt. 1:23. It is indubitably clear that this title was by a divine appointment given to the child, Jesus. Dare we challenge it as a misnomer, or shall we not rather accept it as a sacred reality, according to Scripture?

The same evangelical prophet, in the visions of light, records the language, "Unto us a Child is born, unto us a Son is given, and the Government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6.

Including the height and the length and the breadth, the center and circumference of the divinity. We cannot but see that this is said of the Child born, the Son given. These were prophetic enunciations, viewed in the light which maketh manifest through the far-off visitor of intervening centuries.

Now let us "search the Scriptures, and see whether these things are so." As the noble Hebrews did, formerly, see whether the events which have transpired in the progress of time verify and illustrate the fulfillment of these divine and prophetic declarations.

In the fulness of time the Father sent His Angel Gabriel to Mary, a virgin of Nazareth, in the land of Israel, with the following message:

"Hail, thou art highly favored, the Lord is with thee; blessed art thou among women." "Fear not, Mary, for thou hast found favor with God."

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." Luke 1:26, 28, 30, 35.

Which declaration was miraculously fulfilled, and the child, Jesus, was born in Bethlehem Ephrath, as foretold by the prophet. Micah 5:2.

And on the night of the incarnation of Messiah, an angel of the Lord proclaimed the joyful tidings to the shepherds who were keeping watch over their flocks, saying, "Fear not, for behold I bring you good tidings of great joy which shall be unto all people, for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Luke 2:10, 11. "And the shepherds came with haste to Bethlehem, and found as the angel had said; yet they did not find a spirit, but a babe lying in a manger."

Here is the seed of the woman that should bruise the serpent's head; here is the seed of Abraham, of Isaac, and of Jacob, in whom all the nations and families of the earth should be blessed; here is God's holy Child, Jesus, the immaculate Immanuel, "God with us;" here is the Child born, the Son given, who is heir of all things, of the increase of whose government and peace there shall be no end; the first begotten, on whose introduction into the world the Father said, "Let all the angels of God worship him." Heb. 1:6.

The Son to whom was committed all power in heaven and earth, who was ordained Judge of quick and dead for the revealed purpose, that "all men should honor the Son, even as they honored the Father."

But having come of the seed of Abraham and David, He was not only true God, but perfect Man; also undivided and indivisible, so far as there is a line or a word that we find on the record. During His personal sojourn among men, He received homage and worship; and is ordained by the decree of Jehovah, that "At the name of Jesus Christ, the Lord, be done." Acts 4:13.

Conclusion in next number.

For the Herald of Truth.

NOTES AND COMMENTS.

BY CYPRIAN.

II.

Do thy duty, that is best; Leave unto thy Lord the rest.—Longfellow.

A little boy was standing on the scales to be weighed. He stretched himself to his utmost height, and puffed out his cheeks. "Why, Johnny," said his companion, "you cannot make yourself heavier. You weigh just what you are." Very true. God, our Weight-Master, knows what we are, and even the fellow men will find it out when we pretend to be what we are not.

Whenever we become over-anxious about our reputation and think we must defend our good name, or make some special effort to "show off" or "put up" in order that people may think well of us, we are thinking more highly of ourselves than we ought to think; and in trying to appear "big" we belittle ourselves in the eyes of all right-thinking, sober-minded people.

Jesus of Nazareth "made himself of no reputation" but "suffered everything that evil men and wicked men might heap upon Him, even dying the most ignominious death at the hands of His enemies, yet God gave Him a name that is above every other name.

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But for the consummation of the great and beneficent purpose of man's redemption, He sustained the exercise of His power, and submitted unto death, even the cruel and ignominious death of the cross.

But wherefore this unparalleled aspenation of power? Why this stupendous submission and humiliation? Why did He, "by whom all things were created in heaven and in earth, visible and invisible, and by whom all things consist?" (Col. 1:16, 17)—Why did He suffer such indignities and insults, with mocking, reviling and scourging, and the prolonged agonies of Gethsemane and Calvary? Why did He not strike with dumbness every gain-saying tongue? Why did he not paralyze every insulting arm? Why did He not show the high priest and Pilate, that their power compared with His own was but as the small dust of the balance to the whole universe?

Let us mark His words to Peter (Matt. 26:38, 44). "That thou must say, 'should we not cry with the prophet, 'Hear, O heavens, and give ear, O earth.' He bore, He suffered, He died for us that we might live. Hear the prophet portray the event, 'Surely, He hath borne our grief, and carried our sorrows; He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.'" "The Lord hath laid on Him the iniquity of us all." Isa. 53:4, 5, 6.

Herein is the hope of the world; for the humiliations, the sufferings and sacrifice of this same Immanuel, is the divinely appointed means, and heaven-ordained channel, whereby the forgiveness of sins, and eternal salvation, is offered to man, through faith and repentance on our part; as saith the Apostle, "Through this MAN is preached unto you the forgiveness of sins;" and again, "His own self bore our sins in His own body on the tree;" and again, "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." Acts 13:38; 1 Pet. 2:24; 1 Cor. 15:3.

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## A SUGGESTIVE OUTLINE.

In answer to the question of a correspondent, "Can you suggest a good outline for a sermon on John 10:37?" the Rev. C. L. Scofield offers, in the record of Christian Work, the following felicitous hints:

"1. 'I am the door'—the simplicity of the gospel.

"2. 'By me'—the exclusiveness of the gospel.

"3. 'If any man'—the inclusiveness of the gospel.

"4. 'Enter in'—the condition of the gospel.

"5. 'He shall be saved'—the certainty of the gospel.

"6. 'And go in and out'—the liberty of the gospel.

"7. 'And find pasture'—the fullness of the gospel."

## MARRIAGES.

RHODES—BRUNK.—On the 14th day of Feb., 1901, at the residence of the bride's parents near Elda, O., by J. M. Shenk, Bro. Amos W. Rhodes, of Rockwood Co., Va., and Sister Annie K. Brunk, of Allen Co., O. May their be the blessing pronounced upon the meek that they may long inherit the earth. J. M. S.

STUTZMAN—BIRKEY.—On the 31st of Jan., 1901, at the residence of the bride's parents, near Wauker, Cumming Co., Neb., by Bro. Joseph Schegel, of Milford, Eastern Star, of Milford, to Katie Birkey.

YODER—ALBRECHT.—On Jan. 16th, 1901, at the home of the bride's parents; Rufus M. Yoder, of Indianapolis, Ohio, and Bertha K. Albrecht, by Joseph Birkey, of Tazewell, Ill.

HEHN—ALBRECHT.—On January 20th, 1901, at the home of the bride's parents, by Joseph Birkey, Tazewell, Ill., Edwin Hehn, of Walnut, and Bertha K. Albrecht, of Lombardville.

SPRINGBERG—SEARS.—On February 6th, 1901, at the home of Mrs. Thos. Sears, by Joseph Birkey, Joseph Springer and Lydia Sears.

## DEATHS.

SHIRK.—On the 11th of Feb., 1901, near Shannon, Ill., of scarlet fever, Earl, son of Robert and Emma Shirk, aged 3 years, 6 months, and 4 days, one brother, Roy, and one sister, Laura, had preceded little Earl to the spirit world. Funeral services were conducted by S. Shoemaker at the Dunkard Church at Shannon. Text, 2 Sam. 12:23.

KURTZ.—On Sunday evening, Feb. 3, 1901, near Intercourse, Lancaster Co., Pa., of heart disease, Willie B. Kurtz, the only son of Bro. and Sister Martin D. Kurtz, aged 3 months, and 2 days, fell peacefully asleep in Jesus. Dear Bro. and Sister we can deeply sympathize with you, for it is surely sad to part with such a young and tender blossom, the Lord hath given; the Lord hath taken away, and what the Lord doeth is well done. May the calling away of this dear one be the means of drawing the whole family circle nearer to the cross of Jesus. For in such an hour as suddenly Jacob J. Holdeman, aged 77 years, 10 months, 11 days. He was born in Holmes Co., Ohio, March 23, 1824. Married Catherine Kulp, of the same locality, June 28, 1849. He leaves three sons and two daughters and nine

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grand children. He was buried on the 16th at the Heathen burying ground near Oncola. Services were conducted by J. S. Lehman and J. F. Funk, from Matt. 24:14. May God comfort the mourning friends.

HIESS.—On the 8th of Feb., 1901, in Harrison Co., Iowa, of heart disease, of consumption, Martha Hieess, daughter of Jacob and — Hieess, aged 15 years, 1 month, and 11 days, an Engaged about a year. She was buried on Sunday, Feb. 10th, at the Anderson graveyard, where services were held by John F. Funk and George Lammert, from Eccl. 12:1. Remember thy Creator in the days of thy youth, etc. She was resigned to the will of God and had a desire to leave the world and be relieved from her sufferings.

BYLER.—Fannie Zook was born in Milford Co., Pa., Jan. 22, 1813, died Feb. 12th, 1901, aged 88 years, 20 days. She united with the Amish Mennonite Church in 1832, and was married to John Byler in 1836. To them were born four sons and three daughters; one son and one daughter preceded her in death. The remaining children with seven grand children, mourn their loss, yet they mourn not as those who have no hope. She had put all her trust in her Redeemer. The last two years of her life her mind was affected with times, yet she always had a desire to hear God's word, and requested prayer when opportunity offered for "funeral services" at the Walnut Grove M. H., by C. K. Yoder and Jacob Groff, of Wayne Co., Pa. Her remains were laid to rest in the Glick burying ground.

KNOLL.—On the 20th of Jan., 1901, Julia Ann Knoll, daughter of Jacob M. and Julia Knoll, of Hamilton township, Franklin Co., Ohio, aged 14 years, 3 months, and some days. Deceased had been in failing health for about five years and about two years ago she had a paralytic stroke when she became speechless. Shortly before, she expressed a desire to die. The funeral services were conducted by Bro. Albert at the house, and at the M. H., by Henry Bricker followed by P. H. Parst, who officiated at the funeral. Interment at the Strasburg M. H.

DILLER.—In Hamilton township, Franklin Co., Pa., on Jan. 24th, 1901, of paralysis, Sister Mary Diller, aged 39 years, 6 months, 26 days. Sister Diller was a sufferer from a slight paralytic stroke for about sixteen years, but was still able to walk alone until ten years ago, and about five years that she could not walk at all, and seemed to be gradually sinking until about a week before her death she had another stroke but was not confined to her bed until two days before her death. She was a member of the Mennonite Church since early youth. She endured her suffering with Christian patience and at different times expressed a desire to go home. Her parents were Jacob and Catherine, her to their future home, while four brothers remain to mourn their loss: Joseph, of Adams Co., Pa.; Jacob, of Washington Co., Md. Funeral on the 27th. Services by Rev. Philip H. Parst, 5:1. "For we know that if our earthly house of this tabernacle were destroyed, we have a building of God, an eternal not made with hands eternal in the heavens." Interment in the Chambersburg burying ground. J. S. B.

SCHROCK.—At her home near Middlebury, Ind., Feb. 1, 1901, Mary, widow of J. S. Schrock, aged 77 years, 10 months, 11 days. She was born in Holmes Co., Ohio, Nov. 8, 1821, became a member of the Amish Mennonite church at the age of 18, united in marriage with Benjamin Schrock, Nov. 1841. This union was blessed with twelve children, eleven of whom survive to mourn the loss of a good mother. "Grandmother Schrock" was known and loved throughout the community for her exceptionally sweet and loving disposition. Funeral services conducted by Rev. J. C. Mehl Text, Rev. 14:13.

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Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MARCH 15, 1901.

VOL. XXXVIII. No. 6.

ABRAHAM B. KOLB, Editor.

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## EDITORIAL NOTES.

It is God's will that we do His will.

A pint of practice is worth more than a bushel of profession.

If the heart is right, all is right; that is, the actions will be right.

Time for the spring conferences to be announced. Send the notices early.

Satan is ready to accommodate any man who wants an excuse for wrong doing.

God's plans are better than our own. Waiting upon God unfolds His plans to us.

The Christian that is wholly given to God finds pleasure in the smallest service for God.

The faith that develops no working power is of the kind that will evaporate with the first dry spell.

Bro. Peter Metzler, of Columbiana, Ohio, sends us the message that our aged ministering brother, Peter Dasinger, was called to his eternal home, Friday evening, Feb. 22, after two weeks' suffering of lagrippe, in his 89th year. The burial took place on the 25th at the Midway M. H.

Even God cannot do all that some do. He cannot call wrong right.

Many a millwheel goes all day without grinding any wheat. Many a tongue goes all day without saying anything, —for God.

The Home and Foreign Relief Commission, of Elkhart, Ind., has to this date contributed to the Mennonite Mission at Dhamtari, India, \$9,184.31.

If Christ could not redeem us without giving Himself entirely for us, so we cannot share His joys without giving ourselves entirely for and to Him.

The more we depend upon "inspiration" to guide us and prompt us in action, the more we need to watch and to examine ourselves and that which gives us inspiration, to see that the inbreathing is not of a spirit, but of the Spirit.

On the 6th of this month, Blah. Daniel Kaufman held baptismal services at the Elkhart Institute. Ten persons who worship there with those who withdrew from Blah. J. F. Funk's jurisdiction were baptized but not received into church fellowship.

The minister owes his best thoughts, his greatest efforts, his highest abilities, to his congregation in particular and to the church in general. Tongue and pen alike should be used by him "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12.

The Postal Authorities at Washington request it to be stated that men pretending to be rural delivery mail inspectors are going about in various localities defrauding the people along the rural routes. They usually charge two or three dollars for the pretended inspection, and have thus obtained very fair returns for their efforts. Do not be alarmed, and do not pay if these swindlers come your way. Do all your postal business with the rural mail carrier and have nothing to do with these smooth strangers. If they threaten you, calmly inform them that you know your business and theirs too, and report them to your mail carrier or the postmaster.

The humblest believer, whose life is a daily testimony to the saving and keeping power of Jesus in the midst of temptation, is an argument which no skeptic has the audacity to contradict. It is the counterfeited article that furnishes argument for the skeptic.

Our book trade extends continually over a broader field. Our foreign trade is growing. With other books we have sent to our Mennonite people in Russia over fifty teacher's Bibles. We are sending also a large number of Rundschau and Jugendfreunde to the same country. One of our customers there sold during the holidays 500 Wunschumschläge and orders 6000 more for the fall trade of 1901.

The effect of many a good sermon is lost on many occasions. The room is uncomfortably close and warm, causing the little ones to become restless and the older ones drowsy, or there may be too much draft; causing a dozen or more in congregation to cough and grow uneasy, disturbing both preacher and hearer. These are little things in some people's estimation, but it is little things that make or mar many a person's happiness and comfort. Some one has said that the devil is in more senses than one "the prince of the power of the air." The greatest fear of the atmosphere.

FOR INDIA. It gives us pleasure to state that another draft has gone forward for the support of the orphans in the American Mennonite Mission at Dhamtari, India. The Home and Foreign Relief Commission, who for some time have made a special effort in behalf of the Indian orphans, sent a draft of \$500 to Bro. J. A. Resler, and as funds are coming in regularly for the purpose, they hope to be able to send another draft in the near future.

The missionary efforts made in India are bound to bear more and more fruit as the years go on. Out of dense ignorance, superstition and the abominations and hindrances of the caste system, the missionaries are gradually drawing the people, especially the children, through the channel of education

along religious lines. The number of people able to read is increasing in India at the rate of about 2,000,000 a year. God bless the mission schools, and the consecrated energy of the teachers.

WORDS OF CHEER. With the beginning of the Second Quarter of the year many Sunday schools will be reopened for the summer months. Of course they will want Sunday school literature that will meet their needs. The Lesson Helps are so well and favorably known that they need no introduction. There are comparatively few of our schools who do not use them. The WORDS OF CHEER, an illustrated weekly for home and Sunday school, is filled with reading matter specially adapted for the purpose. It is intended to serve—that of supplying the best obtainable reading matter for children and young people. We invite the attention of our S. S. workers to this fact, and will be glad to send samples free to any address.

STANDING STILL. It is often said that there is no such thing as standing still in the Christian life, that we are either going forward or backward. But are there not times when the Lord would have us stand still? When Israel, fleeing before Pharaoh, came to the Red Sea, they found themselves in a fearful predicament, an unusual environment, a sore strait, for they had the mountains on either side, the sea in front and Pharaoh's spears behind them and—but they forgot—God above them, and they were distressed and murmured. But Moses said, "fear not, stand still, and see the salvation of the Lord." The Lord shall fight for you, and ye shall hold your peace." God gave Moses a command, Moses stretched out his rod, the sea divided, and Israel went forward amid dangers to safety.

It is good to stand still long enough to hear God's command. In such a case standing still is obeying God and that is going forward—in obedience and in the assurance that what we do has God's approval. Well has Long-staff said:

"Take time to be holy, let Him be thy Guide And run not before Him, whatever be the tide; In joy or in sorrow, still follow thy Lord, And, looking to Jesus, still trust in His word."

## "WHAT'S THE TIME?"

GRABER.—On Feb. 21st, 1901, near Canton, Ohio, Harvey Roy Graber, who was born Aug. 24, 1892, died Feb. 18, 1901. Aged 18 years, 6 months, and 24 days. Interment at the Westfield church. The funeral services were conducted by J. S. Gierig, from Ps. 16:5.

SLONGER.—On Jan. 22nd, 1901, near Louisville, Stark Co., Ohio, Jacob Slonger, who was born Aug. 25th, 1827, died Jan. 20th, 1901, aged 73 days, 4 months and 25 days. We united in matrimony to Mary Krabill, June 8th, 1852. To this union were born five sons and one daughter; one son preceded him to the spirit world. He was a faithful member of the Amish Mennonite Church. The funeral services were conducted by Benj. Gierig in German and J. S. Gierig in English.

## FINANCIAL REPORT OF WELSH MOUNTAIN INDUSTRIAL MISSION FOR MONTH OF JANUARY.

CASH RECEIPTS. \$586 70

Balance in the treasury \$586 70

| Contributions.                   |         |
|----------------------------------|---------|
| A. K. Diener, collected          | \$ 4.00 |
| John Umble                       | " 14.00 |
| Egert Henry                      | " 11.00 |
| Abel Musselman                   | " 4.75  |
| John Eshelbach                   | " 30.00 |
| Christ. Neff                     | " 6.00  |
| Henry & Hostetter collected      | 60.15   |
| Kluser S. S. meeting contributed | 34.75   |
| Benj. Kauffman                   | " 1.00  |
| Christ. Stauffer                 | " 3.00  |
| W. J. Lewis                      | " 1.50  |
| Clara Kitching                   | " 1.00  |
| Kanna Rohrer, Missouri           | " 1.50  |
| N. G. Leininger                  | " 1.75  |
| Mrs. N. H. Sprecher              | " .25   |

Total, \$205 56

## Income on Mission.

|                  |         |
|------------------|---------|
| Cash store sales | \$21.58 |
| Outside labor    | 4.70    |
| Chadwick         | 1.00    |
| Quills           | 3.75    |
| Making brooms    | 1.50    |
| Brooms           | 3.75    |
| Feed             | 1.75    |
| S. S. work       | 45.50   |

Total, \$869 15

## EXPENDITURES.

Hills paid.

|                                 |        |
|---------------------------------|--------|
| J. W. Stauffer, flour & feed    | 5.64   |
| " "                             | 3.86   |
| " "                             | 7.50   |
| " "                             | 8.46   |
| Worst & Shertz, store goods     | 1.57   |
| Worst & Shertz                  | 2.26   |
| Worst & Shertz                  | 16.40  |
| Worst & Shertz                  | 1.50   |
| E. M. Zell                      | 10.51  |
| Conrade Hillard                 | 9.64   |
| T. S. Sandoe                    | 6.55   |
| J. M. Kovehom & Co., broom      | 12.50  |
| Joel M. Kovehom, broom supplies | 8.15   |
| Martin Swartz, plastering       | 174.00 |
| Moses Spangier, feed            | 4.58   |
| J. J. Shirts, meat              | 14.08  |
| G. E. Stults, lime              | 60.12  |
| W. W. Horst, carpenter work     | 9.75   |
| Noah H. Mack, carpenter work    | 1.49   |
| " books                         | 1.33   |
| " sundries                      | 30     |
| " cash to laborers              | 87.65  |
| " (Nov.)                        | 17.53  |
| " cash to laborers              | 4.50   |
| Freight                         | 7.77   |
| Atlanta Refining Co., coal oil  | 50     |
| Stoner Bros., Co., toilet fix-  | 17.88  |
| Geo. Kinsler, bricks            | 8.11   |
| E. M. Wallace, hardware         | 1.28   |
| A. G. Galt & Son, store goods   | 23.18  |
| A. M. Zimmerman, prov. feed     | 3.90   |
| Ell M. Martin, plumbing & bard- | 12.00  |
| Fisher & Fowl, washband         | 1.00   |
| A. Herd, store shelving         | 12.00  |
| A. M. Zimmerman, repairs        | 4.50   |
| Geo. A. Wallace, feed           | 32.48  |
| Henry Martin, lumber            | 32.48  |

Bills total, \$628 47

Orders paid, 26 80

Expenditures total, \$655 27

Unpaid bills, \$913 21

Bills passed for payment, \$282 01

Gratefully acknowledged,

NOAH H. MACK, Treas.

## REPORTING THE REPORT.

| Contributions of clothes, etc.  |      |
|---------------------------------|------|
| Mrs. L. Hochwater, clothes      | 91   |
| S. H. Yousman                   | 30   |
| Allen Latawa                    | 4.18 |
| Mary Miller & friends, quilt    | 1.50 |
| Amelia Kaufman & friends        | 1.00 |
| quilt                           | 1.00 |
| Lizzie Donbach & friends, quilt | 1.50 |
| U. B. Mission Band, piece quilt | 1.00 |

Total, \$108 08

Gratefully acknowledged,

NOAH H. MACK, Supt.

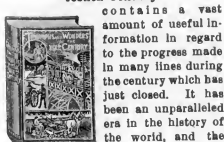
## The Song Book That Gives Satisfaction

In Sunday Schools and Young People's Meetings is Gospel Call, Part II.



The music, which is exceptionally well harmonized, is well suited to the words. It contains 225 hymns, and sells at the following prices. Single copy, postpaid, 25 cents; per dozen, prepaid, \$2.65; per hundred, not prepaid, \$18.00. Send for a sample copy. Address Mennonite Publishing Co., Elkhart, Ind.

## Triumphs and Wonders of the Nineteenth Century



contains a vast amount of useful information in regard to the progress made in many lines during the century which has just closed. It has been an unparalleled era in the history of the world, and the book tells with remarkable clearness the wonderful strides which the industry of man has made. It contains over 700 pages, with 350 illustrations, and sells at the following prices: In extra fine cloth, gold and color stamping, \$2.50; in half morocco, marbled edges, \$1.25; in full morocco, with pure gold edges, \$4.75. We want agents everywhere, to sell this very instructive book. Large descriptive circulars free. Send 25 cents for canvassing outfit and get our liberal terms to agents. Address Mennonite Publishing Co., Elkhart, Ind.

## A Beautiful Story of the Life and Miracles of Jesus

is found in "The Prince Messiah."



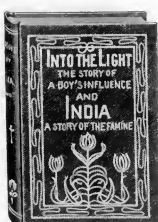
Children delight to read this older one desire many new thoughts and lessons from that spotless, self-sacrificing life which are sure to leave lasting impressions. Price, in paper binding, 25 cents; in cloth, 50 cents. Liberal terms to active agents. Send for a copy and get our terms. Mennonite Publishing Co., Elkhart, Ind.

## The Words of Cheer

is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.



The Life of D. L. Moody, by his son, W. R. Moody, is an unusually interesting book, giving many valuable points to Christian workers. It contains 600 pages with over 100 illustrations, including special portraits reserved for this work. This is the only edition authorized by the family. Price, in cloth, gold stamping, \$2.50; half morocco, \$3.50; full morocco, pure gold edges, \$4.50. "Million edition," cloth, ink stamping, \$2.00. We want agents to sell this attractive work. Send 25c. for canvassing outfit and get terms. MENNONITE PUB. CO., Elkhart, Ind.



HOUSES IN THE SOUTH are cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEARSON, G. P. A., Cincinnati, Ohio.

## Cleveland, Cincinnati, Chicago & St. Louis

## RAILWAY.

(BIG FOUR ROUTE.)

## MICHIGAN DIVISION.

## Condensed Schedule of Trains.

EFFECTIVE JAN. 1, 1901.

GOING NORTH. STATIONS. GOING SOUTH.

| No. | No. | No. | No. | No. | No. |
|-----|-----|-----|-----|-----|-----|
| 1   | 2   | 3   | 4   | 5   | 6   |
| 7   | 8   | 9   | 10  | 11  | 12  |
| 13  | 14  | 15  | 16  | 17  | 18  |
| 19  | 20  | 21  | 22  | 23  | 24  |
| 25  | 26  | 27  | 28  | 29  | 30  |
| 31  | 32  | 33  | 34  | 35  | 36  |
| 37  | 38  | 39  | 40  | 41  | 42  |
| 43  | 44  | 45  | 46  | 47  | 48  |
| 49  | 50  | 51  | 52  | 53  | 54  |
| 55  | 56  | 57  | 58  | 59  | 60  |
| 61  | 62  | 63  | 64  | 65  | 66  |
| 67  | 68  | 69  | 70  | 71  | 72  |
| 73  | 74  | 75  | 76  | 77  | 78  |
| 79  | 80  | 81  | 82  | 83  | 84  |
| 85  | 86  | 87  | 88  | 89  | 90  |
| 91  | 92  | 93  | 94  | 95  | 96  |
| 97  | 98  | 99  | 100 | 101 | 102 |
| 103 | 104 | 105 | 106 | 107 | 108 |
| 109 | 110 | 111 | 112 | 113 | 114 |
| 115 | 116 | 117 | 118 | 119 | 120 |
| 121 | 122 | 123 | 124 | 125 | 126 |
| 127 | 128 | 129 | 130 | 131 | 132 |
| 133 | 134 | 135 | 136 | 137 | 138 |
| 139 | 140 | 141 | 142 | 143 | 144 |
| 145 | 146 | 147 | 148 | 149 | 150 |
| 151 | 152 | 153 | 154 | 155 | 156 |
| 157 | 158 | 159 | 160 | 161 | 162 |
| 163 | 164 | 165 | 166 | 167 | 168 |
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| 181 | 182 | 183 | 184 | 185 | 186 |
| 187 | 188 | 189 | 190 | 191 | 192 |
| 193 | 194 | 195 | 196 | 197 | 198 |
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| 217 | 218 | 219 | 220 | 221 | 222 |
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| 229 | 230 | 231 | 232 | 233 | 234 |
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| 241 | 242 | 243 | 244 | 245 | 246 |
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| 253 | 254 | 255 | 256 | 257 | 258 |
| 259 | 260 | 261 | 262 | 263 | 264 |
| 265 | 266 | 267 | 268 | 269 | 270 |
| 271 | 272 | 273 | 274 | 275 | 276 |
| 277 | 278 | 279 | 280 | 281 | 282 |
| 283 | 284 | 285 | 286 | 287 | 288 |
| 289 | 290 | 291 | 292 | 293 | 294 |
| 295 | 296 | 297 | 298 | 299 | 300 |

A. M. 8:00. Louisville 8:30

8:40. 11:15. Indianapolis 8:10 8:35

A. M. 8:00. Louisville 8:30

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8:40. 11:15. Indianapolis 8:10 8:35



### STRANGE REVENGE.

The usual way in which men seek revenge is to inflict an injury or obtain redress, in one way or another, at least equal, in their estimation, to the injury or injustice received. This is the old method of eye for eye, tooth for tooth, life for life. There are men who seek redress even for fancied wrongs, and they get their feet, figuratively speaking into the way of other people and then seek revenge or redress when these people "tread on their toes," or even when they think some one gets too near that part of their physiognomy. But now and then one finds an exception to this rule. Once in a while one finds a man who steps carefully, keeps out of other people's legitimate paths, and is satisfied to attend strictly to his own business, and does not prevent other people from attending to theirs. And once in a great while you find a man, who, when he is reviled, reviles not again, and when some unprincipled man deliberately tries to do him harm, he finds sweet revenge in doing good for evil, and praying not for their destruction. And his daily life shows that he does all this, not for effect, (Matt. 6: 2-5), but because he loves even his enemies (Matt. 5: 11) and knows no better way to satisfy the desires of his heart. But such people seem to be scarce these days, very scarce.

### WELSH MOUNTAIN MISSION.

One of the most telling evidences of the superiority of the Gospel over civil or criminal law as a civilizing power, is the Welsh Mountain Mission of Lancaster Co., Pa. Those who have been following the history of this mission by our Lancaster Co. brethren must agree that it has done wonders. Even the civil authorities of the county have freely testified to the general beneficent effects of the work done in the various lines of the mission enterprise. The work, begun a few years ago in a small way, has required many sacrifices, and has had its discouragements, but by the blessings of God and the devotion of its friends and supporters, especially of those who had direct charge of the work, it has grown year by year, and has become a blessing, spiritual and temporal, to many whom it sought to reach. Bro. J. H. Mellinger's report in this issue of the HERALD is particularly interesting. Our people can greatly help to support the mission by buying, as far as they can, the products of the mission industries. It will encourage not only our brethren who superintend the work, but the employees also, when they find that their efforts to make an honest living are being reciprocated in the way of a liberal patronage. Such patronage would by no means need to be a boycotting of other merchants or producers in the vicinity, while it would be a great help to the mission. May

God abundantly bless the labors of the Welsh Mountain Mission workers, that through their efforts many benighted, despised and rejected men and women may be lifted into lives of usefulness and spiritual enlightenment.

### "SHARP" PRACTICE.

A brother in Illinois wishes us to warn our people against the smooth talk of a man, claiming to be a doctor from Milwaukee, Wis. His medicine, like almost all of its kind, is set forth as a cure for all ills. Our brother states that it has been "found wanting" to a remarkable degree, even though guaranteed by the "doctor" who is careful to go only among our Mennonite and Amish brethren, where he feels safe from the law, and where the pay is good. It is a pity that such men are to be found, but there are plenty of them, and it is a still greater pity that people are so ready to be deceived by the smooth talk of a stranger. Nine times out of ten the person who buys from a "traveling doctor" or from traveling vendors in other lines, is worse off than if he had patronized a responsible home physician or merchant, whose guarantee or whose word may be relied upon. The fact that a stranger in a country supplied with able physicians pretends to be a "messenger of mercy for suffering humanity" does not necessarily make him one, any more than Satan is angel of light, because he makes himself appear like one by his fair talk and his white cloak. The fact that our people do not go to law should not be any reason why a designing scoundrel in any line of pretension should find Mennonite localities a better field for carrying on his nefarious practice than would be a locality settled by lawyers. While we are to be harmless as doves we are also to be wise as serpents, and not easily carried away with smooth words and strange doctrines, not following strangers in material as well as in moral and spiritual things (John 10: 5; Prov. 5: 10-15). While we are obliged to deal to some extent with strangers in our temporal affairs, yet under all circumstances the use of the law is at best an expensive substitute for the use of Christian discretion.

### PERSONAL MENTION.

CHANGE OF ADDRESS.—Bro. John Plank, from Index, Mo., to Eight Mile, Mo.

BRO. J. B. SMITH, of Belton, Mo., spent a few days in Chicago, intending to stay there over Sunday, March 10, but on account of the illness at the Mission, he came to Elkhart, from whence he expects to go to Allen Co., Ohio, on the 14th and after a short visit there, go to Canada. More later.

BRO. E. S. HALLMAN held a series of meetings in the C. Eby M. H. recently. The church was edified and a number of persons accepted Christ.

BRO. D. D. MILLER of Middlebury, Ind., held a series of meetings at Walnut Creek, Holmes Co., Ohio, beginning Saturday, the 8th. The interest was good.

BRO. J. HYGAMANA, of Wakarusa, Ind., held a series of meetings at the Barker St. M. H., St. Joseph Co., Mich., the last week in February and first week in March.

BRO. DANIEL S. METZLER, of Sporting Hill, Pa., was ordained to the office of deacon at Hernley's M. H., Lancaster Co., Pa., on the 28th of February. The Lord bless our brother with divine guidance, charity and discretion in all the duties pertaining to his office.

BRO. A. H. LEAMAN, Superintendent of the Chicago Home Mission, is at present down with diphtheria and the Mission has been quarantined. No services results are feared, as the disease seems to be a mild form. We hope our brother will have a speedy recovery.

BRO. ISAAC WEAVER, from Bowse, spent about a week during the last days of February with the congregation at White Cloud, Mich., and held a number of meetings. The people appeared to be well interested and desire to be visited by others also. The church there seems to be zealous in the cause, and we trust God may continue to bless them so that they may indeed be a light in the world and a salt on the earth, and with these virtues also "a people zealous of good works."

### DOCTRINAL.

#### OUTLINES FOR BIBLE STUDY.

BY DANIEL KAUFFMAN.

#### GALATIANS 6.—PERSONAL WORK.

I. OUR INTEREST IN OTHERS. (1). 1. Duty toward erring brethren. (1). 2. Relation among members of Christ's body. (2).

QUESTIONS.—Who are the spiritual? Give reasons why erring members should be speedily restored. How may we bear one another's burdens?

#### II. SELF-EXAMINATION.

1. The individual. (3). 2. His work. (4). 3. Personal responsibility. (5).

QUESTIONS.—What canes people to overestimate themselves? Explain v. 4. Compare v. 2 with v. 5. Discuss the topic, "sowing and reaping."

#### III. PERSONAL PRECEPTS.

1. Perseverance—its rewards. (9). 2. Improving opportunities. (10).

QUESTIONS.—Is the promise held out in v. 9 to be realized in time or in eter-

What importance do you attach to the following words in v. 10: "Opportunity," "do good," "all," "especially?"

#### IV. FORMALISM.

1. Judasizers exposed. (12, 13). 2. In what to glory. (14). 3. What to value in Christianity. (15).

QUESTIONS.—What is meant by glorying in the cross? Explain v. 15. What were the marks of the Lord Jesus which Paul bore in his body? What does the "grace of our Lord Jesus Christ" mean for us.

#### V. MISCELLANEOUS ITEMS.

1. Relation between teacher and learner. (6). 2. Reference to the epistle. (11). 3. Conclusion. (16, 18).

QUESTIONS.—What do you get out of v. 6? What rule is referred to in v. 16? What were the marks of the Lord Jesus which Paul bore in his body? What does the "grace of our Lord Jesus Christ" mean for us.

#### JAMES 1.—PRACTICAL RELIGION.

I. SALUTATION. (1). II. JOY OF THE CROSS. (2-4).

QUESTIONS.—If we are to rejoice when we fall into temptations, do we therefore conclude that we are to seek temptations? What is meant by the expression, "perfect and entire?"

#### III. PRAYER.

1. How to find wisdom. (5). 2. How to pray. (6). 3. When prayer is useless. (7). 4. The double-minded man. (8).

QUESTIONS.—Do we get all our wisdom from God? If so, why study books? Distinguish between wisdom and knowledge. What is meant by "double-minded man"? Does God answer any prayers not offered in faith?

#### IV. THE LOWLY AND THE RICH.

1. The lowly. (9). 2. The rich. (10, 11).

QUESTIONS.—What value should be set on earthly riches? Does the instruction in these verses refer to natural poverty and riches?

#### V. TEMPTATION.

1. Blessedness of enduring temptation. (12). 2. Why and when man is tempted. (13, 14).

QUESTIONS.—Do we understand from v. 14 that it is always our own fault when we are tempted? Harmonize v. 13 with Gen. 22: 1.

QUESTIONS.—Do we understand from v. 14 that it is always our own fault when we are tempted? Harmonize v. 13 with Gen. 22: 1.

#### VI. THE GOODNESS OF GOD.

1. Source of all blessings. (17). 2. What he did for us. (18).

QUESTIONS.—Define the following as used in these verses: "good gift," "perfect gift," "lights," "word of truth," "first fruits."

#### VII. TIMELY PRECEPTS.

1. Be ready to accept the truth. (19, 21). 2. Anger is no substitute for submission. (20).

QUESTIONS.—What canes people to overestimate themselves? Explain v. 4. Compare v. 2 with v. 5. Discuss the topic, "sowing and reaping."

QUESTIONS.—What canes people to overestimate themselves? Explain v. 4. Compare v. 2 with v. 5. Discuss the topic, "sowing and reaping."

QUESTIONS.—What canes people to overestimate themselves? Explain v. 4. Compare v. 2 with v. 5. Discuss the topic, "sowing and reaping."

### THE CHURCH AND CHURCH GOVERNMENT.

BY JOHN F. FUNK.

To administer proper church discipline, the best Christian qualifications are necessary.

Among these qualifications, stands first, the ability to lay aside all prejudice, and partiality and to render impartial judgment, coupled with an eye single to the glory of God.

This means to be able to judge of a matter without giving right or wrong undue preference.

What we mean by giving right or wrong undue preference is to call right that which is right without fear or favor, and to call wrong what is wrong in the same way; in other words, to judge righteous judgment.

The bishop, minister, or congregation that is not able to give judgment in this way is unfit to judge at all.

In church discipline, whether the discipline affects a single individual or a number of individuals, much depends upon the individual or recognized leader. A matter brought before a church or congregation, must of necessity, always be presented by some one, so that the church may be informed and know what it is, and what are the circumstances affecting the case, so that the congregation may be able to give a proper voice and decide the matter impartially and in the fear of God.

This makes it very important that the bishop, minister or leader, be well informed in a general way, that he have a good knowledge of the teachings and precepts of the Scriptures regarding church government and church discipline, that he be unprejudiced, honest, sincere, impartial, and that he have a clear understanding of the case that he is to present.

If he has not these qualifications, there is great danger that in some way he may mislead the minds of the people and so warp the counsel of the church.

In presenting a matter, he must be careful to guard himself that he presents it according to facts, as plainly as possible, and then without "mental reservation" gives it over into the hands of the congregation.

In presenting a matter to the congregation, he should state facts only, and not his own opinion, lest in giving their voices the members, instead of looking to God for wisdom, and to the Holy Spirit for guidance, to decide according to the will of God, take the opinion of their minister and decide according to the will of man; and this might not be right.

Every brother and sister, when a matter that relates to the welfare of the church, or to the welfare of any individual member comes up to be decided by the brotherhood, should earnestly pray to God for wisdom and grace to give their judgment impartially and honestly, without fear or favor and without allowing friendship, family ties, or any natural cause in any way to affect their judgment or their actions. This is a solemn duty to which God calls us, and we should perform it in His fear and with an honest desire to glorify His name and promote the welfare of His church.

In order that we may always act intelligently and to the promotion of the cause of Christ and His kingdom, in matters of this kind, it is necessary that we should all have a good knowledge of the Scriptures, and an earnest desire to do the right thing for the individual member, as well as for the entire congregation, that in this way the dignity and integrity of the church be preserved.

Bad housekeeping is often found in our congregations, and it is necessary that we should all have a good knowledge of the Scriptures, and an earnest desire to do the right thing for the individual member, as well as for the entire congregation, that in this way the dignity and integrity of the church be preserved.

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Again there are other transgressions, can only be adjusted by the transgressor coming before the congregation in an open confession, asking forgiveness and promising amendment of life or exercising greater caution in his conduct, so that the fault may not be repeated. Among these class are such transgressions as affect more especially the Christian life in general, and in which the whole congregation is interested, and such transgressions as have been openly committed and are known, not only by individuals, but by the church in general and the world. These must be confessed publicly.

There are certain transgressions or sins, that, before the bishop takes action, must be decided by the church or congregation, and by the congregation the penalty must be decided. Under this class belong all such as are not specifically mentioned in the Word of God, and for which the Word of God fixes no penalty.

Those who commit the grosser sins, such as murder, theft, adultery, fornication, bigamy, drunkenness and the like, which are specifically mentioned in the Word of God as gross sins, these, according to the instructions of the apostle, must be put away (1 Cor. 5: 13), and this is done without a church counsel, for the reason that the Word of God is explicit, and we have no right to doubt or to question. We must have a proper proof, either by witnesses or by confession is produced, the bishop has no alternative, no choice; he, as a faithful servant of God, and a faithful watchman on the walls of Zion, must do his duty, knowing that he is held responsible both by God and the church.

It must be borne in mind that the church is to decide by counsel, things that are not clearly expressed in the Word, or for which, as is often said, We have no "Thus saith the Lord," but as stated above, the things that are clearly mentioned in the Word and for which we have the clear and unmistakable, "Thus saith the Lord," we need no church counsel, in fact, we have no right to make it a question at all; all we have under circumstances of this kind is to obey the written Word. It is even possible that cases might come up in which the church might be led to take a position and decide directly against the Word, and thus bind the hands of the bishop and destroy all the power of wholesome and Scriptural Gospel discipline, and make the church an abode of evil.

Let us, "be wise as serpents, and harmless as doves," and in our church government and church discipline use wisdom and discretion, and in the interpretation of the Word, let us ask for wisdom and power, rightly to divide the Word and give to each his portion in due season.

Elkhart, Ind.

For the Herald of Truth.

FEET WASHING.

JOHN 13: 4-17.

BY H. G. ANGLEMOYER.

When our Lord kept His last supper with the apostles, He introduced to them another ordinance before His passion, and He commanded that He be ob-

served among them; He rose from supper and laid aside His garment and took a towel and girded Himself, after that He had poured water into a basin and began to wash the disciple's feet and wiped them with the towel where, with He was girded, saying to His disciples: "Ye call me Master and Lord, and ye say well, for so I am, if I am then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." To this He subjoins: "If ye know these things, happy are ye if ye do them."

Of all the ordinances and institutions of Christ we find that the apostles were strict observers. This ordinance of Christ He observed as a service done to the saints, and placed the observance of it among the work (1 Tim. 5: 10), and thus enjoined upon believers to observe it. Therefore believers as followers of Christ and His apostles are to keep and practice it at time and opportunity may admit and require.

But at this time the ordinance of washing the feet is only used as the time when the Lord's supper is administered; it being the time when our Savior both used it Himself and also urged its observance; when He said: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him." John 13: 14-16. He is the Lord, and His followers are His servants. He is it by whom the apostles were sent and the apostles are those who were sent by Him. He is infinitely the greatest among all, and yet He accounted Himself not too great to condescend and stoop to wash His disciple's feet, and therefore we as His servants, His followers have no right to think ourselves above washing one another's feet. He has given us the example to do to one another as He has done to us.

But this washing of feet is not to be understood as a means used to wash away the impurity of the feet. But as an outward sign prefigurative of an inward spiritual washing and cleansing, a baptism with the Holy Ghost and with fire.

Moreover, in the Lord's supper the bread and the cup are not essentially the body and blood of Christ, but signs or emblems thereof, in which is represented to us our union and communion with Him as being partakers of all the blessings purchased for His people by His suffering and death. This is evidently in the words of Christ not to Peter (verse 8): "If I wash thee not, thou hast no part with me." When Peter heard these words he was willing and desirous not only to have his feet washed, but also his hands and his head; whereupon Jesus said to him, "It is that is washed need not to be washed with water, but is clean every whit, and ye are clean, but not all." (verse 10). This alludes to Judas who betrayed Him. In these verses the Lord Jesus evidently alludes to an inward spiritual washing and cleansing where believers are spiritually washed and cleansed with water of the Spirit or salvation by



faith in the atoning blood of Jesus Christ. But we have many people who want to think it as the doing of a favor one to another. If we are a true child of God, love constrains us to do good to one another, for God is Love. Some will say that our forefathers and mothers did not observe it, why must it be now? We must leave them to be the hands of the Lord. Notice what Jesus says about it: "His that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me." (Matt. 10:37, 38). Again He says: "I am the way, and the truth, and the life, no man cometh unto the Father but by me." (John 14:6). "If ye continue in my word, then are ye my disciples indeed." (John 8:31).

Jesus commanded His disciples and said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and Lo, I am with you always, even unto the end of the world." Feet washing is one of the "all things." "If ye know these things, happy are ye if ye do them."

Whosoever He tells you to do, do it, and receive a blessing.

Stierdale, Pa.

#### SERMON

BY DANIEL KAUFFMAN, FEBRUARY 5, 1901.

Hymn sung, "Christ is all in all."

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It is because of this truth, that Christ is all in all, that the words of our text come to us with such force. Now, this home of care, this martyr at the stake, and these other characters mentioned here were mighty, not in themselves, but because they wielded the right kind of weapons. Just as heaven is above the earth, God is higher than man, and just so much mightier are the weapons that the apostle speaks of here than the mightiest of carnal weapons that you can possibly mention.

Now, we will take some of the instruments of warfare that were mentioned last night. They appear mighty and they are mighty when compared with other mighty things of this world, but when compared with the power of the Almighty God, they sink into insignificance. We, as Christian people, want to understand that if we want to wield the mighty power of God, we need not lean upon carnal but upon spiritual weapons. Last night I intended to call your attention to a few instances, where the spiritual weapons were waged against the carnal weapons. We just mentioned one instance, that of Jericho. The night we were to go out right here at this place and give a few more instances. Our minds are awake to the 36th and 37th chapters of Isaiah, where there is a remarkable event recorded. You remember the time when Sennacherib, that powerful Assyrian prince and king, that carried the work of ruin and devastation before him wherever he went, before whose mighty power nations crumbled and the sky was painted red in many places, because of

the torch which he applied; and it seemed that his onward march was irresistible, but he was to encounter a power that he had not yet run against. He had gained many of the things of this world, many of the praises of this world. Mighty cities had fallen as victims to his powerful onslaught, the skies were painted red with the burning flames of many cities; hundreds and thousands and perhaps millions of lives were sacrificed because of the piercing edge of his sword, and because of these things we can imagine that when the powerful enemy comes like this, there is trembling, wherever there is the least thought of that enemy coming around. Now here comes this powerful Assyrian prince and king. He sends his servant to King Hezekiah and he tells him and calls attention to the fact that he has won mighty victories, and he says he wants him for an ally, and he says, "If you will be my ally, I will be your ally." He says, "I will be your ally, but if you will not help me, then, know all men, that you are going to fare just like the rest of these kings did. Now, don't depend upon your own arms, because you know that mightier arms than yours have been destroyed, and don't think that your God is able to deliver you, because others of the world's gods have fallen, and so will yours. Now, just bear this in mind, just as sure as you will reject this offer, you will be destroyed."

Well, now you can imagine what that king's feeling was. He had heard of the conquests of King Sennacherib, of his mighty power, of his triumphant marches, of the devastation and lamentations that followed his path, and he thought of his shattered and divided nation. He thought of his weakness, and of his condition in general, and if that king was ever driven to his God, it was right at this time.

Now, this man did not stop here, but he went to the Israelish people and he told them, "Now don't you depend upon your God, you are going to be destroyed, every one of you; but you will fare come over to us and you will fare well." Hezekiah sent for the prophet, Isaiah, and the prophet Isaiah told him that he should not fear, God was going to show him power. This Assyrian king was not satisfied with this and he sends for Hezekiah and repeats the same warning and he tells him not to call upon his God; not to depend upon his God; God cannot deliver him. Now, what does Hezekiah do? Does he call the men of his nation together and tell them of the great danger, warn them and tell them how they shall lean upon their own weapons? Does he tell them anything like this? No. He has a better way. He has weapons that never can be defeated. "He took his letter and he spread it before the Lord," as we remember that the Lord might aid him in his conflict. What is the result? They entered the Assyrian camp and 185,000 souls perished in one night. This was a great victory, and that not because these soldiers of Israel wielded their mighty swords, but because of their spiritual arms, but it was always because the weapons of that king's warfare were not carnal but spiritual, and mighty through God to the pulling down of strongholds.

We proceed to draw the application. Sometimes the church is weak, it is filled with worldliness, and other dif-

culties arise and it seems that the church is threatened with destruction. Let me tell you one thing, God has never allowed any praying church to go down, never, never, NEVER. Another example. We call your attention to the Jerusalem church. There was a little company of people up there in that upper room, one hundred and twenty, I believe it was. Their king had been taken away from them, the one that they thought was their king,—the Lord Jesus Christ. There was nothing there but faith. Of course they had some remarkable evidences of His power. The last they saw of Him was the triumphant ascension into the skies. So much evidence they had, and now, what were they going to do? He had taken His departure and there was nothing left but faith. There were two men in white raiment that told them He would again appear. They remembered that once Saul had said, "Tarry ye in Jerusalem until ye be endowed with power from on high." They had remembered that, and so, because of their faith in the Lord Jesus Christ and because of their assurances of His power, and that He would send them another Comforter, that they should be endowed with power from on high, because of their faith in Him, and what He had said, they continued with one accord in prayer.

There are two things that were there; two things that are necessary before God can bless any efforts in His behalf. They continued in prayer—gave everything up. They continued with one accord in prayer. So, you see there were two weapons that were necessary. Unity and prayer, these two weapons. But now let us notice. Here these people continued in prayer for many days, as we are told in the second chapter of Acts, in regard to them. Every one was there on the day of Pentecost. It says, "They were all of one accord in the house, suddenly there came a sound from heaven as of the rushing of a mighty wind and filled the whole house where they were staying. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and they began to speak with other tongues, as the Spirit gave them utterance." It made a remarkable scene, and Peter got up there and delivered that remarkable sermon that went to the hearts of the men so that they said, "Men and brethren, what shall we do?" Peter says, "Repent, be baptized, every one of you, in the name of the Lord Jesus Christ for the remission of sin," and we are told that the gospel was proclaimed with such remarkable power, with such remarkable force, that three thousand souls were added unto the church. Here was a mighty weapon and here was a mightier weapon than any in this world.

Now, let us notice. You can imagine that anything like this is going to arouse opposition. Wherever you see the forces of God at work, you see the forces of the devil at work at the same time. Depend upon it, that the devil never sleeps while God's people are awake and sometimes even God's people are asleep, but the devil is awake sowing his obnoxious seeds. We said the devil was awake, and he tried to get possession of that church. There were persecutions. At one time, later

on, it seemed as if that church would be destroyed.

Now, wherever these people went, they preached the blessed doctrine of salvation through Christ. Ah, the glad tidings, how they were heralded to the shepherds, repeated and repeated thousands of times by these gospel men, many of whom became martyrs for the cause. As a result this gospel of the Lord Jesus Christ went spreading on and on and on, until hundreds and hundreds of thousands of souls were led to rejoice in the true and living God. Weepful! Do you notice how the devil worked right there? He used carnal weapons. That is the devil's stronghold, using carnal weapons. When we say that the devil here was using his carnal weapons, that was because people were scattered. They conquered city after city until he found the onward march of this army that God had in His field. The weapons of their warfare were not carnal, but spiritual, and they were mighty through God. Here we find this great empire of Rome, that caused a commotion in the whole world. I believe that Parthia was the only kingdom in the whole world that was not fully subdued.

Now, let us notice that we want a power that is stronger than any power in this world. We referred you last night to the conquest that is going on in China. Just let me tell you that just as long as they try to subdue that kingdom with the sword, they are going to have a spiritless religion there. The natural sword and the sword of the Spirit do not go together. Mohammed extended his kingdom with the sword and had a kind of a religion so did other religious leaders. Let me tell you, there never was a greater conquest made than that at the Jerusalem church, and they never even so much as mentioned a natural warfare. It just helped them right along in their work. There was a conquest made there and the more they were scattered, the more the gospel was upheld.

Now, let me tell you, you just search all the pages of history, you go to any kind of religion that you want to, you take the Mohammedan religion or the Buddhist religion, or the Burmah religion, or the Jewish religion, or any other kind of religion that you want to, have any nation of religious people that they were devoted to the natural sword, and find me a conquest that equals the remarkable conquests that were made by that little church composed of one hundred and twenty souls right there in the city of Jerusalem. Can't find it? Why? Because the weapons that Christian people ought to use in their warfare are mightier than all the weapons that mankind has ever heard of.

A These weapons are mightier than the mightiest forces on the face of this globe, and just so long as we rely on these powerful weapons that God has promised to provide, just so long as we use these powerful weapons, I tell you that we are standing upon a solid foundation, upon a safe ground. We are taking a position so that even if the combined forces of earth and hell attack us, we shall stand our ground. Why? Simply because our weapons are not carnal, but mighty through God.

And then another instance. You remember the time when there was such

a remarkable convulsion in the religious world, about the time of the Reformation. You will remember that great men like Martin Luther, Melancthon, John Calvin, John Knox, and a great many other reformers, possible not quite as noted as those mentioned, how they rose up against the power of Rome. Do you remember that these people after they started, still made the mistake of taking up carnal weapons, and the onward march against the mighty powers of the world was retarded because honest-thinking people could not tell very much difference between the two opposing bodies there. And do you remember that just between these bodies, another body started, an insignificant body of people. I believe that the first active reorganization of forces at Zurich, Switzerland, in which figure such men as Conrad Grebel, Felix Manz, and others, had a very insignificant beginning, but remember what a remarkable increase these people had. It is said that they numbered their forces by the thousands, and what was the cause of their remarkable spread? It was because they leaned upon sword of the Spirit, because their weapons were not carnal but spiritual; they were mighty to the pulling down of strongholds. And though they were persecuted in almost every conceivable way, and we do not see how these people possibly got along, yet they prospered for the time being. I tell you why. Just so long as we lean upon the sword of the Spirit, just so long the onward march is going to manifest itself.

Now, we have given you a number of instances, but we want to give you one or two more. A certain minister told me this story. He was a minister in our church and had been laboring at a certain place for several weeks. In that congregation there were two sisters who had unconverted husbands, and they had resolved in their hearts that their husbands must be converted during these meetings. The meetings continued and their husbands gave no visible evidence of conviction. On the last night of the meeting, the last invitation was given, the last hymn was sung, and still those husbands did not give any evidence of conviction. What was to be done? Those sisters were wielding a powerful weapon; they were wrestling with God in prayer, and as those meetings closed, one of these men and his wife went home after the services, the other of these sisters remaining there some time longer.

She was overcome by the strain; she had been praying for her husband might be reclaimed during these meetings; now that these meetings had closed, and her husband was apparently as hard-hearted as ever, was something that was too much for her and she fainted away. This was something serious and her husband was called to her side. What was he to do? He knew the reason of her fainting away and he knew that it was his own stubborn heart that caused all this. They did not accuse him, however, but they did not accuse him, but a little prayer-moment left there. Before they were through, that man never went home with that heart that he would live the life of a sinner no longer. When he had given himself up, he did not rest with this,

but he went to the home of this other man and he did not stop with him until he had the promise from him that he would confess Christ. Although these two persons had gone through all these meetings unconverted, they, in the last moments, were claimed for God. It was not the intelligence of the discourses that were delivered, it was not because of the soul stirring hymns that were sung. It was not because the greater number of those unconverted were converted, it was not because they were convinced of the power of the Holy Ghost, it was because those sisters had resolved within their hearts that they would pray with all their hearts, that their husbands might be brought to God, and they won the victory. It was because their weapons were spiritual and God required them with the salvation of those that were near and dear to them.

We might give you a number of others; I don't want that there are many of you that know of persons in incidents where the power of prayer was applied just in this way. Some persons are won by the power of faith, some by the power of the Word, some by means of other weapons that might be mentioned right along this line. I tell you, my friends, these weapons are powerful; they are mighty. When love fails, when physical force fails and persons wield these powerful weapons, they will have results.

We can not always see the heart's warfare, but I tell you the results are going to come. I want you all in this meeting just to have faith in God, and if you will use these weapons, the weapons that God gives you, the weapons that tend to build up the kingdom of God, if you will use these weapons that are mentioned here, God is going to bless these meetings for good, because no word is ever lost. Just as in natural things, there is no force lost, so it is in spiritual things. I tell you, the humblest person in this congregation is going to wield the spiritual weapons and God is going to bless these meetings. Dear brethren, if you will just give yourselves over into the work, just throw aside every weight, all carnal ideas, everything that tends to retard down the kingdom of God, and let your whole body and soul into this work, God is going to bless this meeting because we have a weapon here that is stronger, that is mightier and more powerful than all the weapons of earth and hell combined, "mighty through God to the pulling down of strongholds."

The question has sometimes been asked, why is it that so little is accomplished? It is simply because we are using the wrong kind of weapons, simply because we are trying to use our power when we ought to use God's power. Take the average person who professes to be a child of God,—how much of his time does he spend in prayer? How much of his time does he spend in meditation? How much time does he spend in reading God's word? How much of his time does he spend in personal work with the unconverted? How much of his time does he spend with inconsistent church members? I say, how much? Let every one of us pause for a moment and ask ourselves, how much time do we spend in these lines, when we see how little is done in these lines? Oh, great is the responsibility resting on us. The church depends on

foolish conversation, in pride, seeking after pleasure, in doing things that are for vain display rather than for the upbuilding of the spiritual body. In reading dime novels, in thinking of great military operations, or in reading the stories in our papers that have nothing to them but to inflame the passions, in planning and scheming as to how we might take advantage of somebody else to gain a dollar through ways that are contrary to the word of God. When we see how much of the time, even of professed Christian people, is spent in this way, is it any wonder that so little is accomplished in the service of the Lord God? Why, suppose those one hundred and twenty members in Jerusalem would have done just what these members are doing here in Elkhat. Do you suppose that they would have accomplished such mighty results there? No, they would have done just like the Christian people are doing here in Elkhat. They would have found people down upon their knees wrestling with God in prayer, willing to sacrifice their all, their pleasures, their own minds, sacrifice even their bodies for the advancement of the kingdom of God. We find them wielding these mighty weapons, and a mighty conquest was the result. It was not any wonder that it was those people were there crying "men and brethren, what shall we do to be saved." It is not any wonder why it was that the gospel sprung up in Samaria, in Tyre and Sidon, in Galilee and in all those other places.

It is not any wonder why these people were led by the Holy Spirit, and the power that these people were wielding was not natural but spiritual. "The weapons of our warfare are not carnal but mighty through God for the pulling down of strongholds." The question has sometimes been asked, "What are we going to accomplish in these meetings? What is ahead of us, what will be the results of these meetings?" I don't know, but I know this, that in proportion to the amount of zeal we exercise in wielding spiritual weapons, and in proportion to the amount of zeal we manifest in laying aside these carnal weapons, in that proportion God will bless these meetings. That God may take hold of every heart, and that He might use us all in such a way that His name may be glorified, that we all be spiritually up to the kingdom,—that these might be the results of these meetings, let every one pray.

#### For the Herald of Truth. TO THE MOTHERS.

BY LIZZIE LAPP.

Dear mothers and sisters in the Lord,—Do we fully realize our calling in life? We see the words: "Mothers are the strength of our nation," or, in other words, the nation is what the mothers make it.

This is strong language, but is it not true? Dear mothers, have you sons and daughters out in the cold world? Can you say you have done all you could for them? Ask to be younger mothers: Have you little ones around you? If so, are we doing what we should? Oh, great is the responsibility resting on us. The church depends on

our little ones for the future. Are we going to teach them the ways of the Lord, or are we planting worldliness in their tender hearts? Mothers, are we not largely to blame for the pride in the church? It pains our hearts to see the church drift, but are we doing our duty? Do we keep ourselves unspotted from the world and from the appearance of evil?

We are commanded to come out from among the world and be a separate people. Do we not want our dear children to be on the side that we are on or do we teach them to love the fashions of the world that they may appear "pretty," so to speak. I hear some dear, careworn mother say, "It is so much less work for me to have hats for the girls," and so on. Now, dear mother, stop and consider, which will be the greatest pain and care for you: To dress your little ones so that they need not become so worldly and sometimes haughty and give you much care, or would you prefer to weep over your indifference to your faith and hear them say: "If I would I could give up this or that I would unite with the church."

It seems to me it is our duty to set an example before our children that is worthy for them to follow, and then do our best to help them in the way that leads to glory. As a rule, a child of itself does not desire such things as the world enjoys. If mother thinks a thing is right, the child will think so too. We know what the word of God teaches us. Should we not teach the same to our children?

"Bring up a child in the way he should go, and he will not depart from it."

May the dear heavenly Father direct our minds to His word, and may we show the lambs to His fold. Let our mothers who read these few lines consider well their duty to God and their children.

Cambridge, Neb.

ADVISE OF TWO MINISTERS.—A couple of very gayly dressed women being in company with a clergyman, on his being informed that they were professed Christians, were kindly but very solemnly reproved by him for their extravagance in dress. He reminded them that God had commanded that "women adorn themselves in modest apparel, with shamefastness, and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh woman professing godliness) with good works; whose adorning let it not be that outward adornment of plaiting the hair, and the wearing of gold or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." They were offended, and with the hope of quelling their consciences, went to the clergyman, and asked him if he thought there was any harm in their wearing feathers in their hats, with artificial flowers, etc. He gravely replied, "There is no harm in feathers and flowers. If you have in your hearts the ridiculous vanity to wish to be the prettiest and the most well hung out the sign, and if you do not know what is the ruling passion of your heart."—*Ex.*

## MISSIONS.

For the Herald of Truth.

## THE WELSH MOUNTAIN MISSION.

BY JACOB H. MELLINGER.

Winter is the quietest season of the year with us from the fact that much of our work is outdoor work. This winter, however, has been one of unusual activity with us as more indoor work has been done, and the pleasant open weather we had most of the time, gave opportunity to push the building of the new house. The shirt factory has been busy almost all the time, and at times nearly all the machines were in use. Some of the folks are getting to be real good seamstresses.

We had a reasonable good crop of broom corn which has been all made into brooms, and more has been bought. Our broom maker is a good workman, and makes neat, strong brooms, which sell rapidly. We have had considerable custom work, and people are beginning to be convinced (at least some of them are), that our man can make a good broom. Carpet does not sell so readily as brooms, and it is harder to get on the market. But some have been sold, and considerable has been woven for others. There are a number of good weavers among the colored folks and when they have good rags, they make a neat, serviceable carpet. But with the rags is the greatest trouble. In some instances the rags bought are—well, scarcely a credit to those who make them.

Parts of them are torn out or made over, they make a very uneven, ugly and unsalable carpet. Considerable care is now taken in buying rags, and as a result we get better goods. We have quite a lot of carpet for sale now at reasonable prices, and we ask any who wish to buy to come and see our stock and get our prices. We believe it will be to your benefit and the benefit of the mission. If you feel about the mountain like Nathaniel did about Nazareth, we would give you the advice that Philip gave him—"Come and see."

The new house is about completed and since Feb. 20th has been occupied by Bro. Mack's and their helpers. Feb. 19th, dedication services were held, when Bishop Isaac Eby preached to a goodly number of white and colored folks assembled in the carpet room, from Psalm 12:18. While the house is not a church, but a dwelling house, less as the primary object of the house is the furtherance of Christ's kingdom, it was considered fitting that thanksgiving and dedicatory services should be held in it before it was occupied.

The storeroom looks rather empty to give, and it is doubtless unnecessary to give the reason. But we are in better position to oblige our customers than formerly. But as we have thus far received everything we really needed, we believe that we will also receive everything we need in this direction. The carpet factory contains only one loom, but we expect to get others as we get a market for our goods. The book store isn't doing a great deal yet, but it is doing a little, and is contributing its mite toward paying the mission expenses. We get our books through the

Book and Tract Society, and are able to sell them at a low price. We make a specialty of Bibles and Bible Study books. Money for this part of the business is furnished without interest, the proceeds to help defray expenses.

One of the most pleasant events experienced here was the dinner given to the colored people, Jan. 29th. It was intended as a Christmas dinner, but owing to lack of room we waited until the basement of the new house could be used. Provisions and help in plenty were furnished by friends from the valley. About eighty five colored and a number of white folks partook of the dinner. Just before dinner was served, an interesting and impressive meeting was held in the shirt factory, in which three couples of colored folks were united in matrimony; two couples by Bro. Mack, and one couple by the colored Presbyterian minister, M. H. Hagler. They received quite a number of beautiful and useful presents. After dinner a spirited song service was held in the shirt factory, after which Bro. Mack gave us a little talk from Sam. 1:12, and the meeting dispersed in the best of humor, and the best of order. It was a most enjoyable day.

There seems to be a spiritual awakening among the colored people here, and they are apparently reaching after better things. During a series of meetings at the A. M. E. Church, quite a number signified a willingness to lead a better life. But they have many discouragements which we do not have, and it is for us to help them over their temptations and their discouragements, and as the grace of God can save to the uttermost, there is no reason why they should not through time, become useful as Christians and as citizens.

Taken as a whole, the work here looks encouraging. There are, however, many discouraging features connected with it; one of the principal of which is the financial question. But those who are or have been connected with the mission, or have closely followed its workings can not but see a higher hand than man's in the ordering of its affairs. We can truly say like Samuel, "Hilbeto hath the Lord helped us," and follow this thought with Paul's expression to the Philippians, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Ynola, Pa.

For the Herald of Truth.

## OUR FAMINE EXPERIENCE.

## How Are You Getting Along?

No. 8.

This is a question that comes to us rather frequently in letters. We need of having it answered in a public way. We send in this letter instead of the description of the close of the famine for this number of the HERALD. If we were to depend upon human help and were to be guided by appearance alone, we should write with a heavy heart. But we three workers have just come from having a talk with God about His affairs in this neighborhood and he said that Phil. 4:19 is meant for us and so we feel lighter.

There are over 250 orphan children looking to us for support. It costs about 800 rupees a month to keep

them. They continue to come in; real, genuine orphans. The number is increasing so rapidly now, that if this keeps on, before an answer to this letter can reach us the number will have reached 300. What shall we do? Shall you in your Christian homes and Sunday schools go on singing, "Bring them in, bring them in" and shall we at one of the outposts of the innocent, starving little ones away because we have not enough money to feed them?

The enlarged rooms are beginning to be crowded again. They are too much crowded to think of having bedsteads. The little folks sleep on the cemented floor with a cotton blanket for a mattress and cover. The warm weather is coming and they can sleep on the verandah or on the outside. But that is out of the question in the cold season or in the rains. We have begun a building for school, meeting room, etc., but are working slowly just now because of lack of funds. And it looks now as if the building would have to be occupied for sleeping quarters just as soon as it is finished.

A pathetic story is told in the HERALD of January last, about a family in Chicago whom Bro. Metzler went to visit and bring to the Orphan's Home. Some of the children were almost naked. Crackers and tea were the diet. We were made to rejoice that some are still coming into the church whose ancestors were not Mennonites. It makes our nerve tingle with interest to read of the noble efforts of our brethren and sisters in sin-stricken Chicago because we know from our own experience here what destitution and sin mean.

The story mentioned above causes us to make a mental comparison between our work and the work there. Many of the 250 children who are with us now came to us not almost but entirely naked. Many of them have not even tasted crackers and tea. Some have not eaten anything but leaves of trees and similar things for days and days before they came to us. When they come in this condition they must be very carefully fed lest they should die of over-eating. One such girl came some weeks ago. She was unable to stand alone. She was put into the hospital and carefully fed. After a time she was able to walk alone but she was still quite emaciated. As she was well and all she needed was good food she was sent to the room where the newly admitted girls stay, back of Burkhardt's bungalow. But for some reason or other—perhaps because too strong food was given—she got sick, went to the hospital, and died this morning. But many of them put through and some of the finest looking and lively youngsters we have were as poor as this girl a few months ago.

One little girl who is a bright, friendly personage, was recently brought by her sister. The sister, herself only about twelve, was married; but she said she and her husband had supported the little one as long as they could and now they gave her up. We sent her to the village and found the story to be true and she was admitted.

We wish some of the brethren on their return from trips "to the west" would stop over a few days and we'd show them "hiding places" to remember the rest of their days. Two "homes" we recently found in the hol-

lows of trees. But those people were too well off to claim our help. Last night Brethren Penner and Kroeker went out walking and found not 100 yards from where I sit an old woman behind a tree naked and dying of starvation. We covered her up and, had her taken to the hospital. Her eyes were burst and she was unconscious. She died this morning. No one seemed to know anything about her and she had evidently not even come to beg.

Such cases are attracting our attention because the famine is supposed to be over. But while the government help has ceased, the fearful after-effects of the famine are upon us and they are such as we have stated. A few months ago such cases were too frequent to be thought worthy of being written up for publication.

The writer has just been out some twenty miles from here to a village where fifty-three persons want to become Christians. Only one man among them can read a little. To-day we sent a man to instruct them and prepare them for baptism. We have baptized seventy-eight and expect to baptize a number more next Sunday. And among them all there is not one whose "ancestors were Mennonites."

But what kind of Christians do these people make? Well, compared with some Christian at home we'd say they are rather weak, but still we can show a contrast on the other side. You know there are some people at home whose ideas of "being a Christian" are not much above going to meeting when meeting is not too far off, and doing nothing worthy of being put in jail for. And here we can point to

Sonia who broke her baggies of her own accord before she was baptized because she had heard that ornaments were objected to in the Bible. And Darbari who stood up for his Christianity in spite of the sneers of his teacher (Sukulu) until we discharged the teacher. And the high caste woman (Rahak's sister) whom we recently baptized and who endured persecution from many until we put her to work this morning separate from the gang. Darbari went with Bro. Burkhardt to see the lepers the other day. Bro. Burkhardt asked the young man to read a portion of the 1st chapter of John, not thinking that he would do over-eating. But after the reading he preached a regular little sermon to the lepers. He is one of a number who will be useful workers in a short time. If we were to go outside our own mission we could multiply examples of of this kind by the score. Give the India Christian a chance.

Deputy Commissioner and Mrs. McNabb were here the other evening and looked over our institutions. Officially it will not do for him to approve of our work for the British rule in India is without color in regard to religion. But the D. C. sent us a couple of orphans the next morning so we know where he stands in his personal feelings.

We are getting along. God has been with us hitherto. Surely he will bless us further. We are busy and happy. We will be happier still when the God-sent, Spirit-filled workers He has chosen, arrive to cheer us in our work and help gather in the precious grain.

J. A. Resst, M. S.

Dhamtari, C. P., India, Feb. 6, 1901.

For the Herald of Truth.

## NOTES OF WARNING.

BY J. METZLER.

In these "last days" and "perilous times" of which Paul warns us, probably warning is what people need as much as anything. It is true, God has given us ample warnings, by the nature and revelation, from the creation of man to the sounding of the last trumpet, when Christ will come with the holy angels to judge the world. But we forget; we do not heed the warnings, and we need to be reminded and warned again and again. When we read carefully such passages as Matt. 24:2; Tim. 3:2; Peter 2, 3, and consider the course of the world and the church, we cannot fail to see that these prophecies are fast going into fulfillment, and that the end is nearing.

"Pilate, see the light is beaming  
Brighter still upon our way;  
Signs through all the earth are gleaming,  
Omens of Thy coming day.  
When the last loud trumpet sounding,  
We shall awake from earth to see,  
All the souls of God now sleeping,  
Cried in immortality."

Are we ready for that day? If we have salvation we are ready. But belonging to church is no proof that we have salvation. We may have had salvation and lost it. We may have present salvation, but through unwatchfulness we may lose it and miss heaven. So Paul is very kind to us when he warns us, saying, "work out your own salvation with fear and trembling." Let us therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

The apostolic or primitive church was founded on Christ, the solid rock, yet there was a hypocrite or "devil" in that church soon after its start. The inspired writer wrote of that "devil," warning us against crime and hypocrisy. They did not try to conceal it; fear outsiders would get a "bad opinion of the church," or perhaps would not join the church. With untiring efforts Satan tried to thrust the church off the foundation, and if possible, totally destroy it. Through the dark ages he almost succeeded. As the church increased in numbers, Satan succeeded in getting into it division, lukewarm professors, and deceivers and evil in various forms with the good and true. Some of the divisions or churches have drifted off the true foundation into the mainstream of worldly conformity, so that they have lost their former power for good. Our dear Mennonite Church also was found far below the teachings of Christ and the apostles. Education and missionary work and early training of the children were much neglected. For the last fifteen or twenty years we have made great strides towards a higher Gospel standard in so much that the devil was chastened. Now he sits in the pinnacle of high places as well as in the dens of vice, devising means and ways by which he may get our church into the other extreme where some of the other churches are, in popularity, worldly conformity and educational display. Let our dear people think of this seriously and heed the warning.

While education is a great blessing if rightly used, it is dangerous to those who have no religion. Book learning has made many a vain and puffed up, and many a youth is led away from God by popular college education and college or high school life. First of all, let one receive Christ into his soul and life will teach him how to obtain and use education and his education will do him and the world good. The chief aim and end of education is to lift up and bring to the Savior, a fallen and lost world. There are many, who by their polished essays, smooth talks, nice prayers, elaborate productions, eloquent sermons and exquisite song, seek popularity and the praise of man more than the glory of God. Many young people, some from popular colleges, are affected with one or more of the soul-destroying diseases, love of popularity, love of fashion, and love of entertainments. If they have taken lessons in instrumental music, they play some love song, waltz, or comic song. If you ask them to give us some good church song, they have no practice in them. When a young man comes from college with fashionable painted mustache, dude hat, toothpick shoes (if not out of fashion), high, fashionable collar, so he can hardly turn his head or look down to common people, always cravat, being sure to have coat and vest open so people can see it, flashy cuffs and ornaments, and half dried up in latest style; when he puts on airs and talks so smoothly and affectingly that he makes himself disgusting and offensive, it is evident that he has neglected to learn the most important part of education, namely, the humility of Jesus. Jesus says, "learn of me for I am meek and lowly in heart." No doubt the enemy is also trying his best to get the Elkhart Institute into the popular current. May the Lord keep it, that it may be a blessing to the Mennonite Church for generations to come.

Some of our church members need to be better established in the faith. If they will not allow the Lord to "establish" them, 2 Thess. 3:3; they would find more of their own element in some other church where they would have more liberty, and could better expand and exercise their "broad, liberal views" without offending some of the other members, or dragging them into the same popular current in which they drift. They do not favor many church rules, but charity, which allows them to "do as they please, because the Christian pleases to do right." (That trouble is so many of us are so consecrated and sanctified as we should be, and we sometimes please to do wrong.) They would like to indulge in foolish talking and jesting sometimes, take the advantage of others for the sake of gain, go to amusements and fairs, and questionable places and societies, and receive declarations that are not at all edifying; they would like to dress fashionably, and the sisters would like to throw away their prayer head-coverings, and be more popular, and they want the church to have charity towards them if they see things differently. They say "not as the world is, but as we believe if we are only sincere." Saul of Tarsus was sincere, but he was woefully wrong. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Some of our young people manifest so little loyalty to the church, that it is quite a task to get them to attend

church. On the holy Sabbath they mount the wheel, and go to the big cities and city parks, get their pictures taken, take a prolonged peep at the theater and the dance, and are childish enough to take a ride on the hobby horse of the giddy "merry-go-round." (Further on you will see how the young learn to go to theater and dance.) The popular city park resorts are some of Satan's most successful snares to entrap people and lead souls to ruin.

Then look at the bicycle evil and Sabbath desecration. How much precious time and strength are wasted and sleep lost, running to places where the environments and influences are not elevating. Parents, if you contemplate buying a bicycle for your boy, consider whether it will be a blessing or a curse to him.

In this fast age, ministers must be careful what they preach. If they say anything that does not agree with the progressive ideas of the age, some fast, ambitious members jump on their backs and ride them to the city of progression if they can, goading them as they go. If they cannot, they get off in disgust and leave them behind, denouncing them as "old grumblers." When Satan gets church members to domineer and Lord it over God's heritage, when they get the idea that they are smarter and better and wiser than their fathers; when they denounce everybody that does not agree with their views as narrow-minded cranks, he gains an end as well as when he succeeds in making "old grumblers" of some. When one is so strengthened and dominating that he has made himself offensive to both church and outsiders, and has lost the good will of the church, he can write it down as true that he has not much influence for good, at least not "in his own country."

Some of our workers are so zealous to push the wheels of the church forward, up to date, that they forget themselves and neglect their "own." And we have been made to think, probably our fathers who denied themselves so rigidly of worldly pleasures, and walked the narrow way to gain a heavenly home, had more real, unassuming Christ-life in their souls than some of our fast people who call them "old fogies." The church is always in need of faithful, consecrated, humble workers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," yet Christianity does not consist in occupying the times with serious and front ranks in the church, but right living during all the hours and minutes of every day in what counts in building our character and the character of others. The Gospel does not mention any domineering ones as being needed. Christ came, not to domineer, but to serve and work. Some of our fast people get off the narrow way, the good old gospel way, they accuse others for tearing down their reputation. If we stay in the order of the Gospel and the church, our reputation will take care of itself; it will stay up all right. When Satan gets into the minds of persons that they are a mighty push off the foundation, he gains a great victory.

When brethren tell offending members of their faults, and they fly up and in a snappish way tell them to mind their own business, and throw into their faces all their mistakes they can re-

member, some of which occurred twenty-five years ago; denounce them as under the control of the evil one with descriptive phrases closely related, to Anathema Maranatha, saying Christ used similar denunciations; then after making a sort of half-way and forced confession, make that confession null and void by tramping upon them and saying, "So I am in, but you are in much more." "Now you can just see how Brother ——— is," they can raise their religion a few notches at least until they are minded like Christ; though they may be ever so zealous, say nice prayers and give smooth talks, and claim to have special calls of God to do certain church work. The Bible warns us against self-deception. As persons sometimes do not heed or hear God's call, so on the other hand Christian professors sometimes get the idea they have special calls of God, when it is the god of popularity or some other god that does not know anything that calls them. So they rush on in their haste and ambition, and probably by their own efforts waft themselves to a work for which they are not qualified, forgetting to "take time to be holy."

When one is "in," the best and shortest way out, is to confess and repent (not cover over in a hypocritical way), and the people will see a change for the better, and he will have influence for good.

Some of our modern reformers (?) sometimes get enthused with blind zeal, inasmuch that it becomes necessary to reform some of the things they have reformed. To banish an evil by replacing it with good thing, they supersede "old fogies" by worldly singing schools, and comical exercises. That's the idea! Much better than old fogies; just the thing to interest and draw the young people; just what the devil wants to bring them to church and to Christ! They run and flock together in big crowds, have their heads up, eyes and ears open, and listen with intense and jolly emotion, and after the exercises laughingly exclaim, "O, wasn't it funny!" When Mennonites have singing schools that are so cold and worldly that they chill one, and the people are astonished and offended and exclaim, "Are they no Christians who they have so worldly a singing school," it is high time for reformation along this line. You know one of Satan's ways of working is, to mix good with evil. He mixes good religious songs and popular up-to-date semi-religious songs, that tickle the ears and tickle the taste buds, with foolish and comical songs, to make them appear more plausible and to entrap the unwary. The devil and the world and worldly churchites will laugh to their heart's content when they see members of the Mennonite Church, teachers, officers and leaders meet face to face with the theater in the church house, where there is foolishness and comedy, laughing and clapping of hand, cheering and stamping that the windows shake, so that one cannot but believe that "Satan reigned supreme." The modern, up-to-date, semi-religious, worldly singing schools and entertainments and church theaters, that are creeping into the Mennonite Church and are conducted by such a have "a form of godliness but denying the power thereof," lounge in day-time and occasionally re-

Continued on page 91.



## HERALD OF TRUTH.

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 allowable:

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 ment among the American people and  
 the still more important fact that mi-  
 grating "fever" had about run its course  
 among the poorer classes, for a time,  
 were no doubt the most important fac-  
 tors toward bringing this about."  
 "So far as I have been able to learn,  
 no Redemptions were brought into  
 Lancaster county after 1811. In that  
 year, Mr. Abram Peters, a prominent  
 farmer of the county, while hauling  
 wheat to the mills on the Bradywine,  
 near Wilmington, stopped at Chester to  
 buy a small German girl, his wife need-

ing the services of such a person. He  
 secured an orphan girl named "Kitty,"  
 at the price of \$25. The mother had  
 died at sea, leaving Kitty and her sister,  
 to be disposed of as Redemptors. The  
 master of the ship desired to sell the  
 sisters to one person, that they might  
 not be separated, and offered the two  
 sisters, Mrs. Peters having no use for  
 the two, declined to take them both,  
 but he promised to find a purchaser for  
 the other sister at \$15, if possible. On  
 his way home he met a Quaker gentle-  
 man and his wife. The latter wished  
 to buy Kitty. Peters declined to part  
 with her, but told them of the other  
 sister still at Chester. The Quaker at  
 once went to that place and bought her.  
 The two purchasers had exchanged ad-  
 dresses and promised to keep the two  
 sisters in correspondence with each  
 other. Both girls found kind mis-  
 tresses and good homes, corresponded  
 and visited each other regularly. Kitty  
 finally married a wealthy German, a  
 baker named Kolb, of Philadelphia.

Another chapter taken in part from  
 Gottlieb Mittelberger's "Reise nach  
 Pennsylvania, im Jahre 1766" vividly  
 describes the journey from Palatinate  
 to Pennsylvania, which often lasted for  
 fully half a year, amid such hardships  
 as no one is able to describe adequately.  
 The Rhine boats from Heidelberg to  
 Holland have to pass thirty-six custom  
 houses, at all of which the ships are ex-  
 amined, which is done when it suits the  
 convenience of the custom-house offi-  
 cials. The people are detained long, so  
 the passengers have to spend much  
 money. The trip down the Rhine alone  
 costs, five or six weeks. When the ships  
 reach Holland, they are detained  
 there likewise five or six weeks. Both  
 in Rotterdam and Amsterdam the peo-  
 ple are packed densely, like herrings, so  
 to say, in the large sea vessels. One  
 person receives a place scarcely two  
 feet wide, six feet long in the bedstead.  
 On account of contrary winds it some-  
 times takes the ship two, three and four  
 weeks to make the trip from Holland  
 to Cowes (on the Isle of Wight, on the  
 south coast of England). Everything  
 is examined at the custom-house and  
 the duties paid, and ships are sometimes  
 detained eight, ten and fourteen days  
 before their cargoes are completed.  
 During this delay every one is com-  
 pelled to spend his last money and to  
 consume the little stock of provisions  
 which had been reserved for the ocean  
 voyage." Then follows the description  
 of the miseries attending the ocean voy-  
 age, often lasting one or twelve weeks,  
 the crowding, hunger, thirst, seasick-  
 ness, fever, stench, scurvy, mouth-rot,  
 cancer, lamentations, homesickness,  
 vermin, etc., etc., which the poor trav-  
 elers of those early days had to endure.

The book is well bound in cloth and  
 contains over twenty full page illustra-  
 tions descriptive of the subject.  
 The book may be had of the author at  
 the modest price of \$3.00.  
 Although not intended for the general  
 trade, it seems a pity that so valuable a  
 work should be limited to the small  
 edition of 250 copies, and we believe  
 that he who has a special desire for  
 that book will have to order promptly.  
 The book ranks among the very best of its  
 kind and is invaluable for reference.

If Jesus bore the cross and died on it  
 for me, ought I not to be willing to  
 take it up for Him?—Moody.

## SUNDAY SCHOOL LESSONS.

LESSON XII.—MARCH 24.

JESUS CRUCIFIED AND BURIED.  
—Luke 23:44-53.[Read Mark 15:20-47. Memory Verses  
46, 47.]GOLDEN TEXT.—Christ died for our  
sins according to the scriptures.—1  
Cor. 15:3.

## INTRODUCTION.

TIME.—Friday, April 7, A. D. 30,  
from 9 A. M. to 3 P. M.PLACE.—Golgotha, usually called  
Mount Calvary, just outside of Jerusa-  
lem, about two hundred feet from the  
Damenus gate.PERSONS.—Jesus, the people, the rul-  
ers, the soldiers, two malefactors, the  
centurion, the woman, Joseph, Pilate.

INTRODUCTORY THOUGHTS.—A  
great company of people, including  
women, followed Jesus as they led  
Him out to Mount Calvary. They  
wailed and lamented because of Him.  
Jesus turned and said, "Daughters of  
Jerusalem, weep not for me, but weep  
for yourselves and for your children,"  
because of the terrible calamities that  
were to come upon the city. Jesus,  
weary and weak from His long vigils  
and extreme sufferings, was hurried  
along to Golgotha, where they offered  
Him a mixture of vinegar and gall to  
drink; before they nailed Him to the  
cross. This may have been intended  
to stupefy Him and dull the pain. It  
was the literal fulfillment of Scripture  
(Psa. 69:21). Two robbers were cruci-  
fied with Him; one on either side.  
This was probably done to impress the  
people that Jesus was chief among the  
transgressors, and thus take away the  
imputation of having punished one  
that was innocent. We see in their  
evil purposes the fulfillment of prophe-  
cy (Isa. 53:12). Jesus was crucified  
at the third hour of the day. From  
9 o'clock in the morning until 3 o'clock  
in the afternoon, six long hours, Jesus  
hung bleeding and suffering the most  
extreme pain and agony. At the ninth  
hour He cried, "It is finished," and ex-  
pired. It was the cry of the victor  
conquering sin for us.

- Mar. HOME READINGS.
25. M.—Jesus anointed at Bethany.  
Matt. 26:6-16.
  26. T.—The triumphal entry.  
Matt. 21:1-17.
  27. W.—Parable of the ten virgins.  
Matt. 25:1-13.
  28. Th.—Parable of the talents.  
Matt. 25:14-30.
  29. F.—The Lord's supper.  
Matt. 26:17-30.
  30. S.—Jesus betrayed.  
John 18:1-14.
  31. S.—Jesus and Caliphias.  
Matt. 26:57-68.

## PRACTICAL THOUGHTS IN BRIEF.—

The lessons of this quarter embrace  
scarcely a week in the life of Christ,  
from Saturday evening when he was  
anointed by a woman at Simon's house,  
till the following Friday when He ex-  
pired on the cross and was buried by  
Joseph. But what momentous and  
stirring events took place in that short  
period of time! So much that our in-  
finite minds cannot comprehend the  
signification of all that transpired; he,  
however, have gleaned the following  
thoughts from the lessons studied. I.—  
From the anointing at Bethany; that  
Jesus honors those who honor Him.

II.—The triumphal entry; that Christ is  
our meek and lowly king. III.—The  
Greeks seeking Jesus; that those who  
seek the Lord shall surely find Him.  
IV.—Christ's interview with the lawyer;  
that those who love God, will love their  
neighbor also. V.—The parable of the  
virgins; that we should be ready at all  
times to meet Jesus, the Bridegroom.  
VI.—The parable of the talents; that  
the Lord richly rewards those who are  
faithful. VII.—The Lord's supper; that  
we be not guests at the Lord's table  
and yet deny Him. VIII.—The scene in  
Getsemane; that we watch and pray  
lest we fall into a spiritual slumber.  
IX.—The betrayal; that we should  
never do evil to gain good, position or  
money. X.—Jesus and Caliphias; that  
if we would live godly we must suffer  
reproach. XI.—Jesus and Pilate; that  
we should so live that all accusations  
against us may be proven false. XII.—  
Jesus crucified and buried; that we  
through Christ's death we have free  
access to the throne of grace.

- Mar. HOME READINGS.
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  30. S.—Jesus betrayed.  
John 18:1-14.
  31. S.—Jesus and Caliphias.  
Matt. 26:57-68.

## SUNDAY SCHOOL ITEMS.

USTICH, ILL., JAN. 9, 1901.—The  
Morrison Mennonite Sunday School,  
"Evergreen," was reorganized Jan. the  
6th. Supt. Mr. Menno Steiner; Asst.  
Wm. G. Nice; Sec'y, Bro. Harry  
West; Treas., Bro. H. T. Nice; Col-  
lector, Bro. John Steiner; Chorister, H.  
T. Nice; Committes, Bro. John Mc-  
Callish, Bro. Menno Steiner, Bro. H. T.  
Nice.

Brethren, pray for us that the work  
may be carried on in a Christian order  
that God can bless it and many souls  
can be brought from darkness of sin  
into that marvelous light, Jesus.

SISTER B. NICE.

## CORRESPONDENCE.

HEARING, VA., MAR. 3, 1901.—We  
were very much encouraged by the  
ministering brethren, David Hosteller,  
from Wellersville, Ohio, and Daniel  
Shenk, from Mober, Va., and the lay  
members, D. H. Kurtz, John Shenk,  
Mary and Anna Miller and Angeline

Hilly, who were with us over Sunday,  
January 6. The brethren, Hosteller  
and Shenk, preached for us four times  
to attentive audiences.

All left on the 8th of January, except  
Bro. Hosteller, who left the day follow-  
ing. Bro. Amos Swartz took Bro. Hos-  
teller to the County House at Great  
Bridge, to see Mr. Hays, who was very  
sick and desired religious instruction  
and also to see Mr. Dohman, a German  
Lutheran, near Great Bridge, for the  
same purpose. Both went to their re-  
ward a few days afterward. We  
would be very glad to have the minis-  
tering brethren visit us on different  
places, also lay members wherever con-  
venient.

If you come "via" the N. & W. R. Y.,  
you need not change depots in Norfolk  
to come to Centerville, our nearest  
R. R. Station, which is on the N. & S.  
R. R. We have daily trains (except  
Sunday) from Norfolk at 10:00 A. M.,  
and on Tuesday, Thursday and Satur-  
day at 4:10 P. M. If you come on  
steamer or any other R. R. but the  
N. & W., you will have to change  
depots in Norfolk for Centerville. Any  
other information desired by any one  
will be cheerfully given by E. R. Mil-  
ler, Hearing, Norfolk Co., Va.

DEER CREEK, OKLA., MARCH 6, 1901.

—DEAR HERALD OF TRUTH: I have  
for some time been wanting to write  
you a short letter, but lack of courage  
has hitherto kept me from doing so.  
But to day, after reading your request  
at the head of your correspondent col-  
umn in the last number of the HER-  
ALD, I will put off writing no longer.  
(Good!—Ed.) About the first thing I  
in which I receive pleasure is to  
turn to the correspondence from the  
many different localities and writers.  
I always consider a good correspond-  
ence department one of the main fea-  
tures of a good paper. Church papers  
not excluded. The HERALD, interest-  
ing and instructive as it is, even without  
the Cor. Dep't., is still more so when it  
contains a variety of church news.  
(Correspondents, take fair warning.—  
Ed.) But if we wish to read them,  
some one must write them, and so it is  
easy to understand why the editor so  
often reminds the writers of their duty.

We have here, around Deer Creek, a  
small Mennonite congregation, consist-  
ing of some twenty-five members, who  
have come here from several different  
congregations in Kansas and elsewhere.  
In the summer of '99, we formed a  
permanent organization, and a young  
man, one of our number, was chosen  
the ministry; but on account of ill  
health he has since been forced to re-  
sign, much to our regret, which left us  
without a minister until last week,  
when Elder M. S. Moyer, with family,  
from Morgan Co., Mo., moved into our  
ministry. Bro. Moyer is very widely  
known and is an experienced worker,  
and we feel thankful that the Lord has  
sent us such an able brother to minis-  
ter to the needs of our community.  
There are comparatively few who regu-  
larly attend religious services of any  
kind. Bro. Moyer is very anxious to  
press towards "the one thing needful,"  
seems to have taken deep root in many.  
But dear reader, how is it with our  
selves who claim fellowship with  
Christ? Do not we also often show a  
shameful indifference and coldness to-

wards the things pleasing to God.  
Oh that we would more often humble  
ourselves before our King and ask for  
grace, as well as for more strength  
to walk in paths of righteousness fol-  
lowing which alone will bring us safely  
home. Wishing you, dear editor, and  
readers much joy in the doing of the  
Lord's will, and though strangers here,  
may we know each other in our Father's  
home above, is the prayer of your hum-  
ble servant.

A. LUGNIBELL.

BEEBE, BIRCH TREE, SHANNON CO.,  
MO., MARCH 5, 1901.—We began a se-  
ries of meetings February 21st, closed  
March 3rd. Bro. J. M. Kreider, of Pal-  
myra, Mo., being with us to read forth  
the word. We were made to feel sorry  
to see so many souls to whom eternal  
life is offered, refuse to come. Almost  
persuaded, but yet lost, waiting for  
some one to come and witness with us.  
Many have come to these. Many wait  
too late or until their hearts become so  
hard that they are impenetrable by the  
Spirit of God. Brethren and sisters,  
these need all the assistance we can  
give them, knowing that we ourselves,  
were sometimes foolish, disobedient,  
deceitful, envying, wrathful, and  
pleasures, living in malice and envy,  
hateful, and hating one another." One  
of our number, sister Hannah Bru-  
baker, left for Morgan Co., Mo., March  
4th, lessening our number, but for good  
probably in some other way. May God  
bless her. We would be glad to have  
any of our ministering brethren come  
here and stop with us in their travels  
from place to place, and prearranging  
by correspondence with Bro. J. L. Bru-  
baker at above address.

COR.

GORTNER, MO., MARCH 6TH, 1901.—  
Feb. 19, Bro. Abraham Metzler, of  
Blair Co., Pa., came into our midst.  
He preached three instructive sermons  
in the Union M. H. at this place. Also  
nine sermons at the Gortner M. H.,  
seven miles south of here. The meet-  
ings were largely attended. His ser-  
mons were much appreciated. May  
the truth which he so forcibly taught  
us out of the word of God be treasured  
in our hearts, that we may be more  
faithful workers in God's Fatherland.  
On the 4th of March Bro. Metzler re-  
turned home. May God's blessing con-  
tinue with the brother as he labors in  
other fields.

P. P. GORTNER.

MILAN, OKLA., FEB. 8TH, 1901.—  
Greeting to all. We may well sing,  
Praise God from whom all blessings  
flow. We enjoyed a pleasant visit from  
Brethren J. L. Winey, of Birmingham,  
Kan., and Hinkle, of Harper, Kan.  
They came to us Jan. 23. Bro. Hinkle  
left for home Jan. 28. Bro. Winey re-  
mained with us one week longer and  
preached the Word to us. We had a  
very edifying time, praising us to a  
deeper work of consecration. Such  
meetings are certainly a means of  
grace to those who attend them, and we  
pray God that He will help us profit  
by them. The meetings have been a  
great encouragement to us to labor on  
and keep the bright reward in view.  
May God bless our meetings and visit  
brother and may his kind admonitions  
be heeded. His encouragement aided in  
bringing souls to Christ, and may they  
be remembered by all who delight in  
the cause of our Savior till we land on



the happy shores of eternity. With best wishes to all the readers, I close, wishing an interest in the prayers of all the faithful.

SIMON HETRICK.

**SOUTH ENGLISH, IOWA, MAR. 4TH, 1901.**—We were favored with a call by Bro. and Sister Page two weeks ago. Bro. Page gave us two lectures in our new church to a full house of attentive hearers. These lectures were full of interest and much appreciated. May God bless the labors of Bro. and Sister Page. We think their ideas are correct, in educating the orphans in India that we can have missionaries there that are used to the climate and customs of that country. It will not only save the lives of our sons and daughters, but will be more effectual work.

Bro. S. G. Lapp has arrived here and will be our local minister. We crave an interest in the prayers of all God's people in behalf of Bro. Lapp that he may be able to faithfully fill his new calling.

S. B. WENGER.

**PLEASANT VIEW CONG., HOLDEN, MO., MARCH 3, 1901.**—Pleasant weather for the greater part of the winter, very little snow or rain so far, consequently the roads have been unusually good, and the attendance at church and Sunday school has been regular, making a better average than usual for the winter season. The interest is good. Indeed we should be thankful that we live in a land of bibles and also in a community of "evergreen" church and Sunday school, and especially for our pleasant Sunday school lessons. "What manner of love" Such agonizing experience of our Lord creates in us anxiety and loving sympathy for the Redeemer of our souls.

On the 18th of Feb., Bro. L. S. Nafziger and family took their departure for Marion Co., Mo., where they have bought a farm and will reside. We will miss the brother here in our congregation very much, but trust the Lord will lead him to his name's honor and glory also in their new location. Our best wishes go with them.

Greetings to all who follow in the steps of the Savior.

**SOUTH ENGLISH, IOWA, MAR. 9TH, 1901.**—I have thought that perhaps we write too often from here, that perhaps the readers of the *HERALD* or the Editor (no not he—Ed.) would get tired of so often hearing from us, but since reading the editor's note at the head of the correspondence column in the last *HERALD*, I have thought more than ever before that we are not doing our duty as correspondents. We have hundreds of churches, and thousands of members scattered nearly all over America, and we expect our editor to give us a good paper and are ready to criticize him on all sides of his paper. We expect him to fill his paper with interesting correspondence from all over the brotherhood. We are expecting too much of our editor. He cannot afford to go out after the items to fill the columns of his paper and then furnish us a first-class religious paper for one dollar a year. Our editor has repeatedly asked for correspondence, for items of church news, etc., and we will not furnish it, but when we get the paper we expect it and are ready to criticize. Are we doing our duty? Let us imagine ourselves in the editor's place. I can-

not think of a place that would be harder to fill than the editorship of the *HERALD OF TRUTH*. The *HERALD OF TRUTH* is not what it should be, we all know it. I don't think any one realizes this fact any more than our editor does. (Perhaps he is the most dissatisfied of all.—Ed.) He has earnestly requested our help and co-operation. While we cannot, all write able articles, we can nearly all furnish some items of interest in some way, at least we can assist in furnishing matter to select from. If the publishers see proper to throw my correspondence into the waste basket, I shall not feel hurt over it, but will be glad that he has been able to find better material with which to fill his columns.

We ought to have in each issue several pages of items of news from all parts of the brotherhood. (Right—Ed.) Remember the *HERALD* is read by many who do not have the privilege of attending worship with the church, and they will be glad to know how the good work is going on in other places. We need to all do our part in building one another up. We should stand together as one solid body. I am always sorry to see any hints of discord or separation. It would be better to talk of union, peace, harmony, etc. "Let us bear one another's burdens and so fulfill the law of Christ."

S. B. WENGER.

In union is strength. Bro. W. strikes the idea of co-operation in a practical way. The editor's business is to do all he can to make the *HERALD* useful and upbuilding to the church. But he is not to do all or nearly all that is necessary to accomplish the end sought; no one man can, but by all working together in love this part of the "building of God" may be "fitly joined together," and serve its purpose to the blessing of the church of Christ.

**MUMFORDS, PA. MAR. 6, 1901.**—As do news have appeared in the *HERALD* from this place for some time, the readers of the *HERALD* are perhaps anxious to hear from this part of God's vineyard. We are thankful to God for the blessing that He has showered down upon us, by guiding His people so that Bro. Levi Blough, from Somerset Co., Pa., manifested his love for the cause of Christ by coming in our midst on Saturday, Feb. 23, 1901, and let God use him so that we could enjoy a feast of spiritual food for a week. The first evening he spoke very impressive to all, as to whether we are prisoners of hope or prisoners without hope. Sunday he directed his words more directly to those that profess to be followers of the Lord of the Harvest, showing us plainly that there is a work for each one of his children, and that all should labor together in the unity of peace and the bonds of love. In the evening he showed us all plainly that that morality or trying to save the souls of the world is not the way, not save us, but that all have sinned and come short of the glory of God. Monday evening he gave us good evidence that all must be born again to see the Kingdom of God; from the conversation between Christ and Nicodemus. Tuesday evening he spoke of the wonderful love of God, that He loved us when we were far away from Him, that we should love Him because He first loved us. God is love. Wed-

nesday evening: No safe hiding place out of Christ. Truly he taught us a grand lesson on this subject, showing us plainly that it is impossible to hide from the all-seeing eye of God and of the wonderful evil that is growing from secret sins that have been kept secret for a time but are manifested often by a great fall they created. Thursday evening: "Come for all things are now ready." Though we have many excuses according to nature to stay away from Christ, none will free us, but if we only make an unconditional surrender we all shall have part at the Marriage Supper. Friday evening he spoke very impressively to us that all should enter in at the strait gate and walk on the narrow path, thereby building their spiritual house on the Rock Christ Jesus, the only sure foundation. Truly the meetings were encouraging to Christ's followers and many I believe are convinced that their Savior is at the door of their heart, knocking and pleading with them as their best friend and the best friend through all ages. They would not treat our friend so ill. Dear readers that know the value of prayer, let us unite in the Spirit of prayer, in behalf of those that are halting between two opinions that they may turn to the Lord where they will find mercy and rest for their troubled conscience and peace for the soul. Thanking all for their past favors by coming to visit our church I cordially invite all that can to come and preach the gospel to us in the power of the Spirit.

J. B. DILLER.

**FROM JOHNSTOWN, PA.—ON DEC. 16, 1900.** Bro. S. G. Sheller began meetings in the Thomas M. H. building on the 25th. The result of the meetings was the conversion of six souls. On the 25th of Dec., the brethren of this place reorganized their "evergreen" Sunday school for the following year with Bro. Samuel Thomas for Supt. and Bro. Sam John Aas't. May God bless them richly, and may all our schools become "evergreen." On Dec. 23, the Sunday school in the Blauch M. H. met to receive gifts consisting of good wholesome literature. May God bless the readers of the same. On the 25th, the school in the Weaver M. H. received a treat. The school was addressed by A. H. Weaver and D. S. Yoder. On Dec. 24, the Brethren Daniel Lehman and A. M. Witmar of Millersville, Lancaster Co., Pa., came into our midst, the same evening and the next day they preached in the Blauch M. H. The evening of the 25th in the Thomas M. H. On the 26th of the 29th, in the Stahl M. H. In the afternoon, on their way to the Bible Conference they visited our aged Bro. and Sister Jonas and Mary Blauch. Sister Mary is poorly with cancer. May God richly bless the aged couple in their declining years. On the evening of the 28th we had a number of these dear young souls and help them to fully over come the world and the devil. The Bible conference broke up on the evening of the 4th of January,

with two conversions. May the Holy Spirit fill their hearts with good works.

LEVI BLAUCH.

**BERLIN, ONTARIO, FEB. 26, 1901.**—The Lord has blessed us with "times of refreshing from the presence of the Lord," Bro. S. F. Coffman came into our midst previous to his trip to Alberta, N. W. T., and held three meetings, when five souls confessed Christ, after which Bro. E. S. Hallman held nine meetings and twenty three persons decided to live for Christ. Bro. Hallman had just closed a series of meetings a few weeks ago at the D. Eby M. H. near Waterloo, where twenty-three persons had taken a stand for God, immediately after which the meetings began at Berlin, the two meetings houses being only four miles apart. To God be all the glory. Pray for these precious souls.

COR.

**MCVEY TOWN, PA., MARCH 7, 1901.**—A long prayed-for harvest has come; not as full as we desired, but continued prayers will surely be offered to the harvest to ripen up that which was not yet white to harvest. That a series of meetings began in our meeting house, near Mattawana, on Saturday evening, February 23, and fourteen meetings were held, closing at noon, March 5th. The interest, attendance and behavior were of the best throughout. Eleven persons have, as we believe, after a great struggle, purposed in their hearts to serve the Lord. The church here has been encouraged and edified. Bro. D. D. Miller, of Middlebury, Ind., was with us from the beginning to the end and conducted the meetings, assisted by Bro. John E. Kauffman, Mr. Michael Yoder was sick nearly all the time, but is again able to be around.

J. K. HARTZLER.

**OPAL, VA., MARCH 6, 1901.**—Dear *HERALD OF TRUTH*: As it has been some time since anything has been in the *HERALD OF TRUTH*, from Fauquier Co., Va., I thought it expedient to give it a few lines, as I am always anxious to hear from all parts of the Christian world. I do not write for any prejudiced motive against any other country, but when I look into the commandments of God's word I see the Commandment, "Go ye into all the world and preach the Gospel to every creature;" and the question comes to my mind: How is this to be brought about? There are so many ways to do this. God's ways are mysterious; yet in the first place, the whole of God's counsel calling; in ourselves being willing to respond to his call. It is not only the preacher that is called. I claim every Christian worker is called in that very calling. This seems strange to some of us, but let us look at this powerful machinery that God has provided for the world. There is preaching to do; there is teaching to do. Is that all? By no means! Farming and every thing else is moved by the hand of God. Sometimes we are moved from place to place in order to get the Gospel there, even in a country that is enlightened. The whole of God's counsel must be preached to all people, so there is work for all to do. Time and money, food and raiment; who cannot help something? It may be that sometimes when God

March 15,

1901.

sends his blessings to us in good crops we keep back that which we might donate to carry the Gospel to lost souls. We can deny ourselves in many ways.

If any one wishes to make a change in the location of their home we would be glad to correspond with them concerning this country. There are many incentives offered here which make this a delightful place. We have a very beautiful climate, land is cheap and can be well and quickly improved, and the cost of living is very moderate. We would be glad to have any such come and see this country before settling. There is plenty of room here for many and the country is improving every year. I have been here fifteen years and can honestly say I like it very much, though I have gone through many trials in this time. We did not have a preacher here (but right here I must give thanks to all brethren who responded to God's call and came to us and preached the Gospel) but at last through the many prayers of the brotherhood in our behalf, the Lord has sent us a minister, and now we have regular preaching every two weeks. I will say Brother E. J. Berkey is our ordained preacher here, and has lately bought himself a nice home after being here over a year. Finding his family's health much improved and liking the country, he settled down to make this his permanent home.

Since the ordination our work seems to grow both in attendance and interest, and I believe God will bless him in his work. He is in a neighborhood where they are destitute of churches. We are very anxious for more of our brethren and sisters to come in here and help us so we can build a meeting house. I will just say to those who are without a minister, let us not be discouraged but keep on working for Christ and he will not forsake us.

I am getting up in years, but there are souls to save and I must also look after the welfare of my children that I leave behind. For this reason I am interested in getting a meeting house built. If any one wishes to know more about this country, write to me or Bro. E. J. Berkey, and you shall have a prompt reply, or come to Bealeton, Va. and notify us of your coming and we will meet you there and take all pains to make you comfortable and show you the country.

Yours for the Master,

H. L. Rhodes.

For the Herald of Truth.

NON-RESISTANCE.

BY HARVEY J. MARTIN.

Shall we, my Christian brethren dear,  
Our fellows harm or slay?  
When Jesus Christ the Lord was here,  
He taught a better way.  
No, if we in His steps would go,  
Our lives we'll freely give;  
But vengeance we must ever forgo  
If we like Christ would live.  
While worldly men let passion away,  
In war and bloodshed rage;  
And bear the blood-red mark of Cain  
On history's fair page.  
Full many a mortal, unprepared,  
Is rushed to a world doom;  
Christ's law is just and well declared  
To give the devil room.  
On when shall men the Lord obey,  
Be harmless as the dove,  
For the oppressor humble pray,  
And for the foe have love.  
May, we then not resist-ant  
In all our words and ways,  
And in a bright Eternity,  
Bring Jesus endless praise.

NOTES OF WARNING.

Continued from page 87.

late some smutty story to the young people, and charge two and three dollars a night for a worldly singing school, and take extra pay for entertainments, we believe, do more harm in six weeks leading people into sin, and worldliness, training them for the theater and the dance, than the best evangelist can make good in the same number of weeks. The enemy knows full well that these church theaters afford a grand opportunity for those who have not the privilege of attending the more ungodly city theaters. Let our fashionable singers who crave popularity and "lithy lucre," repeat; make a bonfire of their worldly books as they did of the books of deception and witchery. Such teachers are needed; they are a burning necessity." "Comical exercises are inconsistent with the Christian profession, and therefore out of place, whether in a Mennonite or Methodist church-house, or in a barn for that matter." "Beware of giving the smallest countenance to those semi-religious entertainments where what they call 'sacred melodies' and 'worldly songs' are made to blend, and where the children of God and the children of the devil are 'yoked' together in the form of a choir. The devil succeeds in ensnaring believers by this means, when he cannot do it by the openly ungodly theater or opera."

If it were not so serious a matter, it would be ridiculous to hear what arguments entertainment lovers and theater goers use to justify themselves. And when such inconsistent and unscriptural reasonings as the following come from members of our own church, teachers at that, who claim to have sound minds, 2 Tim. 1:7, and who certainly ought to know better, it is fairly astounding; and we are reminded of the parable of the Saviour, "And if the blind lead the blind both shall fall into the ditch." They say: "It is but to laugh then to cry." "It is not as bad as steal one horse as to steal more;" (to have entertainments once as to have more.) "They have entertainments too in — country. If we cannot have a little something for the young people. This (entertainment) has nothing to do with the church and the Sunday school." So it must belong to the world, or is there a middle station between the church and the world? "You will see more such things. You will lose your influence with the young people, if you denounce entertainments. It won't do any good to denounce entertainments, they have them anyhow. We talk foolish things too in our day schools, and they don't use the Bible to learn to read. You had better send your children to school then. Don't you know that our churches in some places are way behind the times. They ought to have comical exercises and worldly singing schools too, and be up to date. The Bible does not say we should not sing fast."

REPORT

OF THE FOURTH ANNUAL S. B. UNION OF LOGAN AND CHAMPAIGN COS., OHIO, HELD AT SOUTH UNION M. H., DEC. 27, 1900.

Session opened at 9:30 A. M. with devotional exercises by S. H. Detweiler. Organization: Moderator, Uriel Yoder; assistant moderator, S. E. Allgier; secretaries, Samuel Watry, Ella Stutzman; chorists, D. H. Yoder, Noah Troyer.

First Topic: "What blessing or benefit may I expect from this meeting?" was taken up by J. W. Headings, and followed by Uriel Yoder.

The blessing we receive at this meeting will depend on how much we are given up to God. We often meet with difficulties or trials in our line of work and by coming here with a prayerful and sincere heart, desiring to receive a blessing or benefit, we grasp thoughts from the topics discussed which will give us light on these lines, and help us out of our difficulty.

Open Discussion: We must be willing to receive the blessing just as God sends it. We may receive a blessing by giving to others, a thought which God gives to us. We must be in condition to receive a blessing.

Second Topic: "S. S. Worker's Influence." (a) "In reforming society," by D. H. Kauffman. We should form new society instead of trying to reform society. Fall in with Christ's plans, and the work can be done. Preach Gospel to every creature.

(b) "In opposing sin," by Eli Yoder. We must be free from sin ourselves. Live out what we teach others. Take Jesus' plan, openly rebuke all sin, and prove it as sin by God's Word. Must have a Canaan experience or we cannot drive out the enemies. Children of Israel could not drive out the enemies as long as they were in the wilderness; just so little can we. This requires the power of the Holy Ghost.

(c) "In saving souls." Essay by Ella Krabill, followed by Pres. David Plank. By our influence we may bring souls under the sound of the Gospel, where they may be saved. We may win souls to Christ by true sociability, and warm handshakes. Having a word of kindness and a smile for everyone. Proving to them we love them, and are interested in their welfare. Let us remember our influence is never any better than we are.

Open Discussion: Teaching by example is more effective than teaching by precept. Let our light shine when we are in society.

Closing exercises.

AFTER-NOON SESSION.

Song. Opening exercises by Amos Shenk, after which the children's meeting was conducted by Ella Stutzman. Various ways were presented in which little folks may be "Missionaries for Jesus." A collection was taken among the children, amounting to \$3.50, which they requested to be sent to Bro. and Sister Burkhardt in India.

Third Topic: "The Mission Field." (a) "Spending our lives for others," by David Hilley. The success of the mission field depends upon men and women who are willing to give themselves as a sacrifice for others. When the apostles were seeking lives for service, Christ pointed them to lives of service. He is our example; always looking to

The spirit of levity and jesting is trying hard to get into some of our ministers. It is by no means the laughing sermon that do the most good, and convert the most souls. "I cannot help it," is a poor excuse.

Let the young people, and older ones too, remember that there are two classes of entertainments, namely, good and evil, or God's entertainments and the devil's entertainments. To the former class belong such as elevate humanity and glorify God; to the latter class belong all others. The Bible gives us a line between good and evil. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God? Sorrow is better than laughter; for the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to bear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool." Eccl. 7:3-8. "Wee you into that laugh now! for ye shall mourn and weep." Luke 6:25.

Let ministers and church officials be wide awake and sound the warning trumpet, not fearing they will be denounced as "old-fashioned" for the control of the evil eye. Let them not give too much rein to fast, ambitious members, lest they run away with some of our young people.

"Truth is truth, though the heavens fall," and we have to deal with it as it is. We cannot—

Let these grave things all go by.  
For fear we "make young people shy."  
Nor can we—

Let them do as they will choose.  
For fear we "will our influence lose."  
We will not lose our influence with those who are in the order of the Gospel and the church, when we denounce things that are forbidden by God's Word. If we do lose it with others, it is better to obey and please God than sinful man.

We remember well how our aged ministers and bishops, who are now at rest, warned us so earnestly of false teachers, deceivers and wolves, that they may arise in the church after their departure. Acts 20:29-30. Let us heed these warnings. When we see wolves coming as angels of light or roaring lions, let us quickly sound the alarm, "peal out the watchword, silence it never!" not cowardly fold our hands and shut our mouths, fearing the wolves will jump on us, until the flock is bewildered and both sheep and lambs killed.

"Many giants, great and tall,  
Staking through the land,  
Eden's gate they had all fall,  
If met by Daniel's band."  
North Lima, Ohio.

THE PACIFIC MAIL COMPANY's steamship, City of Rio de Janeiro, will enter the harbor at San Francisco, Cal., from San Pedro de Macoris, struck a sunken rock during a heavy fog in the early morning of February 23, and after fifteen minutes later, sank; the 234 souls on board nearly 150 went down with the steamer.

the good of others. An ideal life is a life of service to others. Behold the field! More need for men and women to live the Gospel.

(b) How lend a helping hand? Essay by Eva Yoder, followed by Eli Stutzman. If we are deeply interested in the cause of Christ, there are many ways in which we may lend a helping hand—by our prayers, our means and oftentimes by giving a cup of cold water in His name. The following thoughts were given in the open discussion of the topic: Is my life a detriment or blessing to others? The grandest and noblest life is the one spent for others.

We must not scatter our seed all on one pile, but scatter it out wherever there is an opportunity to do so. It is impossible to be a Christian, and not a missionary to some extent. If our harvests are not satisfactory possibly we need to plow deeper. We must be willing to give our best to God in order to be in his service. It is one thing to know about God, and another to know Him. Holy Spirit is the most essential qualification of a missionary.

Fourth Topic: "Education." (a) Advantages. D. S. Yoder. When God had a great work to be done he selected educated men. Well educated men are better able to defend the doctrine of the Bible than uneducated. We should be educated intellectually, socially and spiritually.

Education makes us more useful in life, and not as some suppose, only the means of having an easier time of life, or of making more money. We should build up character while the mind is susceptible, and not wait until wrong is taught, and then reform.

(b) Dangers—Essay by Elsie King, followed by an address by John V. King. If we are filled with heavenly wisdom, education will not harm us. When education is unrestrained it is a bad thing. Young people should seek salvation first, then education, and they will be prepared to use it, and it will prove a blessing, instead of a curse as it is so often proved to be.

Open Discussion: No one need to fear a complete education, physical, mental and spiritual. If we allow the mental to rise and spiritual to fall, we will make a perfect wreck of our lives. Education is like money, if we use it right it is a blessing.

Closing song. Prayer by J. J. Warye.

#### EVENING SESSION.

Song service. Opening exercises by C. H. Byler.

Fifth Topic: "What does it require to be a Bible Christian?" Essay by Lizzie T. Detweiler, followed by S. E. Allgrye. We should measure up to the Bible standard, and not some person's standard. We must often fall on our faces before God, or we will become weak and lean Christians. Our hearts must be free from all sin. We are liable to mistakes as long as we are in this life, but sin is not excusable. "Without holiness no man shall see God." We must be born again; nothing will take the place of the "New Birth." We cannot do one thing to please God until He does something for us first. Most be "shining lights," not that we should shine, but Christ through us. The darker the surrounding the brighter the light should shine. If we are wholly dependent upon Jesus

then it becomes an easy matter and a pleasure to be a Bible Christian.

Open Discussion: We cannot harbor or nourish hidden sins and be a Bible Christian. The Bible requires implicit obedience. We cannot live so as not to make mistakes but we can live without known sin, but only by God's grace.

A few queries and answers were presented.

Open Conference: If the talent of force among our young people were used out and out for God, there would be a powerful work accomplished here. It is our duty to use all talents for God and not for self aggrandizement.

God wants us to scatter out more and not be needed to one place, if not needed there.

We should not stand in the way of anyone that is willing to go out into the mission field.

We should not go anywhere that Christ cannot go with us. If we are in doubt about anything being right or wrong, we should ask ourselves the question, "what would Jesus do?"

We should always oppose sin, but not in a fault finding way.

An invitation was extended to those who had not yet accepted Christ. One soul responded.

Closing remarks by moderator.

Closing prayer by J. J. Warye.

SAUEL WARYE, Secretary.  
ELLA STUTZMAN, Secretary.

#### CONFERENCES.

SEMI-ANNUAL.  
The Lancaster Conference meets at Rohrerstown, March 28 and 29.  
JACOB N. BREUBACHER.

SEMI-ANNUAL.  
AT FRANKFORD, Montgomery Co., Pa., Friday, May 3.

AT BERLIN, Waterloo Co., Ont., Thursday, April 11.

ANNUAL.  
AT WEIDMAN M. H., Markham, York Co., Ont., beginning Thursday, May 23.

#### REPORT.

OF THE BIBLE CONFERENCE, HELD AT THE ROSELAND MEETING HOUSE, ADAMS CO., NEB., FROM DEC. 28, 1900, TO JAN. 3, 1901.

At 9:30 on Wednesday morning the meeting was called to order, after singing and prayer, was organized as follows: Moderator, S. C. Miller, Monitor, Kans; Sec'y, Geo. J. Lapp; Treas., Elias Ebersole, and query manager, H. H. Rutt. On Monday, Dec. 31, Bro. Miller left for home and Bro. J. M. Numanaker was chosen to fill the vacancy.

The subjects presented were as follows:

I. Plan of Salvation.—Bro. Andrew Shenk. Through the fall, man was alienated from God; but Christ being sent as the Redeemer made it possible for man, by meeting the conditions as laid down in God's Word, to again be restored to that covenant relationship with his Maker.

Thanks be unto God who giveth us the victory through our Lord Jesus Christ. I Cor. 15:7.

II. Ministry of the Word.—Daniel Kauffman. God uses human instrumentalities to break the "Bread of Life" to mankind. But only those are called of God for special work, who are entirely given up, who take God's Word as the man of their council and who are approved unto God and man.

III. History of Christianity.—Dan'l Kauffman. When we study the history of the persecutions and the sufferings of the children of God, we can certainly realize that of a truth, these are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.

IV. Work of the Holy Spirit.—Dan'l G. Lapp. "It is expedient for me that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

And when He is come, He will reprove the world of sin, and of righteousness and of judgment.

How be it when He the Spirit of Truth is come, He will guide you into all truth; for He will not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come." Jno. 16:7, 8, 13.

"But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

The Holy Ghost convicts and convinces the world of sin, but He cannot become the abiding Comforter and guide, till the individual is willing to forsake the world and set his face Zionward.

V. Restrictions.—Kauffman and Shenk. The following principles should govern every day life:

1st. God's people should be a peculiar people separated from every form of worldliness. The application of this principle to outward life is usually known as non conformity to the world.

2nd. God's people should be possessed with perfect love which extends to both friends and enemies. The possession of this love fills the heart with peace, good will toward men and leads us as God's faithful instruments to deal mercifully with fellow beings.

The application of this principle is usually known as non resistance.

3rd. God's people are a truthful people, and need no bond to hold them to the truth, hence the gospel of grace is emphatic in its declaration against "Swearing of Oaths."

4th. God's people are set as lights to the world. Their attitude toward the world should ever be free and frank, ready to give a reason for the hope that is within, never becoming entangled with anything that will not bear the light of public inspection, hence they cannot consistently be contaminated with organized secrecy, and should never hold membership in "Secret Societies."

VI. Ordinances.—Dan'l Kauffman. The strong opponents to scriptural ordinances, among them many who claim to be followers of Christ, must certainly vanish, when brought face to face with the infallible truths of God's Word. May God raise up more, who will not refuse to declare His whole council.

VII. Christian Duties.—Kauffman & Yoder. We are not to be forgetful hearers, but doers of the Word.

We can be among these of the world,

but we are not to be of them. "Let your light so shine before them that they will see your good works and glorify your Father which is in heaven." Matt. 5:16. "Fear God and do his commandments, for this is the whole duty of man." Eccl. 12:13.

The lectures were confined to the daytime, while the evenings were devoted to the answering of questions and gospel service.

Bro. Kauffman remained in our midst till Tues., Jan. 8th, and continued in his labors for the salvation of the lost. As a result, eight precious souls accepted the offered mercy, and resolved to live for Christ, and four more were again made willing to renew their relationship with the church and to labor more faithfully for the blessed Master.

The following are the names of the visitors present:

Dan'l Kauffman, Versailles, Mo.

Chas. Yoder, Monitor, Kans.

S. C. Miller, Monitor, Kans.

Andrew Shenk, Oronogo, Mo.

J. P. Berkey, Oronogo, Mo.

Edie Shupe, Neutral, Kans.

Lizzie Auer, Morfield, Neb.

Mary Schweitzer, Bloomington, Kans.

M. H. Near, Kill Creek, Kans.

Franny Near, " "

Rebecca Near, " "

Fannie Good, Peabody, Kans.

Anna Beck, " "

Francie Wily, " "

Sam'l Wily, " "

Ruth Wily, " "

Emma Longenecker, Birmingham, Ken.

Lizzie Longenecker, " "

The Bible Conference was to all present a time of refreshing from the presence of the Lord. May God grant His richest blessings upon those who were willing to be used of God in instructing us; and may we as God's children resolve more than ever to follow where the blessed Master leads. May still deeper conviction seize upon the hearts of those who spurned the loving invitations held out to them.

"Show me thy ways, O Lord; Teach me thy paths." Ps. 119:1.

OLIVER S. WESTCOTT, principal of the North Division High School, of Chicago, became convinced that the game of football, as indulged in by the students who play in match games was a hindrance to study and advancement; agreed to put the matter to a test by letting the football playing students select the best scholar among their number to enter a competitive examination with non football smitten students of the school. Westcott agreed, if mistaken in his theory, to pay the expenses of the football team for the year. Of the six boys and two girls who took the examination, the football player—the only confessed athlete in the lot—and one of the girls failed.

Finally the Father jots down upon fallen man with an eye of pity, and because man could not help himself, "The Son became willing to have the sins of the whole world charged to His account," to die upon the cross and shed His blood to redeem all. Jno. 4:34.

Rom. 5:19. Heb. 9:28.

It is our sacred duty to obey the teachings of the Bible from first to the last. We are so prone to follow and live up to those commands which we like, and cast aside those we do not like. He that is guilty of one is guilty of all. (James: 2:10).

We need to be obedient to our parents; to our rulers; to our masters; and to God. Eph. 6:1; 1 Pet. 2:13.

Abraham obeyed, when he was called to go to the place which he should receive for an inheritance, not knowing where he went." Heb. 11:8.

It seems as though people wanted

their name in the church book and walk along as far as possible from Christ, just so that they can have one hand in the church and with the other grapple along with the world, and often mind and body are sorely used to hoard up treasures of this world. Col. 3:2; Luke 12:21.

As I said before we must obey all of the scripture. The man who hunts out a passage here and there and rejects the rest is not obedient, and will be dealt with according to Rev. 22:19.

Those that cause contentions and divisions are not obedient and serve their own belly and not the Lord Jesus.

For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

And the God of peace shall bruise Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen. Rom. 16:17, 18, 19, 20.

Davidville, Pa.

PUT UP THY SWORD.

How apt the church of to-day is to imitate the world in the use of carnal weapons! Do we not read of fighting ministers and of fighting churches? Are not these frequently commended, when they should be severely condemned? The weapons of our warfare are not carnal, but mighty, through God to the pulling down of the stronghold of Satan. See 2 Cor. 10:4.—*Peloubet.*

How prone Christians are to imagine that they can advance the kingdom by doing something! "There was one impetuous man on the side of Christ, who stretched out his hand and drew his sword and struck a servant of the high priest and smote off his ear. That was a little man; he was the victim of the continual sophism, which debases our thinking and causes our action to palpitate with vicious life, that is necessary to do something. Jesus showed what could be done by submission. There is a force of passiveness, there is an energy of silence, there is a magnificent retort of non resistance which puzzles men of common mind and ordinary heart, the very mystery of heroism to those who mistake noise for music, and tumult for power.—*Joseph Parker.*

Jesus exemplified his own teachings. He who said "Love your enemies, and pray for them that persecute you," did just what He taught. To restore the severed ear of Malchus who was pushed out to lay hands on Jesus, was the last act of our Lord before He was bound and it was an act of mercy. "Father, forgive them, for they know not what they do," was His prayer for them as they drove the cruel nails. My kingdom is not of this world; if it were, I would not have my servants fight. The true follower of God?" etc. Now this is one of the strongest promises we make at any time, but how often do we see them fall back to sin. How sad it is to see those who ought to be teachers and bring others to the fold, stand "afar off." They should take the "strong men" but no, they must again be fed with "milk."

Ministers must preach more for the lone church members than for the sinner as the former are stumbling blocks and they will treat you unkindly. But on the other hand, be gentle and

For the Herald of Truth.

#### OBEDIENCE.

BY E. J. BLOUGH.

Obedience may be defined as the act, or the abstaining to act, the things which are commanded or prohibited by some authority.

It thus becomes evident that in order to have obedience, a command or a prohibition must be given and that it must be known to the person who is to act, otherwise there can be no obedience.

We may ask, is it wrong then for those who know not the commands, given by God and Christ, to disobey or neglect their Christian duties? Yes, in the civil law one is not excused on account of ignorance, neither will we be excused and pardoned for not complying with the conditions laid down for us in Holy Writ. It is utterly wrong to spend idle days and even hours and minutes, while we might search the Scriptures and know what is required of us. Jno. 3:10. Job. 11:7. Jno. 5:39.

Obedience is of two kinds, voluntary and involuntary. Voluntary obedience alone can be accepted by God. It is a test by which God tries us.

The Bible is full of promises but all depend upon condition with which we must comply in order to have the blessing. God does not force any one to obey Him, but it is a matter for each one of us to perform.

It seems to me that human nature is positive and that negative statements arouse within us a desire to do exactly the opposite thing. The teacher, who says "don't do this" and "don't do that," is sure to fail.

But instead of these negative statements he should hold up some ideal worthy of imitating.

True, many such statements as the former are found in the Scriptures and they are the very ones by which we are tested. If we become willing to obey these, then the Master will know that we have been striving for the Mastery. God in all ages has communicated with man. To the antediluvians He appeared in person. Then came the age of the prophets. Man wandered so far away from God that there was no possible way for him to rise from this state, i. e., not by man's strength.

What was the cause of all this? Man's disobedience to God's Law as given by himself through the prophets.

We see too, how the human family was punished for their neglect.

Finally the Father jots down upon fallen man with an eye of pity, and because man could not help himself, "The Son became willing to have the sins of the whole world charged to His account," to die upon the cross and shed His blood to redeem all. Jno. 4:34.

Rom. 5:19. Heb. 9:28.

It is our sacred duty to obey the teachings of the Bible from first to the last. We are so prone to follow and live up to those commands which we like, and cast aside those we do not like. He that is guilty of one is guilty of all. (James: 2:10).

We need to be obedient to our parents; to our rulers; to our masters; and to God. Eph. 6:1; 1 Pet. 2:13.

Abraham obeyed, when he was called to go to the place which he should receive for an inheritance, not knowing where he went." Heb. 11:8.

It seems as though people wanted

We may learn the lesson that we ought to obey "God rather than man" as Peter says. Acts 5:29. If we are called to do work for the Master and are confident that it came through the Holy Spirit, then it is sure to obey, if we do not know the reason why God may have His plan and if we are filled with the Spirit we will not go wrong.

If we contrast disobedience and obedience, we see that the former has caused man's fall and destruction, while through the latter we receive eternal life. Rom. 5:19.

Is it not good then to follow Him who is both able and willing to save, help and uplift? In Ex. 19:5,6. The Lord said through Moses, "If ye obey my voice in deed and keep my covenants ye shall be a peculiar treasure, a kingdom of priests, and a holy nation."

This applies to individuals and nations of to-day.

If we take a glance over the past and notice a few of the nations that have not kept God's Laws and that have not observed the Sabbath but have desecrated it through the avenues of trade and industries, we see how they have soon reached the climax and traveled the downward road of adversity.

It is the duty of every Christian man and woman to put forth all possible efforts to keep back and quell these things which bring ruin to individuals, to communities and nations.

Though our efforts may seem weak against existing evils, we may have an influence for good after all. If we can not make wrongs right, we need not help them along.

Eph. 6:1. Let us now go to the home, how beautiful, how peaceable is the home where love reigns which prompts the strict obedience of children to parents. There a father's and a mother's commands are implicitly obeyed by the children; there will be an atmosphere about such a home that commends our admiration.

How often do we see the reverse. When one is commanded to perform some little errand the excuse comes by number one, "John, you go," or "Mary, you go," and innumerable other excuses.

Now this habit of declining and neglecting or disobeying is no fixed in the children that it will influence their very natures for the future and it is only to be feared that this will cause young people, and older ones too, to shun and excuse themselves from any command that is given either by God or man.

A stricter observance to the teaching we read in Eph. 6:4, would work wonders in future generations.

A few words in regard to the church may be appropriate. When members are taken into the church, the question is asked, "do you confess before God and these witnesses, that you renounce Satan and his works and be a true follower of God?" etc. Now this is one of the strongest promises we make at any time, but how often do we see them fall back to sin. How sad it is to see those who ought to be teachers and bring others to the fold, stand "afar off." They should take the "strong men" but no, they must again be fed with "milk."

Ministers must preach more for the lone church members than for the sinner as the former are stumbling blocks and they will treat you unkindly. But on the other hand, be gentle and

their name in the church book and walk along as far as possible from Christ, just so that they can have one hand in the church and with the other grapple along with the world, and often mind and body are sorely used to hoard up treasures of this world. Col. 3:2; Luke 12:21.

As I said before we must obey all of the scripture. The man who hunts out a passage here and there and rejects the rest is not obedient, and will be dealt with according to Rev. 22:19.

Those that cause contentions and divisions are not obedient and serve their own belly and not the Lord Jesus.

For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

And the God of peace shall bruise Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen. Rom. 16:17, 18, 19, 20.

Davidville, Pa.

PUT UP THY SWORD.

How apt the church of to-day is to imitate the world in the use of carnal weapons! Do we not read of fighting ministers and of fighting churches? Are not these frequently commended, when they should be severely condemned? The weapons of our warfare are not carnal, but mighty, through God to the pulling down of the stronghold of Satan. See 2 Cor. 10:4.—*Peloubet.*

How prone Christians are to imagine that they can advance the kingdom by doing something! "There was one impetuous man on the side of Christ, who stretched out his hand and drew his sword and struck a servant of the high priest and smote off his ear. That was a little man; he was the victim of the continual sophism, which debases our thinking and causes our action to palpitate with vicious life, that is necessary to do something. Jesus showed what could be done by submission. There is a force of passiveness, there is an energy of silence, there is a magnificent retort of non resistance which puzzles men of common mind and ordinary heart, the very mystery of heroism to those who mistake noise for music, and tumult for power.—*Joseph Parker.*

Jesus exemplified his own teachings. He who said "Love your enemies, and pray for them that persecute you," did just what He taught. To restore the severed ear of Malchus who was pushed out to lay hands on Jesus, was the last act of our Lord before He was bound and it was an act of mercy. "Father, forgive them, for they know not what they do," was His prayer for them as they drove the cruel nails. My kingdom is not of this world; if it were, I would not have my servants fight. The true follower of God?" etc. Now this is one of the strongest promises we make at any time, but how often do we see them fall back to sin. How sad it is to see those who ought to be teachers and bring others to the fold, stand "afar off." They should take the "strong men" but no, they must again be fed with "milk."

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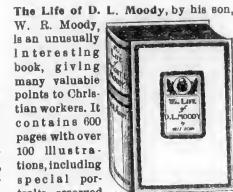
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total, \$1 50  
West Liberty, O., pork.  
Kennard, O., beef, onions,  
pies, soap, cream, dress, etc.

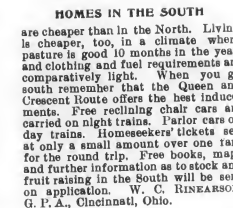
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## W Condensed Schedule of Train

| EFFECTIVE JAN. 1, 1901.                            |      |       |       |                |           |      |              |     |     |
|--|------|-------|-------|----------------|-----------|------|--------------|-----|-----|
| GOING NORTH.                                       |      |       |       |                | STATIONS. |      | GOING SOUTH. |     |     |
| No.  | No.  | No.   | No.   | No.            | No.       | No.  | No.          | No. | No. |
| 1  | 28.  | 23.   | 24.   |                |           | 28.  | 28.          | 28. |     |
| 2  | 10.  | 10.   | 10.   |                |           | 10.  | 10.          | 10. |     |
| 3  | 8.50 | 14.18 | 8.30  | Benton Harbor  | 7.30      | 1.00 |              |     |     |
| 4  | 8.01 | 12.50 | 5.30  | Niles          | 1.00      | 1.50 |              |     |     |
| 5  | 7.57 | 12.16 | 5.00  | Elkhart        | 8.00      | 1.50 |              |     |     |
| 6  | 7.30 | 12.16 | 4.50  | Elkhart        | 8.00      | 1.50 |              |     |     |
| 7  |      | 11.57 | 4.32  | Michigan Cent. | 8.15      | 2.50 |              |     |     |
| 8  |      | 11.15 | 3.50  | Warsaw         | 10.07     | 5.00 |              |     |     |
| 9  |      | 10.50 | 3.00  | No. Manchester | 10.00     | 4.00 |              |     |     |
| 10   |      | 10.00 | 2.35  | Wabash         | 11.15     | 6.50 |              |     |     |
| 11   |      | 9.24  | 1.50  | Elkhart        | 8.00      | 1.50 |              |     |     |
| 12   |      | A. M. |       |                |           |      |              |     |     |
| 13   |      | 8.15  | 12.25 | A. M.          |           | 7.15 |              |     |     |
| 14   |      | 4.40  | 11.15 | Greensburg     | 4.00      |      |              |     |     |
| 15   |      | A. M. |       | Chenainai      | 8.00      |      |              |     |     |
| 16   |      | A. M. |       |                |           |      |              |     |     |
| 17   |      | 8.00  |       | Louisville     | 8.00      |      |              |     |     |
| 18   |      | 4.40  | 11.15 | Indianapolis   | 10.00     | 8.30 |              |     |     |
| All trains daily except Sunday.                    |      |       |       |                |           |      |              |     |     |
| G. A. Henry, Ticket Agent, Elkhart, Ind.           |      |       |       |                |           |      |              |     |     |
| Oscar G. Murray, Traffic Mgr.,<br>Chenainai, Ohio. |      |       |       |                |           |      |              |     |     |

|       |       |              |      |      |
|-------|-------|--------------|------|------|
| 8.15  | A. M. | Anderson     | 1.15 | 7.15 |
| 10.20 |       | Greensburg   | 4.65 |      |
| 8.30  |       | Cincinnati   | 8.00 |      |
|       | P. M. |              |      |      |
| A. M. | 8.00  | Louisville   | 8.50 |      |
| 6.45  | 11.15 | Indianapolis | 3.10 | 8.55 |

All trains daily except Sunday.

G. A. Henry, Ticket Agent, Elkhart, Ind.

Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.

1908 YEAR BOOK

CALL TO COLLECTION

FOR THE

REGULAR CHURCH SERVICES

SUNDAY SCHOOL

FOR THE YOUNG PEOPLE'S MEETINGS

PUBLISHED BY THE

METHODIST EPISCOPAL CHURCH, SOUTH

|                                 |            |
|---------------------------------|------------|
| <i>Evangelizing.</i>            |            |
| Levi Witmer, M. P. Co's divi-   | \$ 50      |
| dend,                           | 1 00       |
| Henry Hartman,                  |            |
| Liberty Cong., Kokuk Co., Iowa, | 11 10      |
| Total                           | <hr/> \$12 |

|                                     |              |
|-------------------------------------|--------------|
| Congregation, Henderson,<br>Neb.,   | \$ 15 50     |
| Peabody S. S. Marlon Co.,<br>Kans., | 8 50         |
| Elkhart Institute S. S. Ind.,       | 6 03         |
| A. R. Miller,                       | 50           |
| Bro. and Sisters, Sterling, Ohio.,  | 9 30         |
| Rents,                              | 31 60        |
| <b>Total,</b>                       | <b>\$ 72</b> |

|   |         |
|---|---------|
| Belleville (A. M.) S. B., Mifflin Co., Pa., | \$ 7 66 |
| Frances Ruttle S. B. Class, Neb.,           | 5 25    |
| L. J. Lehman (J. A. R. personal)            | 1 45    |
| Zion Cong., Goodland, Ind.,                 | 4 45    |
| Oak Grove Y. P. M., Champaign Co., O.,      | 10 50   |
| Anna Martin,                                | 5 00    |
| N. R., Allensville, Pa.,                    | 10 00   |
| (A. M.) Cong., Wright Co., Ia.,             | 12 28   |

|   |         |      |
|---|---------|------|
|   | Total,  | \$58 |
| (Sent direct to J. A. Ressler, Nov. & Dec. port.) |         |      |
| Nancy S. Miller,                                  | \$25 00 |      |
| Ira M. Zook,                                      | 17 52   |      |
| Gideon Zook,                                      | 11 35   |      |
| Sugar Creek Budget,                               | 100 00  |      |
| A. A. Ressler,                                    | 36 00   |      |
|   | 740 00  |      |

|                                    |         |
|------------------------------------|---------|
| Andrew Vercler,                    | \$ 8 60 |
| Metamora S. S., Ill.,              | 45 45   |
| D. F. Hahn,                        | 2 00    |
| Andrew Nafziger & Bro.,            | 20 00   |
| North Lima S. S., Ohio,            | 34 00   |
| Liberty Cong., South English, Ia., | 11 10   |
| Hopedale Cong., Ill.,              | 44 00   |
| D. D. Zeck and wife,               | 15 00   |

|   |       |
|---|-------|
| (A. M.) Cong., Champaign Co., Ill.,                                       | 21 95 |
| A. Bro., Mount Joy, Pa.,  | 5 00  |
| Letonia H. B. & Cong., Mahoning Co., O.,                                  | 15 50 |
| Elles Swartzentruber & wife, (Sent direct to J. A. Kessler, Dec. report), | 15 00 |
| E. Smith,   | 8 25  |
| L. N. Yoder,  | 19 40 |

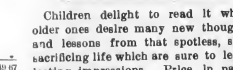
Nash Metzler, work in ind., \$ 4 00

|                                   |         |
|-----------------------------------|---------|
| Molle Shink, to Chicago,          | \$ 1 55 |
| Living,                           | 21 53   |
| Domestic,                         | 6 00    |
| Coal,                             | 17 00   |
| Dispensary,                       | 5 00    |
| Charity,                          | 8 50    |
| Expressing,                       | 1 25    |
| Plumbing,                         | 1 40    |
| Postage,                          | 3 95    |
| Lamp,                             | 1 00    |
| Dental work,                      | 6 00    |
| A. H. Leaman to West Liberty, O., | 5 00    |
| J. P. Smucker to Chicago,         | 3 50    |
| Sundries,                         | 7 99    |
| Total,                            | \$      |

|                       |        |
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| Postage,              | \$5 00 |
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| Gratefully submitted, |        |

markable clearness the wonderful strides which the industry of man has made. It contains over 700 pages with 350 illustrations, and sells at the following prices: In extra fine cloth, gold and color stamping, \$25.00; in half morocco, marbled edges, \$12.50; in full morocco, with pure gold edges, \$4.75. We want agents everywhere, to sell this very instructive book. Large descriptive circulars free. Send 25 cents for canvassing outfit and get our liberal terms to agents. Address Mennonite Publishing Co., Elkhart, Ind.

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ABRAM B. KOLB, Editor.

43-Entered at the Post Office at Elkhart, a second class mail matter.

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Jesus was sold for the price of a slave. He became willing to be a slave that He might redeem the lowest slave from the bondage of sin.

\*

Baptismal services will be held in the Mennonite meeting house in Elkhart, on Easter Sunday. May God grant His grace and blessing to the work.

Judas sold what did not belong to him; the Jews bought what millions since have received free. Both buyer and seller made a bad bargain, a fault not usual with a Jew.

\*  
Jesus' death merely paid the penalty for sin; His resurrection made the rising into newness of life possible for us, and His ascension opened the way for us to heaven.

**The Word of God.**—The word of God is given to us by the inspiration of the Holy Spirit, as a lamp to our feet and a light unto our paths. We need to apply this word to ourselves first, before we attempt to apply it to others. If the Word or any part of it has proved beneficial to ourselves, then our experience will enable us to apply it also to others in a way that will be both profitable and beneficial.

It takes a great amount of transgressing, false witnessing and general wickedness to make a good man appear evil, but it takes perhaps just as much to make a wicked man appear to be good.

The Jewish age ended with the crucifixion. Let us live as becometh saints risen into newness of life with Jesus Christ, partakers with Him of the first resurrection, no longer under the law of dead works, but under grace and truth.

**Easter Thoughts.** — "The Lord is risen." "Thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission should be preached in His name among all nations, beginning at Jerusalem." Luke 24 : 46, 47.

**Tangles.**—The little tangles of life oft worry us more than great misfortunes. These can generally be straightened out quite readily by taking them to the Lord in prayer, and resigning ourselves fully to the will of our heavenly Father.

**The Apostle admonishes the Thessa-**  
lonian brethren to prove all things  
and hold fast that which is good.  
When we prove anything we find it  
either right or wrong, good or bad; so  
likewise in the day of judgment we  
will be proved and will be found either  
good or bad.

**Good Friday Thoughts.**—"And they crucified him." "Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."  
"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace upon him and with his stripes we are healed." Isa. 53: 4, 5.

**It Pays.**—An exchange gives the following excellent thought which we wish all our readers would treasure up for future use:

"Doing good regardless of who gets the credit of it, is one of the rare, noble, Christian virtues, but it pays in the end. Alas! so many are anxious to have their names and their good deeds trumpeted abroad." Disinterested benevolence is the true kind.

Remember, the angel of death is also the angel of life. The angel who sits within the shadow of the sepulchre is also the angel of the resurrection of our immortal souls. As the outward man perishes, the inward man is thus renewed, sustained when cut off from all the world beside, and, as all else fades away, we feel that the soul has passed into the presence of whatsoever things are pure and holy.

The tomb of Christ is the cradle of Christianity. If there had been no risen Redeemer there could have been no victorious religion. Christianity dates from the day Christ rose from the tomb. The resurrection day is the birthday of the church. The first day of the week is legitimately and properly our gala day.—*Exchange*.

**Control your thoughts.**—The following excellent remarks we clip from an out-of-the-way corner of a weekly exchange. Let everybody read them carefully and put them in practice. We need to have the whole body, soul, and spirit under the guidance and control of the Spirit which is sent us as the Guide and Comfort of our lives.

"Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart so he is; and it is because the thoughts that we entertain in the hoveltry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say, 'Keep thy heart with all diligence, for out of it are the issues of life.' When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with the tides of ink, like the cuttlefish, it will envelop itself in the impurity to which it gives vent."

Bro. John H. Nunemaker, of Rose-land, Nebraska, who was called to Elk-hart county, to attend the funeral of his aged father, Thomas Nunemaker, who died on the 10th of March, im-proved the opportunity to visit among his friends and acquaintances while here, and also filled a number of ap-pointments. On the evening of the 13th he held a meeting at the Bethel. On Sunday forenoon (Mar. 17), he spoke at

Yellow Creek, on Sunday evening in the Elkhart meeting house, on Monday evening at the Olive, on Tuesday at the Bethel, Wednesday at the Holdeeman meeting-house, and on Thursday at Nappanee. Bro. Nunemaker left his early home in Indiana thirty-four years ago, residing for about ten years in Whiteside Co., Ill., where he married; and since that time has been living near Roseland, Adams Co., Nebraska. He expects to make a short stop at Sterling and Morrison, Ill., and also in Shelby County, Mo., on his way home. His visit at Elkhart was very acceptable and his discourse encouraging.

**Correction.** — Bro. Ressler from Dhamtari Mission, India, informs us of an error that occurred in Sister Burkhard's letter published in Jan. 15, where she stated that within a radius of *eight* miles there were eighty villages. The **HERALD** said, that within *eighty* miles of Dhamtari there were eighty villages, and we suppose that according to our American ideas of population and territory our printers came to the conclusion that eighty villages within eighty miles was about as much as the territory could stand and accordingly made it that way, which, to judge from the exclamation points on the postal, was shocking to one who had already become accustomed to the denseness of the population in that country. We, here at home often have just about the same ideas of these foreign countries as these foreigners have of ours, and when we do not understand things, we say and do very strange things; but where people are willing to learn and accept instructions there is always a remedy. We thank Bro. Ressler for the information and gladly make the correction—*Eighty* villages within *eight* miles of Dhamtari! What a multitude of souls, groping in the darkness of heathendom. Who will lend a helping hand to save these benighted people? Our brethren and sister there, are doing a good work, and if our people will stand by them, both with their prayers and material aid, with the divine blessing, hundreds, yes thousands of those poor people may be brought under the power of the gospel and better influence of gospel civilization. F.

\*

**Bro. Jacob Burkhard**, under date of Feb. 20th, writes from Dhamtari,



India, to the editor as follows: "The work is progressing nicely, and we are busy all the time. On the 10th, (Feb.) five persons were baptized and last Sunday six were baptized. Others are under instruction, who will be received later. Those received last Sunday were of the higher castes, but not the highest. May God richly bless them and help them to live up to the highest light they have.

"Mary and I are thinking of going on a trip to visit other missions. We may start to-morrow. I think it would be a great benefit to the work here, if we would see some other missions. \* \* \*

"Our school building is going up, and will soon be ready for the roof. We had some heavy rains, but the rains, this time of the year do not affect the growing of the crops, so much, but cool the air nicely. We are enjoying good health and are happy in our work.

"May God richly bless you is my prayer."

\*  
What are you doing for the Church?—Every member should feel a deep, devoted interest in the welfare and prosperity of his or her church, and they should put forth every effort in their power, to promote her usefulness and influence. We should make a special effort to maintain and spread abroad her doctrines and teachings and increase the number of her members. What have we done in this direction during the past? Do we realize that as members of the church we each have an important duty to perform? Our church, if it is to prosper, must have the same careful attention which we bestow on our farms, our business or any secular calling. If we do not give these things proper attention they will not prosper, and when we neglect spiritual duties, and church duties, our spiritual life, as well as the influence of the church will die.

A man said to the writer, "I am religious." I said, "What church do you belong to?" "Oh! I do not belong to any church, but I am religious."

We have a great many people like this; they call themselves religious, but are not church members, and their "religiousness" is not strong enough to hold them up, and sustain them outside of Christian fellowship. We need the bond of Christian fellowship to make us strong in the Christian life. In unity there is strength.

There are some church members who have just as little spiritual fellowship with the people of God and with God Himself, as some who are outside. Every Christian duty is a burden to them, and they are a burden to the church.

Brethren and sisters, let us seek to have true fellowship with God and His people, and help his people to bear

their burdens, that the church may become a mighty power for good to all.

\*  
The Old People.—It is indeed a very rare thing to find in our religious newspapers anything in favor of the old people. We hear much about the children and young people, young men and young women, and their claims on society, with what jealous care we should regard them, what we should do for their education, morally, intellectually and spiritually; how every effort should be put forth to bring them into the Sunday school and the church and so on, which is all perfectly right and proper (and we might indeed do more for them than is done), but so very seldom do we hear any one say a word for the benefit and encouragement of the old people. Are we younger people doing our Christian duty toward the old people? Towards our fathers and mothers and the old people in general?

We were very much interested recently in reading in the "Christian Conservator," the organ of the conservative branch of the U. B. Church, a proposal to form an organization that has for its special object the care, encouragement and edification of the old people, and we were so well pleased with the idea, that we will give a few extracts from the article referred to. "It seems to me" says the writer, "that it ought to be a good thing. They (the old people) might furnish the readers of our church paper with reminiscences of their lives; write upon subjects of general interest and give advice to us younger people which would be helpful to us in our work for the Master.

"Any movement which brings us into closer relationship with each other is beneficial in Christian life and work.

"The spirit of unity and Christian fellowship which would be promoted thereby would not only be an adornment to Christian character, but it would be a testimony of the divinity of the Christian religion and it would be helpful to the younger workers in the Master's vineyard.

"It certainly requires more grace to retire from the activities of life and to be shut in from the outside world than it does to labor in the gospel field and endure the heat and burden of the day."

These fathers in Israel need our prayers and sympathies while we need their counsel and advice.

Let us younger people think often of these aged ones, who can no longer take part in the active duties of life and show to them our appreciation of what they have done for us, and what they still may be able to do for us if we are only willing to let them. Every old father and mother will feel glad when the young people show them the respect and attention which the Bible enjoins.

FOR INDIA.

The Mennonite and Evangelizing Board has forwarded another draft of \$500, to the Mission at Dhamtari. Bro. Reesler has also acknowledged the receipt of the \$500 cable and \$700 sent two months ago. With the 250 orphans, the lepers, paupers and other expenses the total outlay per month will be about \$500; on this matter we call attention to an extract from Bro. Reesler's letter to the Board in another column.

THE NEW HYMNAL.

The meeting of the committee to compile the new hymnal was held, according to previous announcement, at the home of Bro. M. S. Steiner, near Pandora, Ohio, March 12-21. The members of the Com. committee were surprised and pained, on their arrival, to find Bro. Steiner confined to his bed with inflammatory rheumatism, but happily on the way to recovery. A large number of original hymns and tunes had been contributed, many of which were found suitable and accepted. The total number of hymns selected for the book is 406, with an appendix of fifty German hymns. The book will probably contain in the neighborhood of 275 pages. A full report of the work done will probably be sent in by the secretary for publication in next issue. Another meeting has been arranged for, to be held in Elkhart some time in April, when the final work will be done and the matter be prepared for the press. There is a vast amount of work necessary, and undue haste in the matter is not commendable. Just now the greatest need is contributions to pay for copyrights, etc., the amount contributed up to this time being very small indeed. All money for this purpose should be sent to Bro. N. O. Blosser, New Stark, Ohio.

AN EVIL

Nothing so unites evil men in purpose as does COMBINATION. The feeling that several ambitions suffer unless they unite to put the common hindrance out of their way. The scribes and Pharisees and Sadducees had numerous petty jealousies of their own over which they fought bitterly, but they had a common enemy to their ambitions and their sins, Jesus of Nazareth, the Healer, the Reprover, the Teacher, the Friend of the friendless, and as a matter of policy, of expediency, not of principle, they combined to put Him to death. Pilate they gained by threats, the rabble they won by misrepresentation and the bold front of righteous indignation against an alleged public disturber and blasphemer, and with the weight of their own impetuosity, born of the deepest jealousy and hatred, they rushed to the execution of their hellish desires. They trampled

down all opposition, not with argument, but with tumult and a determination to gain their end, they violated all law, ignored all precedence, stilled all conscience, and accomplished their ends. They crucified the Lord of glory, but they did themselves and their children worse hurt. They got Jesus out of the way, but they could not get God's eternal judgment out of the way. They removed the rock of offence, and drew upon themselves a mountain of woe that utterly crushed them with its weight. So men may unite to gain unholy ends, but their losses fearfully overbalance their apparent gains and leave them thorns for a bed and misery for a pillow. That Jesus by His death on the cross, made atonement for the sin of the world reflected no credit upon His murderers, nor sanctified the means they used to get Him out of the way. The redemption of the world was not a part of their plans. They are inexcusable. Their action had not even the dignity of an "experiment," or a "test case," it was a union for the accomplishment of malice, pure and simple. But the harvest of malice is misery, and this they reaped, as will all others who unite for similar purposes. God looks at and deals with the purposes of the heart, not the pretences of the lips.

FOR CONSIDERATION.

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There has been, for several years past, considerable planning and discussing among the friends and advocates of our so-called General Conference, as to the utility of having the Mennonite Publishing House owned by the church and in care and under control of the General Conference.

Various proposals have been made, and among others several that had in view the establishing of another publishing house on a similar basis as the Mennonite Publishing Co., the chief purpose of which was to have a new church paper; but prudence and wiser counsel prevailed and so far it has not materialized.

The publishing of church literature is indeed an important factor in the prosperity of every denomination, and it is one of the costly things that is needed in the work of the church, and therefore needs a concentration of effort, means, of support, and of interest. It is only the larger and more popular church denominations that make a real financial success of their publishing interests. There are a number of small publishing concerns, run by different individual denominations which are not self-supporting and must be nourished continually by church contributions or individual donations to keep them alive, and there are now springing up all over the country, among different branches of Mennonites a number of small concerns, which

will have to be supported in the same way, and such burdens very materially retard the general prosperity of the church. Thousands of dollars which should be used in other work, are spent in establishing and keeping up so many of these institutions. In this way it will cost too much to carry on the work necessary to make a church prosper.

The Mennonite Church is numerically only one of the smaller denominations, and if the whole denomination stands together, they would hardly be strong enough to support well, a publishing house such as they ought to have. To establish another, in opposition to the present one, and run rival publishing houses for the same small denomination would prove disastrous to both, and aside from disaster to the publishing houses themselves it would bring division and ruin to the church, and such a course should, under all circumstances, be avoided, and we feel that if anything can be done, on our part, to avert this, we are willing to do it. We are willing to do anything that is just and proper to keep peace in the family.

It will be remembered that we projected and published a plan, some years ago, to transfer the ownership of the Publishing interests to the several district conferences, but the people then, and even the conferences, did not take to the plan and it consequently was a failure.

Now, however, that there is a very decided feeling among certain classes, at least, in our denomination, and as it seems, some cannot satisfy their minds unless this is accomplished, we will open the matter to the public and hear what the people have to say.

Our present Publishing House has been, so far, a publishing house for the Mennonite people in general, and at least several branches of the denomination have given it their general support, while all the various branches have in part supported it. We would therefore feel very sorry if any conditions would arise that would make our Mennonite Publishing House less general than it has been heretofore; we should become indeed more united, not more separated. Therefore we are ready to receive proposals, plans, suggestions or counsels from any one, so to how this could be done to the satisfaction of all concerned and that peace, harmony and union might be preserved throughout the entire denomination.

We would here also add, that if our memory serves us right one or two conferences (of those in harmony with General Conference) passed resolutions favoring the publishing interests being owned by the church.

To show the interest that has manifested itself in this matter it was reported that several brethren were standing ready each with ten thousand dollars

in their hands to invest in such an enterprise.

Further, if it is desirable and if this would satisfy all parties, John F. Funk and A. K. Funk, who have established the business of the Mennonite Pub'g Co., and have now carried it on for a period of 37 years and brought it to its present status; have given their means, their ability, their energies and their very lives, for the work to which they have consecrated themselves, without seeking either honor or wealth, but only making continual sacrifices for this important work, and for the church, if this will be satisfactory and preserve peace and harmony in our beloved Zion, they are ready and willing to give the work over to better and abler hands and retire.

We would then make the following proposal:

1. If it would be satisfactory to the church at large and to the stockholders of the Mennonite Publishing Co., in particular, John F. Funk and A. K. Funk, for a reasonable consideration, will retire. Such consideration to be settled by mutual agreement, and secured to them by the brotherhood or party taking charge of the business.

2. The body which assumes the responsibility of the business will also assume the responsibility of satisfying the present stockholders.

There is no doubt that a large percentage of the present stockholders would be satisfied to have the whole business turned over to directors, or trustees appointed by the district conferences or by the General Conference, and we have no doubt, that a large percentage of the stockholders, for the purpose of making it church property, would at once donate their stock to the new organization, or if some were not willing to donate, they would at least sell their stock to them, and in this way the Mennonite Publishing House, as it now stands might be secured to the church with the outlay of but a comparatively small amount of capital.

As said above we are ready at any time to hear proposals and negotiate with any properly authorized party.

We herewith make a special request to every stockholder to give us by letter or otherwise his preference or opinion in regard to the matter.

#### PERSONAL MENTION.

Change of Address.—Bro. A. N. Good, Mahala Stewart and Bro. J. F. Stewart, of Lovell, Tenn., request their correspondents to address them in future: Concord, Knox Co., Tenn., No. 1. R. F. D.

Bro. D. D. MILLER of Middlebury, Ind., visited the congregation in Fulton Co., Ohio over Sunday, March 17.

Bro. J. S. SHOEMAKER of Freeport, Ill., called at our office on the 22nd, on his return from the church hymnal committee meeting.

\*  
Bro. JOHN BLOSSER conducted meetings near Elida, Allen Co., Ohio, the first two weeks in March. The interest was good and the members were much encouraged.

\*  
THE EDITOR wishes to call attention to the fact that all mail intended for him should be addressed to A. B. Kolb. Mail addressed to A. C. Kolb goes to the person of that name, but not to the editor.

\*  
ELD. THOMAS FRED BARKER of the Mennonite Brethren in Christ Church, set sail from New York on the 14th of March for Hadjin, Turkey, where he will engage in mission work among the Armenians.

\*  
Bro. J. M. NUNEMAKER of Roseland, Neb., who was called to this county to attend the funeral of his aged father (see death notice), preached a very acceptable sermon at the Elkhart M. H. Sunday evening, March 17. He left for his home on the 22nd.

\*  
Bro. W. B. PAGE and wife who are at present in the West in the interests of India mission work, were at Olathe, Kansas, on the 12th ult. and expected to enter the central Kansas field after the 22nd. They were well and rejoicing at the interest everywhere manifested for the cause of missions.

\*  
BISH. PETER Y. LEHMAN is at the present time (March 28), on a trip through Ohio and Pennsylvania. He spent Sunday, March 24th in Mahoning Co., Ohio, his early home, and expected after a brief stay in Cambria and Somerset Counties, Pa., to proceed to Lancaster and attend conference there. May God prosper him on his journey.

\*  
J. E. NISSELEY and wife of Topeka, Kansas, state that they will leave on the 25th of March on their tour round the world, going via San Francisco, Honolulu, Yokohama, Nagasaki, Shanghai, Hong Kong, Colombo (Ceylon) to Bombay, arriving there about May 27. From that date until June 10, they will visit in India, principally at Khamgaon and Dhamtari. Returning to Bombay they will go via Aden, Port Said to Egypt and afterward take an all rail tour through Europe, starting at Brindisi, Italy. They expect to return home on the 3rd of October. A pleasant voyage to you!

\*  
By the influence of early impression, the force of example and the power of habit, the character becomes slowly and imperceptibly, but at length entirely formed.

#### DOCTRINAL.

##### OUTLINES FOR BIBLE STUDY.

BY DANIEL KAUFFMAN.

##### EPHESIANS 6.—THE CHRISTIAN ARMOR.

###### I. DIVERS ADMONITIONS.

1. To children. (1-3).
2. To fathers. (4).
3. To servants. (5-8).
4. To masters. (9).

QUERIES.—How may children honor their parents? Should children honor such parents who by common consent are pronounced unworthy of honor? Explain v. 4. Define the following as used in vs. 5-8: "Servant," "master," "fear and trembling," "Sins of your heart," "eye-service," "from the heart," "bond or free." What do you get out of v. 9?

###### II. THE CHRISTIAN ARMOR.

1. Introductory admonition.
- a. Be strong. (10).
- b. Why put on the whole armor? (11, 13).

- c. Nature of the conflict.
2. The equipments.
- a. Truth. (14).
- b. Breastplate of righteousness.
- c. Girdle of shoes. (15).
- d. Shield of faith. (16).
- e. Helmet of salvation. (17).
- f. Sword of the Spirit. (17).
- g. Prayer. (18).

QUERIES.—What is it to be strong in the Lord? Explain v. 12. Why would not part of this armor suffice? Compare these weapons with carnal weapons.

###### III. CONCLUDING REMARKS.

1. A desire to be remembered. (19, 20).
2. Why Titheus was sent. (21, 22).
3. Parting salutations. (23, 24).

QUERY.—Define the following as used in these verses:—"ambassador in bonds," "boldly," "mystery of the gospel," "comfort your hearts," "peace," "grace."

###### I JOHN 3.—HEART-SEARCHING.

###### 1. LOVE.

1. Our Father's love. (1).
2. A test of sonship. (10, 14, 19).
- 3.—How God's love is made manifest. (16).
4. How to love. (18).
5. God's love leads to hospitality. (17).

6. A commandment. (11, 23).

QUERIES.—How may we know that we are children of God? Define the phrase "in deed and in truth," v. 18. What is love? Why the commandment?

###### II. HATRED.

1. Those harboring hatred, not of God. (10).
2. Why Cain slew Abel. (12).
3. What hatred is. (15).
4. We may expect the world to hate us. (19).

QUERIES.—Why is hatred murder? Is there anything we may hate? Is it possible for a sinner to be without hatred?

###### III. RIGHTEOUSNESS. v. 7. (Define the term).

###### IV. SIN.

1. Definition. (4).
2. Why Christ was manifested. (5).

3. God's people are sinless. (6, 9, 10).

QUESTIONS:—Define the following: sin, error, wrong doing. What is Christian perfection? State two extremes in connection with this subject and state the error of each.

#### V. ADOPTION.

1. The gift of God's love. (1).
2. The Christian's hope. (2, 3).
3. Conscience. (20, 21).
4. A condition of divine favor. (22).
5. They that keep the commandments have the assurance. (24).

QUESTIONS:—Why should I be considered wonderful that God should call us children? What is meant by the following: "the world knoweth us not," "we shall be like him," "purifieth himself," "heart condemneth not," "because we keep," "whereby we know." What truth presented in this lesson should, in your opinion, be emphasized most?

#### MISCELLANEOUS.

##### ALONE WITH GOD.

Shut thy door, is part of Christ's instructions concerning private prayer. The world shut out, and the saint shut in, alone with God. The secret communion of the closet prayer, is not for the curious eye and ear of the outside world. What goes on there is not matter for interesting report. Therefore this phase of prayer must be experimentally learned, by each individual who would know the mysteries of intimate fellowship with God.

Only in the light of God's presence can all things be truly estimated. The prayer closet is the testing room of the saint of God. Not only is it a refuge in a time of trouble, but a place where God reveals the very meaning of the trouble, and what its outcome is. As the soul comes here from the conflicts of temptation, weary and faint with the struggle. It learns the resources of divine strength in the promise, "My grace is sufficient for thee." Then it goes forth girded with might. Weeping and mourning we cross the threshold, sensitive and pained with the wounds of unkindness. But the smile of divine favor soon drives the tear-stained face; and having been embraced in the arms of God's love the soul comes out singing.

Let the world despise and leave me, They have left my savior too; Human hearts and voices do me no good; Then art thou, like man, untrue; And, while thou shalt smile upon me, God of wisdom, love and light, Few may hate, and friends may slay me; Show thy face, and all is bright.

When the door actually closes to the world, the windows open toward heaven. It is a very Bethel. The disciples of earth are hushed in the hallowedness of heaven. The sufferings for righteousness sake are seen to "work out a far more exceeding and eternal weight of glory." There faith reads the resources and riches of the soul, that is heir with Jesus Christ.

As Jehoiada called the rulers, captains and guard, and brought them into the house of the Lord and showed them the king's son, who was supposed to have been killed, so the Holy Spirit shows us the King of kings, who was slain and is alive forevermore. And in the face of that risen Christ, we read the might of God's power which

wrought in Jesus, and exalted Him to the highest place in heaven. And, as we turn again to meet the daily round of cares, trial and duty we may hear about us everywhere the echo of the silent hour saying, "He that is for us is greater than all they that are against us." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

#### SCATTER SUNSHINE.

The world is dark and dreary. "In all humanity rests the curse of tears." Sad hearts are as numerous as the leaves of the forest. Every countenance almost has the look of trouble. Few forms are erect. Trouble has plowed its furrows in cheek and forehead. None are exempt. Each is compelled to carry his burden. Outside of the dear children (and they have their sorrows) few are happy. The world is rough.

"Man's inhumanity to man  
Has made countless millions mourn."

Blindness sometimes is a rare commodity. From the cradle to the grave is a struggle. The way we must go is strewn with thorns and briars. Jesus knew the way. From the manger to the cross went He. "In the world" ye shall have tribulation, said the Holy One. I make to you no promise of exemption from opposition. Through tribulation you must force your way. This picture may have a dark background. But it is true to life. We are in the world to help. We may scatter the rays of sunshine as we pass along. It is a wonderful thing to have a pleasant countenance, a smile on our features, a kind word on our lips. There are some—too many—who never have a word of good cheer for anyone else. There are employers who never have a word of sympathy for their employees. All they want is to get a full day's work out of them, and get it for the smallest compensation.

No sunshine from this source. The clouds are ever increasing. We have it in our power to speak now and then a gentle word. It will send a ray of light into some darkened heart. God has placed us in the world to do good. Our blessed Savior has set an illustrious example. Try and extract from some heart the pangs of sorrow. Dry up the tears of the child that cries with hunger. Send a dying man in a hospital a few days ago, when the ice of the cancer had fallen to the floor and no attendant was nigh: "Would you be so kind as to pick up the ice for me?" As we carefully searched for every piece, and then handed it to him and with a spoon fed him, oh, how sweetly he spoke, "Thank you." It pained. We saw the sunshine as it fell on the face of the dying man. It was an insignificant act, we admit. Let your motto be each day: "I will try and scatter sunshine over some lonely one this day."

#### MINISTERS NEED PRAYERS, NOT CRITICISM.

BY D. L. MOODY.

The Holy Spirit brings liberty, for "where the Spirit of the Lord is, there is liberty." Many Christian people wonder why it is that their minister has not more power, and why he does

not do more. He may be well trained for his past and eminently fitted for the building up of God's people, but he has not perfect liberty in his service in the community or in the pulpit. Now the trouble may be in the pulpit, but it has been my experience that, in almost all the cases, you need not go beyond the church vestibule to find the cause of the minister's bondage. Listen to the criticisms of the average congregation as it leaves a church. Before it reaches the sidewalk the message and the messenger have been disposed of, and topics of greater interest occupy the conversation. The Holy Spirit will not work in an atmosphere of criticism. Supposing that on the day of Pentecost the apostles had been criticizing Peter, do you think the Holy Spirit would have worked so miraculously? Imagine John whispering to James, "It does not seem to me that Peter is quite up to himself this morning," and myself. This is a representative audience, and he lacks polish and finish." Suppose Andrew had turned to Matthew and said, "Really that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things upon which we can agree, I wish he would avoid all controverted subjects." Do you think, that if that had been the attitude of the apostles, there would have been any conversions? I believe that had we been present at that notable meeting, we would have heard the prayers of the disciples on behalf of Peter at that moment, and would have seen the words plain and simple, they were borne home to the conviction of thousands because the Holy Spirit could work freely. What the minister needs, my friends, is your prayers, your sympathy, your confidence, and not your criticism.

For the Herald of Truth.

#### THE OVERCOMING LIFE.

BY J. B. DILLER.

"If thou shalt overcome, will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

What a precious promise the Son of God has revealed unto us! The value and glory of which is sure: it is worth more than all the riches of a lifetime.

Here we see plainly that whoever overcomes unbelief and confesses Christ as his Savior, is saved; saved from all the punishment and torments of his past sin.

But we must not think that all has been overcome now, and that we can not sin any more. Salvation is a free gift; it is to be obtained without money and without price; no other terms are given. It is not to him that worketh but to him that believeth.

On the other hand if we are to gain a crown we must work for it. (Eph. 4.) Few words to prove that we must work for the crown. In 1 Cor. 3:11 to 15, we read, "For our foundation can no man lay than that is laid, which is Jesus Christ." Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; and the fire shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a re-

ward. Rev. 22:12, "And behold I come quickly and my reward is with me, to give every man according as his work shall be."

We are now saved by the atoning merits of our Savior; we are now translated into the Kingdom of Heaven to serve our King, our God. We are laborers in His vineyard and are to labor for Him. Now we have accepted a talent and are to use it. We have one or more talents and we are to make use of them. We have enlisted as soldiers in the Christian warfare, Jesus Christ being our Captain. We are to follow Christ. Matt. 16:24, "If any man will come after me, let him deny himself and take up his cross and follow me." To deny ourselves and become cross-bearers we must overcome our own carnal nature.

Oh, says one, you make the Christian work too hard; no one is able to do all you demand. One might as well try to dry up the mighty ocean as to overcome the world in an unconverted state. But when we are saved, as above stated, we do not think of doing this ourselves. Paul writes to the Galatians (2:20) "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God who loved me and gave himself for me." We live by faith. We are not alone in the work, but we have Christ with us, as He said in comforting His disciples, "I am in my Father, and ye in me, and I in you." If we have (as we have the promise right here) the Father and the Son with us, we will be able to overcome the world. How do we get this power? By faith, and when we are saved we are new creatures in Christ; old things have passed away and all things become new. But in every believer there are two natures: "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

Now let us notice some of the things that this old, carnal nature brings up to us that we must overcome if we will inherit the crown. Let us take conversation. 1 Pet. 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation." How is it with us when we are at a sale, or among some people of the world? Is the conversation not, as a rule, so as to please the world? Is our light shining bright if we help along? Are we overcoming the world? How is it about our temper? If any thing goes contrary to our will, do we go off at a wonderful rate? And then when we get over our passion use all the excuses we can think of to cover up our unbecoming language? If so, it is very wrong. To overcome we must go to the injured party and confess our hasty language and ask for pardon, because the scripture says, "If we confess our sins he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness."

About appetite—Some have an appetite for intoxicating drink. We are to be temperate in all things, and whether we eat or drink we are to do all to the honor and glory of God. Can any one drink to the honor of God at a drinking saloon? I don't think that they can, because Christ's words are against intemperance, and the logical argument into a question that at

perance, even if not intoxicating, and therefore sinful.

How about the tobacco appetite? Did not the majority of those that use tobacco command it only in order to be manly as their associates? It is no benefit to their bodily health, and in some cases it is ruining the health, but they say, I cannot quit using it; I can not control my appetite. Christ said, "He of good cheer, I have overcome the world, and whatever ye will ask in my name, I will do it." In Christ we have power enough to overcome all the immoderate appetites in the world, but we must first believe them to be sinful and own and confess them as sin, and then by His power we can overcome.

About dress.—1 Tim. 2:3, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety. Not with braided hair or gold or pearls or costly array." We are to present ourselves a living sacrifice. Rom. 12:1, "Is there any sacrifice if we dress as it suits our carnal desires best? We are to be transformed from the world by the renewing of our mind. Rom. 12:2, "If we have a new mind in Christ, we have new desires, and by His power we will overcome the world and dress so that we will be a peculiar people, living epistles, read and known of all men; and how are we to be known to be a peculiar people when we are dressed according to the styles of the times?"

And then comes persecution. This seems too much for many of us to stand, but the promise is ours only if we suffer with Him. Rom. 8:17, "And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, we may also be glorified together; and as the promise is ours, let us suffer all persecution for Christ willingly. Let us use our talent occupy our pound, and labor on faithfully in the vineyard of our Lord, in the church, in Sunday school, at home, or in foreign countries and wherever and whenever opportunity presents itself. Let us work and fight for our Captain and King until He calls us Home and we will be sure to overcome and inherit all things and sit with Him in His throne. Gettysburg, Pa.

For the Herald of Truth.

#### CASTING OUT SATAN.

BY PHIAK HARTMAN.

"How can Satan cast out Satan?"

The scribes were Christ's continual antagonists. There was not a sentence which He uttered that did not pass beneath their criticism. A new religion is always censured and condemned.

It took Mohammed many days to introduce his Islamism. Christianity was slow in laying its foundation. It had to pick its way through Judaism and many religious beliefs which were strictly opposite to Christ's teachings. For some reason it has been so with every new idea and thought which man have introduced. There is always a negative element that makes a check to the advancement of a novel truth.

That Christ by the prince of devils casteth out devils is the charge which the scribes here held forth. He hath Beelzebub, they reason, and by that Satanic power is trying to destroy Satanic power. But the Lord turns this illogical argument into a question that at

once stupefies their intelligence. If a house divides itself against itself destruction will result. If the subjects of a kingdom divide themselves against themselves, anarchy and disorder will be inevitable. Christ at once exposes the extreme weakness of their charge by opening up to them the burr which contains this fact. From the truth that elements of the same nature cannot exterminate each other, is demonstrated the inefficiency of the antagonists' argument. Suppose here a castle of pirates. An army of stronger pirates might come and destroy the weaker ones; but that would not cast out the piracy. It is a law of science that water will dissolve salt; fire will consume wood; oxygen will corrode iron, but chemical ingredient of the same composition will not to effect and change each other. In the moral world this truth will also hold good. The stream of goodness may dissolve the hard rocks of sin; a strong morality may consume the wickedness of an organization, and Christianity may polish and purify the elements of evil, but light and wrong are in continual contestation. In a commercial establishment a strong Christian character and a strong wicked character come into contact. The Christian element will continually seek dominancy over the bad element. There will be a silent absorption of the former into the latter. That is, by the influence of the good man, the mean man will become better and better. That is why we call Christianity a refining influence. It has in it the essence of purification.

There is a further law that proves the weakness of the scribes' argument. The one great aim and object of Christianity is to elevate man and destroy the works of Satan. That is what brought Christ from the skies, that is what sent Him to preach to the impenitent spirits. In the work of demolition of the superior over the inferior. The inferior may have a superior quality but not a superior quality. It is ever a fact that Satan cannot cast out Satan. There must needs be a higher force to thrust him out. I have heard people say that the Satanic influence is becoming stronger in this world than the Christian. That is however, an illogical statement. The Christian element proved the greater power in that heavenly battle where Lucifer fell from the skies. It proved a greater power when the incarnation of God was struggling with the Satanic strategy of the wilderness. It proved a greater power when it lifted a sceptre of darkness over the creation and made the thrones of wickedness tremble and confess that this was the Christ.

Christianity then, is the superior element that can cast out Satan. It is the mighty power that can cast him out of the heart and out of the world. Getting him out of the heart is the only thing needful. The devil would not stay in this world any length of time if men would not give him an abiding place in their hearts. He holds men prisoner because they cast him out of the heart and he is thrusting his fangs deep into their souls to destroy them. The one great factor to drive him from the breast is resistance. When he assails with temptation, resist; when he asks permission to the heart, resist; when he invites to wickedness, resist—He will at last "flee from you." It is a

speedy way to cast him out, not by force but by resistance. In the natural world the law of self-preservation is resistance. If painful sensations we resist, we resist the law we resist cold, hunger, thirst, and all our physical deficiencies. It is in this way that we are preserved from utter annihilation. Otherwise we might be consumed without a sense of pain, or starved without a sense of hunger, or freeze and not be susceptible to our numbness. In the identical way our spiritual being is preserved. Conscience is the nerve-center of our religious organization. It makes us susceptible to outside dangers and prompts the heart of man to resistance. If our life is in touch with an element that degrades, it says, "resist." If the soul is threatened by Satanic fangs, it says, "resist." As with the natural so with the spiritual being, resistance is the law of self-preservation.

Along with resistance comes the practical living of Christianity for the aspiration of the dweller in the world is not a theory, it is a practice. Only to the extent that men are active, and work the greater work of which Christ spoke, have they Christianity. What can mere theories do in the casting out of Satan if they be not practiced. The unpractical word that is concealed in the death can do nothing to exterminate the enemy. The polished shield of resistance can do nothing if it hangs in the arsenal of mere dogmas and opinions, and be not held before the breast. The religion of Christ is more than a theological arsenal in which to hang thoughts and ideas, it is a weapon to the Deity. What army could Standish have conquered had he rushed to battle without his sword and shield? Not only thoughts, but thoughts that are made a hundredfold more powerful by practice, are the factors which are most adequate to cast out Satan.

By personal reformation we may also diminish the influence of Satan in this world. The man who is not sufficiently strong to overcome every temptation, who has a habitual hankering after some little indulgence, has a little of Satan in him. It is not the man that is falling into this error—his soul would faint reach up to higher things—it is the little Satan. Physiology teaches that the liver is a composition of many little livers; the lungs a composition of many little lungs; and man is a composition of numberless minute organizations. Must we not say that the devil is also a composition of many little devils, and that some of them take up their dwelling place in man. You know Christ has cast out devils, came in contact with many demons who were possessed with demons. The one among the graves cried out, "My name is Legion," which by interpretation is a multitude. Satan is not the only angel that was cast out of the Celestial City. As well as his legion, there are certainly many angels that are certainly blinding men's hearts to dark and making their conscience sear, that they will not act on the truth and the law of God. I mean that they should get those little Satans out of their hearts and let the Spirit of Christ rule and reign within. Let Him have the sovereignty over all the passions and sensibilities of the heart. For the reformation of one rascal will lead to the reformation of a second rascal. And by the changed life that you live, the power of Satan is diminished and diminished one. Don't you see that the casting out of Satan can be accomplished by the Christian element?



## MISSIONS.

## OUR FAMINE EXPERIENCE.

BY J. A. RESSLER.

No. 9.

As soon as it was seen that there would be at least a fair harvest, steps were taken to reduce the numbers on relief. Those who were found to have cattle were turned off the kitchens and at each inspection careful inquiry was made so that none who were able to support themselves should be allowed to feed there. A little later all able-bodied adults were cut off the lists. In no case was there any serious complaint of hardship after such a reduction. But the people were reluctant to leave, nevertheless. They had gotten used to feeding at public expense and liked it.

One day, after I had inspected a kitchen, several native offices and myself were chatting before I went away. We remarked on the fact that several castes were mingled promiscuously while they ate. "Yes," said one of them, "at first they were afraid to take 'dry rupees' lest there should be some trick to deprive them of their caste. Then, later, they accepted dry rice, then only separate stoves, and now all eat together and none think of their caste being broken."

When the first early grains began to be reaped, the kitchens in the smaller villages were closed and those really in need told to go to some other kitchen, the roll of those worthy of help being handed over to the clerk in the other village. On the 4th of October, 1900, the first kitchen was closed in this way in this charge. From that time till the 17th of November some kitchens were closed every week, care being taken that none were closed without making arrangements for the poorest people to get their food in some place. The last kitchen to close was the one here at Dhantari. By the 17th of November there was work to be had at harvesting so that none were put to the necessity of starving. A trip through some of the villages with the Burkhards on an elephant a few weeks later, found everything going along smoothly as if nothing in particular had happened.

The poor-house was closed at the same time. All who were able to walk were sent to the villages in charge of the police and orders were given to the marginals to see that they were properly cared for. Those who could not walk were placed into the hospital and became a charge upon the mission. We were careful, however, to adopt the suggestion of some of the officials and issue a "voluntary dole" of a month's supply of rice to them from the government supply so that they were really kept in the hospital a month longer at government expense, except such as were discharged in the meantime. The sheds which were put up for the government kitchens during the rains are still used as hospital wards. The wards of the hospital proper are used only for special cases which occur on the compound and for the three or four blind and helpless women who stay there.

In the P. W. D. they were not so careful about providing for the people who were turned off the work. When the rains began and it was seen that

the people had little inclination to have a certain income for a vague uncertainty, the officers were instructed to "induce" the people to leave the work rather than to turn them off by force. First the payment of the Sunday wage was stopped. Then when a further reduction was wanted, the payment of the rainy day wage was also stopped. When the rain came mostly at night and the people could work almost every day, and to get pay only five days in a week and to get pay only one day in seven was "inducement" enough to make the people leave.

The famine in Dhantari was officially declared to be closed on the 17th of November, but that did not put an end to the suffering. In fact, there is now (Feb. 25th, 1901), a condition of partial famine in many places. This morning a man came here from Hamraptal, a village about two miles from here, and said, "I am dying of hunger. I want to be a Christian. Take me in." We asked him how he lived. "By begging from door to door." We told him we had no use for him. "But," he said, "I am dying of hunger." "Can't help it. Such is our nature. We are all going to die some day."

Now, lest some kind-hearted person should think we are too severe with this poor man, let me say that it is utterly impossible to help this class of beggars by giving them in charity. If we were to give each one a rupee and a half, we could have such "Christians" in a short time. Now and then we meet one who wants to work. But the great majority of them are such that if we were to put them to work, they would run off at the first opportunity, stealing everything they could get their hands on. There is a vast difference between these chronic beggars and the needy. Our strongest hopes for the children. We have now about 270 of these innocents gathered in. They and others still coming in are the legacy of the famine to us. Are we equal to the task of caring for them? No! But God is. It is His work. Some time ago we mentioned George Muller and his great work of faith. Some one said, "But our faith is not so great as his was." "No," was the reply, "but our God is just as great." Pray for us that our little faith fall not.

Dhantari, Central Provinces, India, Feb. 25, 1901.

## MENNONITE HOME MISSION.

1930 E. York St., Phila., Pa.  
Dear readers of the HERALD OF TRUTH:—On account of the sisters' manifold duties I am urged to write an item for the HERALD, and with grace and power from on high will write as the Spirit directs. I hope you read the HERALD with a Spiritual understanding. I have read many an article that has led me on the way of everlasting life. In reading with a Spiritual understanding we gain the blessing sought. Our God is very high, let Him be praised, He hath done great things, O God, who is like unto Thee, Thou who only doest wonderful things, let Thy glory be above all the earth.

"Praise the Lord call upon His name, declare His doings among the people,

make mention that His name is exalted."

O God, "let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually. Let God be magnified; but I am poor and needy; make haste unto me, O God, Thou art my help and deliverer; O Lord make no tarrying."

So the Lord sent me here to aid the sisters in their work, especially in the sewing line of which they were in need. They have prayer-head-coverings and bonnets on hand to sell.

May God's blessings rest upon the work and workers, and upon all that send in their donations; even the widows' mite is of great value. He that giveth to the poor lendeth to the Lord.

Truly the harvest is great, but the laborers are few. Brother and sister: laborers to be sent forth into the great harvest field. We are liable to fall, but God never fails. He only doeth wondrous things. The seventy will be sent forth; keep on praying, let us not get weary, and when we pray let us say, "Father, not my will, but Thine be done."

"Take heed that ye despise not one of these little ones, for of such is the Kingdom of heaven."

On Saturday you see the girls gather in for sewing school, about fifty pairs of tiny clean hands, sweet and cheerful faces anxious to sew, making patches for quilts, and garments such as aprons, dresses, etc. All superfluity is avoided.

I note with pleasure the children's eagerness in repeating Scripture verses. Although I have not the power of hearing to understand them plainly, yet I rejoice in the Spirit. The sewing school is opened with singing, Scripture reading and prayer, also closed with same. It made me happy to hear them sing this beautiful song, "We'll never say good-bye in heaven, Oh! in that land of joy and song we never say good-bye. Let us labor for that rest, for nothing else will satisfy the hunger and thirst of our souls, 'I shall be satisfied when I awake in His likeness.'"

The Sunday school is progressing; the number of pupils average from eighty to one hundred.

Our Superintendent is Bro. Joseph Hechtel, of Mount Vernon St.; teachers, Bros. Milton Neff and J. D. Mininger and Sisters Lizzie Shelly, Mrs. Katie Hummel, Mary Denlinger and Amanda Musselman.

Bible readings are held Tuesday and Sunday evenings also children's meeting Sunday evenings, and preaching every two weeks, Sunday afternoons and evenings. Bro. A. O. Helstand and Bro. Jacob Rush, both from Bucks Co., Pa., preached for us. Their sermons were very interesting. God bless you, my dear ministering brethren. The sisters are always glad to have you stop and hold services, even between set times; the meetings are always well attended, but the rooms are too small, the sisters are in need of larger rooms. Who will lend a helping hand, "provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." St. Luke 12:33.

For "this is the rejoicing city that dwelleth carelessly that said in her heart, I am, and there is none beside me; how is she become a desolation."

"Seek ye the Lord, all ye meek of the

earth, which have wrought His judgment; seek righteousness, seek meekness, it may be ye shall be hid in day of the Lord's anger." Zep. 2:3.

"God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:40.

Pray for the work and workers.

God bless you all.

Yours in the Master's name,  
LIZZIE M. WENGER.

For the Herald of Truth.

## OUR MISSIONARIES.

Kind Reader: I take pleasure in writing to you, wishing you divine grace, that more of his earnest workers may be enabled to see the great need of going out to bring the gospel of eternal truth unto all nations. O that many more souls might be brought to work in His kingdom. I was awakened to a sense of my duty in this direction. I feel that there is work for me, and work which no one can do for me.

Bro. and Sister Page were with us here two evenings, and I think our congregation was roused up to a sense of their duty. Such teachings we have not had for years. My soul rejoiced over the great truths that were presented to us. I pray that in their work God may be their mouthpiece in the way they have to do. My earnest prayer is that God will convince many precious souls to give up the pleasures and vanities of life and consecrate themselves fully to the will of God. May we not miss one opportunity to do good? Let every true Christian pray earnestly that all our workers, both here in America and those in the foreign field may be kept on the solid Rock, Jesus Christ, and that the spirit of God may ever guide, lead and comfort them. C. G.

## LETTER FROM INDIA.

The following extract from Bro. Reesler to Bro. C. K. Hostetler, Sec'y M. E. & B. B. may be of interest to many of our readers.

Dear Bro.—Your double letter of Jan. 15-16 came yesterday. It enclosed \$700. In His name we thank you and all the kind friends through you. Bro. Burkhard has recorded the specified orphan's contributions and the contributors will receive an acknowledgment letter in due time. We also received 1480 rupees through Bro. Cook and Son. I infer this is for \$500 that has been called by some one. (Cabled by M. E. & B. B.—Ed.) I cannot acknowledge this Rs. 1480 to the remitter yet for I do not know who remitted it. If you happen to know, set his or their minds at rest by stating that we got it. This money will feel easier again. We had not gotten "out" but we did not want to go into debt. But for some time our expenses will not be much less. We will be getting in the first payment of our need grain loans in a short time and that will be a help. We have over 250 orphans, 100 lepers, 40 hospital patients, and ourselves, etc.

That necessary building is going up. When it is finished we shall open an Anglo-Vernacular School if we can get a teacher (and we think we can). This will more than pay for itself. We shall charge small fees and the government

will give us a grant-in-aid that may amount to something like Rs. 1000 a year and pay for the teaching staff or better. But we shall have to be carried through a foundation making period before we can get to a self-supporting stage. Those people I went to see in their village some time ago, sent a representation down last night. Those people are in need. They are actually poor and starving. They want to be Christians. But the most hopeless convert is the starving convert. "Ye follow me \* \* \* leave and follow." What shall we do? If we'd offer one rupee each we could easily have 10,000 rupee sprinkled people by the end of the year. Whether they'd be baptized Christians would be another matter. But their very helplessness and willingness is a call to us. Jesus had compassion on just such as these.

We have not retrenched yet. \$500 per month seems a good bit—\$4,000, a year. But as God has opened the way surely He will preserve it. Yours in Him, J. A. RESSLER.

## THE STORY OF KAPIOLANI.

BY BELLE M. BRAIN, SPRINGFIELD, OHIO.

The most famous of all Hawaiian converts was Kapiolani, the descendant of a long line of kings, and ruler in her own right of a large district in southern Hawaii. Notwithstanding her royal lineage and exalted rank, she was an ignorant, superstitious savage. According to Hawaiian custom, she had several husbands, and was addicted to the use of liquor. The first time the missionaries saw her she was sitting on a rock acquainting herself with native lore.

When the Gospel message touched her heart, she at once set about reforming her life. She gave up her intemperate habits, and dismissed all her husbands except Nahe, the powerful nation orator, who promised to assist her in promoting the new religion. So led by him in deportment and so lovable in disposition did she become, that she won the respect and admiration of natives and foreigners alike. With great cordiality

SHE WELCOMED THE MISSIONARIES into her own home and planned with them for the uplifting of her people. In her determination to root out superstition and idolatry, she went to the sacred temple of Keave and carried away the idols hiding them in almost inaccessible rocky caves near the head of the bay.

Going about among her people, she taught them the Word of God, entering into the meanest hovels of the poor and sick to point them to Christ and relieve their physical wants by generous gifts of kapa, food and mate. The burden of lost souls weighed heavily upon her. Frequently in the night she awakened her women, asking them to unite with her in prayer for the conversion of the King.

But there was one great act of Kapiolani's life that rendered her famous above all the other converts of her race—she defied the fire gods of Kilauea, and broke their despotic power. This brave and courageous deed placed her name forever in the list of the world's great heroines, and won for her a glow-

ing tribute from Thomas Carlyle, who tells the story in his "Letters and Speeches of Oliver Cromwell."

Though idolatry had been overthrown and tabu abolished in Hawaii, many of the natives still believed in Pele, and dared not violate her tabu. Especially was this true in the district over which Kapiolani ruled. Her subjects, living in close proximity to the volcano, were continually under the spells of its awful fires. Then, too, they had rarely witnessed the open violation of tabu by foreigners—a sight familiar to natives in other parts of the islands. Since the murder of Captain Cook, which occurred in this region, few strangers visited it, fearing to share his tragic fate.

In December, 1824, Kapiolani resolved to free her people from the thrall of their superstition, and break the power of the fire goddess by defying her in her own domain.

Her plan was to visit the missionaries at Hilo, where a mission station had recently been opened, taking the track across the mountain on which the crater is situated—a difficult and dangerous journey of a hundred miles across the rough lava beds. Since there were at that time neither horses nor mules in Hawaii, she was obliged to travel the entire distance on foot.

Her people were dismayed, and gathered from far and near to plead with her to give up so dangerous an exploit. Even her husband, Nahe, sought to dissuade her. But strong in faith believing that her heavenly Father would protect her, she said to them: "The tabus are abolished. There is but one great God; He will keep me from harm." When her people found that she could not be induced to abandon the project, eighty of them decided to go with her.

As they journeyed toward the volcano, Kapiolani was stopped again and again by men and women along the way, who implored her to return home, and not risk Pele's anger. With heroic faith she kept bravely on, simply answering: "If I am destroyed, you may all believe in Pele; but if I am not, then you must all turn to the true God."

Near the crater they were met by a priestess of Pele, who claimed authority from the goddess herself. She warned Kapiolani not to enter the sacred precincts of the volcano without belief and opposition in her heart, threatening her with the penalty of death if she persisted in doing so.

Nothing daunted by this terrible prediction, Kapiolani sat down beside the poor, deluded creature and talked with her. Taking out her Testament, she taught her of the one true God in the heavens. At last the priestess hung her head, declaring that the goddess had forsaken her, and she could say no more.

Growing along the mountain path were the *peho* berries sacred to Pele, which no Hawaiian dared eat without permission of the goddess. Determined to break every tabu, Kapiolani ate freely of them without making the customary offering, but her followers dared not do so.

Arriving at the crater, she led the way down the steep, rocky path, across the hot lava beds, the ground trembling under her feet, and steam issuing from every crevice to the edge of Halemau-mau. Into the great lake of fire she

deliberately hurled stone after stone, knowing that nothing could be more disrespectful and displeasing to the goddess.

Only those who have watched the awful fires of Kilauea, and "who know with what awful terrors pagan delusions are clothed in the common mind, and with what tenacity these superstitious continue to hold even professed converts, can imagine what holy courage and faith must have been begotten in this Hawaiian heroine."

Turning to her terrified people, she said: "Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her power, then you may all fear her power; but if Jehovah save me in breaking her tabu, then you must fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God."

The whole company then knelt—prayer was offered, and the crater rang with the music of a Christian hymn. Above the roaring and crackling of the flames could be heard, echoing and re-echoing to the praise of Jehovah. Thus were the fire palaces of Pele consecrated as a temple of the living God.

Returning, as they came, across the bed of the crater, we can imagine the terror of the people. No doubt they expected the thin crust to give way beneath their feet, precipitating them into the fires below, or to be overtaken by showers of lava and stones hurled upon them from behind. But the cruel fire goddess failed to avenge herself; the people were saved, and the crater in safety, and continued their peaceful journey to Hilo.

It was a brave and heroic deed, that has been likened to that of Elijah on Mount Carmel, challenging the priests of Baal, and to Boniface in Germany, cutting down the sacred oak of Thor. But Kapiolani displayed a faith more heroic and a courage more indomitable than either of these. They had never been under the power of the gods they destroyed, while less than four years previously she had not even heard of Jehovah, in whom she now trusted to save her when defying the gods whom she had worshipped since childhood. Then, too, Elijah stood on the peaceful slopes of Mount Carmel, and Boniface on the quiet plain of Upper Hesse; while she stood in the presence of real danger, before those awful fires that strike terror to the stoutest heart.

Arriving at Hilo, with feet swollen from the long, hard journey, and mind and body utterly weary from exciting experiences, Kapiolani refused to rest until she had secured lodgings for her entire company, and gathered them to gether for the evening worship.

While in Hilo she rendered valuable assistance to the missionaries, going about among the people, giving words of Christian counsel or reproof to all with whom she came in contact. Her benign influence was felt long after her return to her own home.

Her beautiful and fruitful life was ended on May 5, 1841, when she passed away fully trusting in the Savior she served so long and faithfully. She was deeply mourned, not only by her own people, but by the missionaries, who realized that they had lost a valued friend and helper.

At her funeral her pastor said: "This nation has lost one of its brightest ornaments. She was the most decided Christian, the most civilized in her manners, and the most thoroughly read in the Bible of all the chiefs of this nation; ever had; and it is saying no more than truth to assert that her equal in these respects is not left in the nation."—From "The Mission World."

## "START ME."

"Start me!" cries little Alice from her perch in the swing. "I want to go high; start me!"

"Somebody can't be starting you all the time," answers Tommy, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot on the ground and start yourself."

It is the same story, the same cry the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for someone to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by someone's money, strength or name. Those who are really willing to begin with their feet on the ground and start themselves are comparatively few.

One who has been brought much in contact with young people, young women especially, and has been endeavoring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin on the top. They were ready, at once the reputation, the pay and the status of those who had been years in the work. They wanted to be pushed—a good strong push that would set them flying at once—instead of putting their own feet to the ground and slowly working up for themselves.—Selected.

## BEING WORTH KNOWING.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They are these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition her's had been and how selfish. Who was she to long for the friendship of high souls? What had she to give them in return for the treasure of their lives? Would she, as she was, even understand their language? In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in His wisdom teaches us to answer many of our own prayers, she began to study, to read and think and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is to be known and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.—Forward.





MOORE, WARWICK CO., VA., MARCH 21, 1901.—The "Cor." at this place has been accused of being black in his duty in the way of sending in items for the HERALD. He pleads guilty and begs pardon and forbearance. Since our last correspondence we have been visited by quite a number of ministers and other brethren and sisters. Among the ministers were Bro. Geo. B. Brunk, of Canton, Kan., who preached a number of sermons and also held communion. At these meetings two souls confessed Christ, but up to this time have not united with any church. Later, Bro. Noah Yoder, of Tennessee, accompanied by his wife, and Bro. H. J. Powell, deacon, paid us a friendly visit. Bro. Yoder preached for us several times assisted by Bro. Powell. At this time Bro. D. H. Bender, of Tub, Pa., also gave us a friendly call, preaching three sermons while with us. Next, Bro. Christian Good, of Dale Enterprise, Va., accompanied by his wife, came among us remaining about a week and holding a number of meetings; just before Bro. and Sister Good left us Bro. Daniel Shenk, of Elda, O., who had been ordained to the ministry for this place, arrived with his family. We trust that much good may result from his labors here. Bro. S. has also been requested to visit the members (mostly Amish) living in Norfolk Co., Va., occasionally, which he has consented to do. Near the holidays the brethren, S. P. Yoder and E. S. Hostetler came into our midst and a little later Bro. David Hostetler also arrived here, and together we had a pleasant, and true a profitable time. Bro. Hostetler preaching for us a number of times and the brethren Yoder and Hostetler, assisting and encouraging us in our S. S. and Bible readings. A short time ago Bro. John K. Yoder (Amish), of West Liberty, O., paid us a friendly visit. All of these visits were much appreciated, and we such visits, and especially are our ministering brethren invited, whether Mennonite or Amish, to make this one of their stopping points. The church here still stands as organized Aug. 14, 1898, in which both Mennonites and Amish have equal rights and privileges, and all those wishing to locate here, and feeling that the wall of division between Mennonites and Amish should be abolished will find a hearty welcome in the church at this place, and will not be required to leave the church to which they previously held, nor abandon the church name by which they had been known, and which in all probability is still held dear and sacred. Behold, how good and how pleasant it is for brethren to dwell together in unity! *Amos* 13:1-1.

FARMERSVILLE, PA., MAR. 17, 1901.—To-day we reorganized Sunday school at Groffdale for one year by electing officers as follows: Supt., Bro. Henry Renner; Asst. Supt., Bro. Henry Wenger; Secretary, Bro. Noah Nolt; Treasurer, Bro. David H. Martin; Chorister, Bro. David M. Wenger.

In our church at the same place we were made glad to receive four applicants for church membership by water baptism. Let God from whom all blessings flow be praised.

The counsel of the different church districts taken with reference to building a church in Ephraim, is favorable to

have a church built there. In the 19th inst., a meeting to consider further arrangements for building the house will be held at the house of Bro. Samuel Hies, of Ephraim. The brethren of the different church districts are invited to attend.

Praise God from whom all blessings flow.

#### VALUATORS' MEETING

The Valuers of the various Aid Plan districts in Kansas will hold a joint meeting on the 5th day of April, commencing at 9:30 A. M., at the Menomone Brethren M. H. Gossel, Marion Co., Kansas. Everybody cordially invited.

H. SCHMITT, Moderator.  
D. BUSCHMAN, Secretary.

For the Herald of Truth.

#### NOTES AND COMMENTS.

BY OPHIAS.

#### III.

Charity, heaven-born charity! Essence of all that is sweet in time, Foretaste of bliss in eternity. The sum and substance of Christian life, Which finds expression in deeds of love— Merciful deeds, though done to the least Of the poor and oner, to be received And find reward as done unto him Who in heaven is crowned the greatest.

What a monotonous world this would be if all its inhabitants looked exactly alike! There is as much difference in minds as there is in faces. If God had intended that the "many men of many minds" in this world should think alike on all subjects His word would not teach us to have charity and forbearance, since there would then be no room for the exercise of such virtues.

I know an old man who says he has read the Bible through two hundred times, yet now in his old age his want of charity for the mistakes and weaknesses of others, deprives him of a church home.

It is possible for me to be so "worked up" over the uncharitable words and acts of others that my feelings towards the uncharitable will be anything but charitable.

The Word of God does not say that we must be charitable, but it does command us to love our enemies, and to live out that love means to be so charitable that we will not only labor for the salvation of sinners, but also sympathize with the least of God's children, have forbearance with the weak and ignorant, and ever manifest a disposition to put the best construction on the motives of our brethren when their actions do not correspond with our ideas of right.

Charity does not require us to call evil good or wrong right, but it does inspire us to return good for evil, and labor and suffer, if necessary, to right that which is wrong.

Charity does not cause any one to ignore the written Word but it teaches us not to judge or condemn others when they do not get the same lessons out of the Word that we do.

Charity never despises the truth, although the charitable person is not easily provoked by falsehood, neither is he disposed to think evil of others who do not see the truth just as he sees it. He is also willing to make concessions in nonessential matters where there is no written, "Thus saith the Lord."

The disciple's sense of justice may sometimes make it appear right for him to call down fire from heaven to consume the enemies of God, but charity says, "Ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy men's lives but to save them."

Charity never retaliates or pronounces a curse on its persecutors, but instead prays, "Father, forgive them for they know not what they do."

While Charity never despises or belittles the law of God, yet because it "suffereth long and is kind," it is not in haste to inflict the severest penalty of the Law. Law says, "Cut down the unfruitful fig tree, why cumbereth it the ground?" Charity says, "Spare it yet another season; give it another chance after I have improved its general condition and given it more favorable surroundings."

If a pile is cut in the usual way there is a place in the centre of the plate where all the pieces meet, and if the pieces are drawn away from this common centre, they also become separated from each other and the "gap" between the pieces widens as they are drawn farther away from their common center. In all church difficulties, where a cold and uncharitable feeling is driving the members apart, and there is danger of a division, the first step necessary to an adjustment of the difficulty is for all the members to "draw nigh to God," and the nearer they come to God, their Common Center, the nearer they will come to each other. Love for God cannot be separated from love of our neighbor. All true children of God who are really in touch with Him are also in touch with one another.

Ohio.

For the Herald of the Truth.

#### THE HOME.

BY ISABELLA NEUHAUSER.

What is a home and what does it consist of? This may seem rather a trifling question to some, but in my mind there is a great deal of difference in the place called home. A home does not only consist of large houses, fine furniture and such things that the natural man would crave after, but there is something nobler and higher that makes the home. God's word does not say that the things above mentioned give us happiness. They are all right in their place. The Psalmist says, "Happy is that people whose God is the Lord." This shows to me that if we make a God of anything in our homes above the Lord, we are not as happy as we might be. A happy home consists of Christian parents, and if they have children entrusted in their care, and they give their hearts to Jesus as they

grow up to years of understanding,— these will surely help make this home more pleasant and cheerful. And again we as parents are taught to bring our children up in the nurture and admonition of the Lord, and the children are to honor and obey their parents and when this is done with all our hearts on both sides much unhappiness could be avoided.

If Christ dwells in our hearts He will also dwell in our homes, and we know where He dwells there is no place for the riches of this world, or on pride or envy, or evil speaking one of another, or anything of that kind. If we can of a truth say, Christ is all in all, then, and not before we love our children and those around us as we should. We are now not only happy but we have peace with one another. Jesus says, John 15:27: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

Another word to us as mothers, Let us live such lives that are worthy of imitation, and especially remember what love does. Read and see what James says (Jas. 5:20). If we carefully read God's word, we have directions for all instances. (1 Pet. 3:7). The apostle tell how husband and wife should dwell together that their prayers are not hindered. We believe many prayers are hindered because the succeeding verse is not lived out. (1 Pet. 3:8).

May God give us grace to stand at the great day which is His coming, and that we may seek the welfare of souls about us; let us not grow weary in well doing; and last, but not least, if we should have to pass through fiery trials on account of living close to Christ, we still have God's approval. The apostle says, We are happy if we are reproached for the name of Christ. The poet says:

"Then I must fight if I would relegate  
Increase my courage, Lord,  
I'll bear the toll, endure the pain  
Supported by Thy word."

Praise is also coming in the home and in our hearts. I have many seasons to praise my Maker for all He has done for me and my house.—Praise His name forever and ever.

"I am but a stranger here,  
Heaven is my home.  
Earth is a desert drear  
Heaven is my home."

Danger and sorrow stand,  
Round me on every hand,  
Heaven is my Fatherland—  
Heaven is my home."  
Newton, Kans.

For the Herald of Truth.

#### PECULIARITIES OF THE BRETHREN.

[The following article has reference to the Brethren or Dunkard church. The remarks throughout however, apply to Mennonites as well as to the Brethren.—Ed.]

The Brethren claim to be, and are, in many respects, a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They believe that the New Testament teaches plainness in attire, 1 Tim. 2:9, 10, 1 Pet. 3:3, and that, by a general uniformity of habit, marked enough to distinguish the church from the world, Gospel plainness may be made a living fact instead of a dead letter, as it has

become in many other churches whose discipline strongly insists on plain dressing.

The Brethren never go to law with one of their own number, 1 Cor. 6, nor with others, without first asking the counsel of the church, and it is a rare thing indeed for a brother to be engaged in a lawsuit. Among themselves differences are adjusted personally, or by the church, in accordance with the Christian law of trespass, given by the Master, Matt. 18:15-20. The Fraternity is strictly non-resistant, as well as non-litigant. It is held that Christ is the "Prince of Peace," that his Word is "the Gospel of Peace," hence his servants can not go to war and fight.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. They take no active part in politics, and "swear not at all." If called upon to testify in the courts they simply affirm, without raising the hand or kissing the Bible. In this way they literally obey the command of Christ who said, "Swear not at all. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5:34-37. No brother can become a member of any secret or oath-bound society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the needs of humanity. All new converts who are identified with such orders are required to sever their connection with them before they can be adopted into the family of the Brotherhood.

For the Herald of Truth.

#### THOUGHTS ON A FEW CURRENT EVENTS.

BY DAVID WENGER.

In the light of some of the events current in this and other nations, I was impressed to write an article for the HERALD OF TRUTH on the above subject.

As we stand on the threshold of a new century and gaze at the mysterious discoveries and inventions and the magnitude of some other events, our thoughts are brought to bear on these words—"The children of this world are in their generation (age) wiser than the children of light." Luke 16:8. This shows us that the world progresses very rapidly on account of the ingenuity and wisdom of man being put into instruments useful in their kind and ages while little or no effort are put forth to come to a knowledge of the Truth. While on the part of the children of Light, greater efforts might very often be put forth to enhance the ways and means of saving souls instead of saving labor, time and money for self-justification.

While the worldling is over taxing his mind to bring out new inventions and devices to meet the requirements which the lapse of time brings, the Christian can rejoice that God, "the same yesterday, to day and forever," does not require him to try all sorts of ways to be saved, since salvation is obtained through only one way—Jesus Christ.

We are wrapped in perplexing thoughts at the news that after great effort and expense, wireless telegraphy has proved a success. Our hearts rejoice in Christ that our messages

(prayers) to God are carried to and answered by Him by only believing in Him. "What things ever ye desire, when ye pray, believe that ye receive them." Mark 11:24. Christians need not, therefore, experiment on different ways and means to have prayers carried to God. At the one end is the believing Christian in his closet and at the other end "Our Father which art in Heaven," so over to communicate with us, no matter how great the distance may be.

Another thing that has created no small stir among the people, is the rapid headway made in bringing to a success the "dying machine." When this machine is brought out a success, man may be able to surmount difficulties hitherto unsurmountable. We will mention only one of these difficulties—the discovery of the north pole. But what will it be more than to discover it? For fame, which is only a vapor, or for reputation, which is only an accident? We again rejoice that God has made it easy for us, as Christians, to surmount the difficulties—which are the world—in our way by being born of God, and by our faith in Him. "For whatsoever is born of God, overcometh (surmounteth) the world; and this is the victory that overcome the world, even our faith." 1 John 5:4. Neither need the Christian provide ways to be carried by, since "the spirit of the Lord shall carry thee." 1 Kings 19:12.

Another current event that has created great excitement in our nation, and aroused the minds of the children of God, as to whether it is justifiable and right in the sight of God or not, is the action that Mrs. Carrie Nation has taken against the saloons in Kansas. The idea of putting away with this monster evil is all right. The method employed by Mrs. Nation to do away with them is all right too, if in accordance with the word of God. Christians, are you doubtful about this? Let us see what the Word of God says: Matt. 26:52 says—"For all they that take the sword shall perish with the sword." Although Mrs. Nation is not using a sword, her instrument, a hatchet, is a sharp-edged instrument, and has been used by some as a weapon of warfare. We must "overcome evil with good." Rom. 12:21. "Do violence to no man." Luke 3:24. More references might be given. Some might say, but what will you make of John 2:14-16, where Christ made a scourge of small cords and drove the people, the sheep and the oxen out of the temple; and poured out the changers' money and overthrew the tables. Did not Christ have a regular smash-up of the furnishings of the temple in the temple at this time? To this our hearts answer—yea and amen.

We also know that our hearts are the "temple of God" and that the Word says—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This cleansing is, therefore, done by Christ and always makes it necessary to have all sinful fixtures and things overthrown and driven out, so that our hearts may be undivided, a temple of God and a house of prayer. But for man or woman to go about to cleanse his or her heart of the temple of God, seems a great deal worse than "casting pearls before swine." The lady before mentioned issued on the 18th ult., at the "Lead-

quarters of the Home Defenders," a statement in which she took Nehemiah 4:14 as the motive for her action against the saloons. Read Neh. 4:14. She also stated, along with other things, that this means, "down with this supineness of hell—non-resistance—the paralysis Satan is infusing into the deluded sons and daughters of God, in order that he may sow the tares while they slumber." We are under Christ's law and believe in non-resistance; to have that denounced as a thing to be put down and as being supine, is enough to make us express our thoughts in regard to this matter. Let us therefore defend ourselves with the sword of the Spirit which is the sword of God." Eph. 6:17.

There are many more current events about which something might be written from a spiritual standpoint; but being impressed to write on only these three, it will be given over as written in the light of a weak servant.

Farmersville, Pa.

For the Herald of Truth.

#### THE CHRISTIAN'S DUTY IN THE CHURCH AND HOME.

BY W. G. S.

I sometimes wonder what would be the result if everybody in the church was just like this, that or the other member of the church, and then again we might ask the question personally, what would be the outcome if all the members were just like me? It might be well for each of us to pause a moment and begin to examine ourselves in the light of Paul's writings to the Corinthians when he told them that they should be followers of him as he was of Christ. We need not ask our people to follow us, but we do need to examine ourselves in the light of God's word and see whether we are living up to the teaching therein contained, for upon the life of each member depends the growth of the visible church. If it is a careless unconcerned life it will not give much light to those who are yet out of Christ. Now and then we see a minister who decides not to go to his appointment just because the weather seems to be unfavorable. His excuse may seem valid, but if all preachers would do so what would be the influence? Would it be for good? I think not. Any minister can go to his appointment when the roads are good and the weather fine, but it takes one who has his heart filled with the love of God to start out when roads are muddy and the storm is raging. But this is the kind of men that the Lord must depend upon to help save the people from their sins. We have many fair weather Christians, people who go to meeting when the weather is just right. We are glad to see them come but what if all members of the church were of that class? How could the services be kept up? They could not be kept at all. We have many such people. Oh how we should pray for our heavenly Father that He might give us power that we might be able to help them out of their fallen state. We should show to them that we love them by having a warm handshake when we meet them and invite them to our meetings. 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It surely is a weary lot  
As they crushed heart to heart  
And they who share a happier fate,  
Their children will may spare.

And then the homes of the unfortunate, they need our presence. Those of us that have lost those that were near and dear to us know the sadness it brings to us. We need only look to that home in Bethany where our blessed Savior spent much of his time. When death entered that home and took away the brother did Christ stay away? No indeed! He was there ready to comfort them in their sad bereavement. This action of our Savior should teach us who claim to be His followers that we should not neglect our duty toward our brethren and sisters in their trials, for by so doing we show to them that we are willing to show our sympathy to them by our actions. The apostle James tells us what pure religion is. You can read it for yourself in James 1:27. May God help us all to heed the teachings in His word, for we read that he that knoweth to do good and doeth it not, to him it is sin.

May we then who prefer to be the followers of the meek and lowly Nazarene ever search his word and live by the teaching therein, so that the light He has given us may shine out and we may see our works and glorify our Father which is in heaven.

East Salem, Pa.

#### HUSBAND AND WIFE.

Referring to Christ's command to place His service before all human ties, Luke 14:26. The Life of Faith says: "It is quite certain that no natural relationship in and of itself, can yield a perfect fellowship between two hearts. In life's learning we soon make discovery of the fact, and for many it is one of earth's bitterest experiences.

However close and happy may be the union between husband and wife, parents and children, brother and sister, sooner or later, some great lack is realized to exist. We are perhaps perplexed, and think we ought to be fully satisfied, but we are not.

The happiest natural relationship needs to be vitalized and filled with the Divine life and presence if it is to yield a satisfaction which has in it no ache and no alloy. And why should we wonder that Christ alone can give to two hearts the fellowship which we can welcome as eternal?

Would it not be strange indeed if it were otherwise? To desire and maintain for us a perfect union with another creature is an achievement second only to the miracle of our restoration to fellowship with our Creator and God.

And so Christ stands amongst us, Lord of life's links and ties, that, by binding us in the sure yoke of an all-embracing surrender to Himself, He may be able to pour the living wealth of His own heart into all our fellowship one with another, and until He does we cannot rely upon the sincerity of our friendship for one another when great trials come, whatever our relationship may be. His "grace which is sufficient" and that alone can fit us for life experience and His service.

Sol. L. M. J.

The truths of the Bible are like gold in the soil.

## HERALD OF TRUTH.

### THE BISHOP POET OF PEQUEA.

BIOGRAPHY OF A GOOD MAN.

(The following interesting sketch was written by Bishop John F. Fank and published in the collection of the Old Mennonite Church, and remained worthy members of the same until the time of their death. In the year 1836, he was called to the ministry and was chosen and ordained to the office of Bishop.

Christian Herr was born on the 31st of October, 1780, on the farm, where afterwards his son, Amos Herr, resided and on which at present (1895) Christian R. Herr, son of Amos, resides, situated in what is now West Lampeter Township, bordering on Pequea Creek, in Lancaster county, Penn. From this circumstance, and for the purpose of distinguishing him from others of the same name, his father, whose name was also Christian, either assumed or had conferred upon him, by his neighbors, the appellation of "Jeques Christian Herr," and the son likewise assumed this distinctive appellation, and almost uniformly, except in private correspondence, signed his name

CHRISTIAN HERR, JR., "PEQUEA," until the death of his father, when "Jr." was discarded, to be afterwards assumed by his son.

Tradition, which if not already, is fast becoming history, informs us that about the year 1710 or 1711, a colony of emigrants, from Switzerland, effected a settlement on the north side of Pequea Creek. The emigrants were mostly, if not all, members of the Mennonite Church. Among them was John Herr, or familiarly expressed in their own language, "Hans Herr," as their pastor and leader, who brought with him five sons, who are the progenitors of this numerous family of this name in Lancaster county, many of whom still own and reside on the lands originally purchased from the proprietor for government, by their ancestors, more than one hundred and fifty years ago.

Christian Herr, the subject of this memoir was of the fourth generation from the above Hans Herr. He had no brother, but six sisters. He was brought up on a farm and received no education but what he obtained in the common country schools, which at best in those days, was an imperfect knowledge of reading, writing and common arithmetic; but possessing an inquiring, contemplative turn of mind and a retentive memory, he, by reading and study, acquired a general knowledge of men and things, superior to many others, which enabled him to advise his neighbors and friends who frequently consulted him in regard to matters of business, and he was often employed in drawing instruments of writing in reference to the disposition of property, the settlements of estates, etc.

About the year 1810, he became seriously impressed with the sinfulness of man's natural condition and the necessity of a Redeemer's grace. On a careful and prayerful perusal and study of the Holy Scriptures, he came to the conclusion that duty required him to connect himself with some religious denomination, and by withdrawing himself from the world and its vanities, enlist himself as a humble follower of our Lord and Savior, Jesus Christ.

After due deliberation he became convinced that the doctrines of the Mennonite Church, in which he had been instructed since childhood, and of which his parents and ancestors had been members, were more strictly in ac-

cordance with the teachings of the Holy Scriptures, than any other that was within the range of his knowledge.

Accordingly after due instruction, he and his wife were baptized, and received into communion of the Old Mennonite Church, and remained worthy members of the same until the time of their death. In the year 1836, he was called to the ministry and was chosen and ordained to the office of Bishop.

After he was ordained to the ministry his labors were greatly increased and he soon became known as a fluent speaker, a sound, logical reasoner and an earnest proclaimer of the Gospel; and a result of his earnest and devoted labors, the church was built up and strengthened. In 1831 he had the misfortune to lose his beloved wife, who for thirty-one years had been the partner of all his joys and sorrows and a sharer of all his cares and trials. With his children grown up - and married, he gave up the management of his estate and devoted his time entirely to the duties of his calling. As Bishop—the highest office of the church—he succeeded Peter Eby, whose friendship and confidence he shared. As Bishop it came his duty to frequently visit others and sometimes distant congregations, and these arduous labors with the pressure of advancing age, began to take effect upon his very robust constitution, and finally, his nervous system relaxed and he was scarcely able to walk, and difficult for him to speak. He endured his affliction with constancy and resignation and died on the 23rd of June, 1853.

Concluded in next Number.

Written for the Herald of Truth.

### NOAH TROYER, THE NOTED AMISHMAN.

BY AN OLD NEIGHBOR OF HIS.

A celebrated writer once wrote, that there were more things in heaven and earth, than we dreamed of in our philosophy. And no one has had the audacity to question this. We are hedged about and surrounded by strange and "unaccountable" things. We blunder and stumble along with the hope to see and understand, but much remains inscrutable, and probably always will, until our minds are illuminated by the light of a sun that is not of time, but eternity.

I want to tell you in a few words of Noah Troyer, an old neighbor of mine, an Amishman, who was born in Holmes Co., Ohio, Jan. 10, 1831. Now, if all of you do not know what an Amish man is, you must set yourselves the task to find out. I will not tell you here, because, knowledge that comes too early and too late has spoken in that language, more or less on nearly every occasion.

His sermons are generally prefaced by the Lord's Prayer. His discussions are devout and while not learned are logical and convincing. There were some skeptics, who questioned the truth of his teachings, but he was not imposing upon them, and once a German doctor in excess of unbelief, ran a silver needle into the preacher's leg an inch and a half, but he never wincing nor gave the slightest evidence of being hurt.

Truly there are more things in heaven and earth than we have dreamed of, and even attempt to explain.

little child, seems an abundance and two a surfeit. In the troublous year of 1862 the Troyer family moved to Lancaster county, Ind.—a goodly and godly back in the very northern part of the state, but pretty soon they crossed the "State Line" and settled in St. Joseph county, Mich., better country than which the geography of the commonwealth hath not mapped out. Then after a spell they came back to Lancaster county, and in 1875, once more struck their tent and moved to Johnson county, Iowa, where they bought a farm and settled down for good.

Noah Troyer's biographers say, that from a child he was given to having the headache. These he would have two or three times a week, and he never felt well and hearty like other boys and men. He would talk in his sleep and say strange and remarkable things, which might sound gruesome, only his conversation was coherent and sensible, and not disjointed and wandering, as the ordinary sleep talker's talk is prone to be. For a while this habit of Noah's was kept a secret from nearly every one, and when Mrs. Troyer told him of his doing in his sleep and what he had said he would not believe her. This peculiarity developed and became conspicuous and noticeable in 1876. For the next two years, Mr. Troyer suffered much from his old complaint, with painful complications and became almost an invalid.

In June, 1878, the *Iowa City Republican* sent a reporter to hear Mr. Troyer preach in his sleep, or in this trance or clairvoyant state, whichever or whatever it may be called. With such publicity given him, all attempts at secrecy were abandoned and hundreds of people flocked to hear him talk and preach. Usually, in the afternoon, about three or four o'clock, he would become physically, painfully ill; convulsions would follow, passing from this into an unconscious state, when upon his beginning to speak his illness would leave him. Then he would sit up in bed, stretch up his hands as if in supplication, then falling upon his knees offer a brief but fervent prayer, after which he stands erect and in a loud voice begins to speak. "During his discourse," so says one of his biographers, "which varies in length from one to three and a half hours, he steps about and gesticulates in a manner becoming a public speaker." He is German by birth and has a limited education, uses the German language in his family, reads a German Bible, never attended any other church except the Amish Church, where all the services are in German, and yet his sermons are in English. Jan. 26, 1880, he began speaking some in German and once that time has spoken in that language, more or less on nearly every occasion.

His sermons are generally prefaced by the Lord's Prayer. His discussions are devout and while not learned are logical and convincing. There were some skeptics, who questioned the truth of his teachings, but he was not imposing upon them, and once a German doctor in excess of unbelief, ran a silver needle into the preacher's leg an inch and a half, but he never wincing nor gave the slightest evidence of being hurt.

Truly there are more things in heaven and earth than we have dreamed of, and even attempt to explain.

Shippensburg, Ind.

### WE ARE BOUGHT WITH A PRICE.

(1 COR. 6:20; HEBR. 9:6.)

BY JOHN F. FUNK.

Makes the Apostle Peter (1 Pet. 1:18, 19) takes the following pointed declaration: "Forasmuch as ye know that ye were redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without a spot or blemish."

In these words there are certainly wonderful conditions revealed unto us as connected with our being in the world and our future destiny. One thing is especially apparent to every one who thinks as he ought to think, namely, that the great majority of men, even those who claim to be thinkers—students, who profess to study, investigate and search after the great things and the good things that God has given us, seem either to be thinking in the wrong direction or else they really do not think at all, so that in all these things we can see the force of the prophetic declaration, "Forasmuch as ye know that ye were redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without a spot or blemish."

Another thought has often been of special surprise to me, and that is that many infidels and wicked men who make no profession of Christianity, men who study the Scriptures only to pick flaws and annoy and vex God's people with their shortcomings and imperfections, and men who have some erroneous pet theory to maintain, know the Scriptures far better than the majority of Christians, and even the majority of the preachers; and the fact that Christian people do not understand and study their Bibles and keep themselves posted on the doctrines they profess to value so highly, gives these critics a very excellent chance to bring reproach and shame to those who profess to be the followers of Christ, the representatives of the teachings of God's Word, the defenders of the bible, and who claim that the bible is the grandest of books, more precious than gold and much like gold, and its teachings are to be esteemed above all the precious things in the whole world.

Another thought comes to us here as a direct outgrowth of our text: "Ye are bought with a price—redeemed with the blood," etc.

This gives the idea of bondage, imprisonment, and being made free. In olden times prisoners of war were ransomed by paying the price set for their release.

Slaves were bought—a price was set on them, and when the price was paid they were free. In our own country, among the African race, a good strong man that had a good, kind master, would work out his own freedom. He would have to do a certain stipulated amount of work each day, and if he could work no more, the over plus of his earnings were his own, and by years of diligent, persistent labor and faithfulness, he would be able to accumulate a sufficient sum, which he would pay over to his master as the price of his own freedom. In other words he would redeem himself.

The children of Israel were bondmen in Egypt, they were slave-people, so that their cries and lamentations came up

before God, and he had compassion on them and sent them a deliverer—Moses. He led them out, and by guidance of the Almighty hand, they were brought into the land of promise.

Now then, as the Israelites were in bondage in Egypt, so the whole world lies under the condemnation of sin. The Israelites were in bondage under Pharaoh. The human race was in bondage under Satan. Israel was under burden of hard labor from cruel task masters. The human race was under the burden of sin. God sent His servant, Moses to lead Israel out of the darkness, slavery and oppression of Egypt into the land that flowed with milk and honey. God sent His son as the Spiritual Moses to redeem us from sin and Satan and this ungodly sinful life, and bring us into the spiritual kingdom where the waters of life flow freely to all who are willing to come and drink.

The Israelites were helpless in themselves: Their release and redemption must come from a higher power. We were helplessly lost in sin, and the Divine Power alone could redeem us. Moses, as a type of Christ, gave himself up a sacrifice to speak after human methods, he took his life into his own hand and on several occasions died with God that he should take his life and save the people.

Jesus, our Savior, came into the world and offered himself as the great and all-sufficient sacrifice for the sins of the world.

The lesson that we may learn from these teachings is first: That we were helplessly lost in sin, but that God sent Jesus Christ, His only begotten Son, to redeem us, because we ourselves were unable to do this great work.

Let us therefore look unto Jesus to be saved. "For there is none other name in which we may be saved than the name of Christ."

Let us not allow ourselves to give way to anger and harsh, unkind words; we should avoid controversy and vain disputations. The apostle teaches us that we should be courteous, kindly affectionate one toward another, and treat every one, especially the old people with due respect. When we claim to be honest toward God, honest in our worship and in our work in and with the church. God will give us strength in all these things when we labor with an eye single to His glory.

The greatest and the best thing God has given us is the gift of His dear Son, the apostle teaches, "That the gift of God is eternal life through our Lord Jesus Christ." In addition to this He gives us grace of accept Christ, grace to obey His teachings, grace to live for Him, and finally He bestows upon us the glory and blessedness of the life to come.

This gift of God, the sacrifice of Jesus Christ on the cross, was given for the salvation of man; every sin burdened soul can come to him and be received even as the prodigal son was received by his father when he returned from his wanderings.

The religion of the Lord Jesus Christ or the religion of the bible has the power to save from sin, all who believe in his name, as the Apostle teaches us when he says, "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth."

A religion that does not lead us away from sin into a life of purity and holiness, a religion that does not bring us into true fellowship with God through Christ and gives us the promise, hope and assurance of eternal life, is a spurious religion. And there are a great many people in the world at the present time that have just that kind of a religion, and they will in the last great day have the sad experience of those of whom Jesus says: "Many shall say to me in that day, Lord, Lord, have we not prophesied in Thy name and in Thy name have cast out devils, and in Thy name done many wonderful works? Then will I profess unto them: I never knew you, depart from me ye that work iniquity."

The religion of the Lord Jesus Christ meets all the wants and the necessities of both young and old, master and servant. All find in this religion just what they need.

Let us then prepare ourselves through accepting and living this religion of the Lord Jesus Christ as an anchor to the soul that will both save and steadfast, and that will give us eternal life and the presence of God's glory forever.

T. T. JOHNSON.

For the Herald of Truth.

PROMISES.

BY LOTTIE LEVENSOOD.

(TIIM, CHAP. 2.)

WE must, in all things, as far as possible, please God. To do this we must under all circumstances avoid transgressing the commandments and teachings of the Word of God and in this way avoid sin.

We must not allow ourselves to give way to anger and harsh, unkind words; we should avoid controversy and vain disputations. The apostle teaches us that we should be courteous, kindly affectionate one toward another, and treat every one, especially the old people with due respect. When we claim to be honest toward God, honest in our worship and in our work in and with the church. God will give us strength in all these things when we labor with an eye single to His glory.

The greatest and best promise which we have, is the promise of salvation through Jesus Christ. Jesus gave His life for the sins of the people, and promised salvation to all, if they will only come and accept it. Will you come and accept His promises and be His faithful and obedient followers?

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PROMISES.

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When we take up the Book of life, (the Bible), we find it filled with promises from one end to the other, promises given by the Almighty Father unto the children of men.

The first promise recorded in the Bible was given to Adam and Eve in the garden of Eden, after they had disobeyed the commandment of God and eaten of the forbidden tree.

After God had pronounced sentence upon them they were in a truly lamentable condition. Trouble, sickness, pain and death awaited them in this life and after death there was no way of escape for their souls.

In His great love and compassion, God promised them a Saviour, in His only begotten Son, on condition that they would accept and believe in Him.

If they would thus accept Him, they should be accepted of and be received of Him into glory even as though they had not sinned.

The promise to Noah was faithfully wonderfully preserved in the ark which Noah built as God had directed him.

The promise of God to Abraham, was a grand one and this too, as all the promises of God always are, was fulfilled to the very letter, and millions rejoiced in the promise that should bring blessings to all the nations of the earth.

Moses encountered many troubles and trials, but God according to His precious promises, was with him and led him and his people safely through the wilderness and brought them into the land which He had promised them.

And so all through the Bible the precious promise of God to His people are faithfully made and as faithfully kept.

The greatest and best promise which we have, is the promise of salvation through Jesus Christ. Jesus gave His life for the sins of the people, and promised salvation to all, if they will only come and accept it. Will you come and accept His promises and be His faithful and obedient followers?

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| " " carpet rag                 | .75   |
| " " cash to laborers           | 17.75 |
| D. M. Dornelmer, wagon         | 60.00 |

Total \$285.01

|                                |       |
|--------------------------------|-------|
| Dec. bills paid.               |       |
| D. G. Wedman, coal etc.        | 1.97  |
| P. H. Martin, lumber           | 32.46 |
| P. H. Martin, plumbing, etc.   | 37.71 |
| I. N. Martin, pipes & plumbing | 73.00 |

Total \$145.14

|             |          |
|-------------|----------|
| Prev. bills | \$430.15 |
| Prev. bills | 655.27   |

Total \$1085.42

|                          |          |
|--------------------------|----------|
| Unpaid bills for Dec.    | \$800.53 |
| Bills passed for payment | 566.32   |

Total unpaid bills \$1196.85

Gratefully acknowledged,  
NOAH H. MACK, Treas.

## HOME-SEEKERS' EXCURSIONS.

On the first and third Tuesdays of each month the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets from Chicago, Milwaukee and other points on its line to a great many points in South Dakota, North Dakota and other Western and Northwestern States at about one fare. Take a trip west and see the wonderful crops and what an amount of good land can be purchased for a little money. Further information as to rates, route, prices of farm lands, etc., may be obtained by addressing E. G. Hayden, Traveling Pass' Agent, Cleveland, O.

Arrange Your

## Summer Trip

TO VISIT THE

Pan-American Exposition, At Buffalo, May 1st to Nov. 1st, 1901.

## NIAGARA FALLS,

One of the Seven Wonders of the World within an hour's ride from Buffalo. Thousand Islands, Muskoka Lakes. The Adirondacks and New England points are but a short, delightful ride by lake or rail.

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VIA

## Big Four Route TO BUFFALO,

On Tuesdays, May 7, 14, 21 and 28, rate of one fare, plus one dollar, round trip, good for return leaving Buffalo up to midnight on following Saturday.

On Thursdays, May 2, 9, 16, 23 and 30, Coach Excursion at one cent per mile rates, good for return leaving Buffalo up to midnight the following Saturday.

Tickets on sale daily during month of May, at rate of one and one-third fare for round trip. Good 15 days returning.

On all through tickets, either one way or round trip, ending east of Buffalo, privilege of stop-over for ten days will be granted at Buffalo, on deposit of one dollar, refundable at that point and payment of one dollar.

Call on or write Agents "Big Four" for full information, circulars of the Exposition, etc.

Warren J. Lynch, W. P. Depe, Gen Pass & Ticket Agent, C. & P. & T. A. CINCINNATI, O. ELKHART, IND.

## "WHAT'S THE TIME?"

A booklet with this title, just published by the Chicago, Milwaukee & St. Paul Railway, should not only be in the hands of every traveler, but should have a place on the desk of every banker, merchant or other business man.

The four "Time Standards" which govern our entire time system and which are more or less familiar to most of the traveling public but by many others little understood, are so fully explained and illustrated by a series of charts, diagrams and tables that any one who chooses can become conversant with the subject in question. There are also some twenty-four tables by which almost at a glance, the time at any place being given, the hour and day can be ascertained in all the principal cities of the world.

A copy of this pamphlet may be had on application to Geo. H. Headford, General Passenger Agent, Chicago, enclosing two-cent stamp for postage.

## Triumphs and Wonders of the Nineteenth Century

contains a vast amount of useful information in regard to the progress made in many lines during the century which has just closed. It has been an unparalleled era in the history of the world, and the book tells with remarkable clearness the wonderful strides which the industry of man has made. It contains over 300 pages, with 350 illustrations, and sells at the following prices: In extra fine cloth, gold and color stamping, \$2.50; in half morocco, marbled edges, \$3.25; in full morocco, with pure gold edges, \$4.75. We want agents everywhere, to sell this very instructive book. Large descriptive circulars free. Send 25 cents for canvassing outfit and get our liberal terms to agents. Address Mennonite Publishing Co., Elkhart, Ind.

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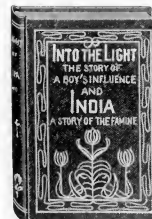
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|                                |       |
|--------------------------------|-------|
| Single copy, postpaid,         | .06   |
| 12 copies                      | .50   |
| 25 "                           | .90   |
| 100 "                          | 3.50  |
| 100 " by express, not prepaid, | 2.50  |
| 250 "                          | 4.25  |
| 500 "                          | 7.50  |
| 1000 "                         | 12.50 |

## The Words of Cheer

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W. R. Moody, is an unusually interesting book, giving many valuable points to Christian workers. It contains 600 pages with over 100 illustrations, including special portraits reserved for this work. This is the only edition authorized by the family. Price, in cloth, gold stamping, \$2.50; half morocco, \$3.50; full morocco, pure gold edges, \$4.50. "Million edition," cloth, ink stamping, \$2.00. We want agents to sell this attractive work. Send 50c. for canvassing outfit and get terms. MENNONITE PUB. CO., ELKHART, IND.

HOMES IN THE SOUTH are cheaper than in the North. Living is cheaper, too, in a climate where nature is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEBARN, G. P. A., Cincinnati, Ohio.

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## Cleveland, Cincinnati, Chicago &amp; St. Louis

## RAILWAY.

## BIG FOUR ROUTE.

## MICHIGAN DIVISION.

## Condensed Schedule of Trains.

| EFFECTIVE JAN. 1, 1901. |       |      |       |           |      |       |       |              |       |       |      |
|-------------------------|-------|------|-------|-----------|------|-------|-------|--------------|-------|-------|------|
| GOING NORTH.            |       |      |       | STATIONS. |      |       |       | GOING SOUTH. |       |       |      |
| No.                     | Mo.   | No.  | No.   | No.       | Mo.  | No.   | No.   | No.          | Mo.   | No.   | No.  |
| 28.                     | 22.   | 24.  | 26.   | 28.       | 22.  | 24.   | 26.   | 28.          | 22.   | 24.   | 26.  |
| 8.50                    | 1.43  | 6.20 | 8.50  | 1.43      | 6.20 | 8.50  | 1.43  | 6.20         | 8.50  | 1.43  | 6.20 |
| 8.01                    | 12.50 | 5.50 | 8.01  | 12.50     | 5.50 | 8.01  | 12.50 | 5.50         | 8.01  | 12.50 | 5.50 |
| 7.37                    | 12.51 | 5.50 | 7.37  | 12.51     | 5.50 | 7.37  | 12.51 | 5.50         | 7.37  | 12.51 | 5.50 |
| 7.30                    | 12.15 | 4.50 | 7.30  | 12.15     | 4.50 | 7.30  | 12.15 | 4.50         | 7.30  | 12.15 | 4.50 |
| 11.57                   | 4.52  | 6.50 | 11.57 | 4.52      | 6.50 | 11.57 | 4.52  | 6.50         | 11.57 | 4.52  | 6.50 |
| 11.58                   | 4.13  | 6.50 | 11.58 | 4.13      | 6.50 | 11.58 | 4.13  | 6.50         | 11.58 | 4.13  | 6.50 |
| 11.15                   | 3.50  | 6.50 | 11.15 | 3.50      | 6.50 | 11.15 | 3.50  | 6.50         | 11.15 | 3.50  | 6.50 |
| 10.45                   | 3.17  | 6.50 | 10.45 | 3.17      | 6.50 | 10.45 | 3.17  | 6.50         | 10.45 | 3.17  | 6.50 |
| 10.00                   | 2.35  | 6.50 | 10.00 | 2.35      | 6.50 | 10.00 | 2.35  | 6.50         | 10.00 | 2.35  | 6.50 |
| 9.31                    | 1.01  | 6.50 | 9.31  | 1.01      | 6.50 | 9.31  | 1.01  | 6.50         | 9.31  | 1.01  | 6.50 |
| 8.15                    | 1.01  | 6.50 | 8.15  | 1.01      | 6.50 | 8.15  | 1.01  | 6.50         | 8.15  | 1.01  | 6.50 |
| 7.45                    | 1.15  | 6.50 | 7.45  | 1.15      | 6.50 | 7.45  | 1.15  | 6.50         | 7.45  | 1.15  | 6.50 |
| 6.50                    | 1.15  | 6.50 | 6.50  | 1.15      | 6.50 | 6.50  | 1.15  | 6.50         | 6.50  | 1.15  | 6.50 |
| 6.15                    | 1.15  | 6.50 | 6.15  | 1.15      | 6.50 | 6.15  | 1.15  | 6.50         | 6.15  | 1.15  | 6.50 |
| 5.45                    | 1.15  | 6.50 | 5.45  | 1.15      | 6.50 | 5.45  | 1.15  | 6.50         | 5.45  | 1.15  | 6.50 |
| 5.15                    | 1.15  | 6.50 | 5.15  | 1.15      | 6.50 | 5.15  | 1.15  | 6.50         | 5.15  | 1.15  | 6.50 |
| 4.45                    | 1.15  | 6.50 | 4.45  | 1.15      | 6.50 | 4.45  | 1.15  | 6.50         | 4.45  | 1.15  | 6.50 |
| 4.15                    | 1.15  | 6.50 | 4.15  | 1.15      | 6.50 | 4.15  | 1.15  | 6.50         | 4.15  | 1.15  | 6.50 |
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| 3.15                    | 1.15  | 6.50 | 3.15  | 1.15      | 6.50 | 3.15  | 1.15  | 6.50         | 3.15  | 1.15  | 6.50 |
| 2.45                    | 1.15  | 6.50 | 2.45  | 1.15      | 6.50 | 2.45  | 1.15  | 6.50         | 2.45  | 1.15  | 6.50 |
| 2.15                    | 1.15  | 6.50 | 2.15  | 1.15      | 6.50 | 2.15  | 1.15  | 6.50         | 2.15  | 1.15  | 6.50 |
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| 1.15                    | 1.15  | 6.50 | 1.15  | 1.15      | 6.50 | 1.15  | 1.15  | 6.50         | 1.15  | 1.15  | 6.50 |
| 8.15                    | 1.15  | 6.50 | 8.15  | 1.15      | 6.50 | 8.15  | 1.15  | 6.50         | 8.15  | 1.15  | 6.50 |
| 7.45                    | 1.15  | 6.50 | 7.45  | 1.15      | 6.50 | 7.45  | 1.15  | 6.50         | 7.45  | 1.15  | 6.50 |
| 7.15                    | 1.15  | 6.50 | 7.15  | 1.15      | 6.50 | 7.15  | 1.15  | 6.50         | 7.15  | 1.15  | 6.50 |
| 6.45                    | 1.15  | 6.50 | 6.45  | 1.15      | 6.50 | 6.45  | 1.15  | 6.50         | 6.45  | 1.15  | 6.50 |
| 6.15                    | 1.15  | 6.50 | 6.15  | 1.15      | 6.50 | 6.15  | 1.15  | 6.50         | 6.15  | 1.15  | 6.50 |
| 5.45                    | 1.15  | 6.50 | 5.45  | 1.15      | 6.50 | 5.45  | 1.15  | 6.50         | 5.45  | 1.15  | 6.50 |
| 5.15                    | 1.15  | 6.50 | 5.15  | 1.15      | 6.50 | 5.15  | 1.15  | 6.50         | 5.15  | 1.15  | 6.50 |
| 4.45                    | 1.15  | 6.50 | 4.45  | 1.15      | 6.50 | 4.45  | 1.15  | 6.50         | 4.45  | 1.15  | 6.50 |
| 4.15                    | 1.15  | 6.50 | 4.15  | 1.15      | 6.50 | 4.15  | 1.15  | 6.50         | 4.15  | 1.15  | 6.50 |
| 3.45                    | 1.15  | 6.50 | 3.45  | 1.15      | 6.50 | 3.45  | 1.15  | 6.50         | 3.45  | 1.15  | 6.50 |
| 3.15                    | 1.15  | 6.50 | 3.15  | 1.15      | 6.50 | 3.15  | 1.15  | 6.50         | 3.15  | 1.15  | 6.50 |
| 2.45                    | 1.15  | 6.50 | 2.45  | 1.15      | 6.50 | 2.45  | 1.15  | 6.50         | 2.45  | 1.15  | 6.50 |
| 2.15                    | 1.15  | 6.50 | 2.15  | 1.15      | 6.50 | 2.15  | 1.15  | 6.50         | 2.15  | 1.15  | 6.50 |
| 1.45                    | 1.15  | 6.50 | 1.45  | 1.15      | 6.50 | 1.45  | 1.15  | 6.50         | 1.45  | 1.15  | 6.50 |
| 1.15                    | 1.15  | 6.50 | 1.15  | 1.15      | 6.50 | 1.15  | 1.15  | 6.50         | 1.15  | 1.15  | 6.50 |
| 8.15                    | 1.15  | 6.50 | 8.15  | 1.15      | 6.50 | 8.15  | 1.15  | 6.50         | 8.15  | 1.15  | 6.50 |
| 7.45                    | 1.15  | 6.50 | 7.45  | 1.15      | 6.50 | 7.45  | 1.15  | 6.50         | 7.45  | 1.15  | 6.50 |
| 7.15                    | 1.15  | 6.50 | 7.15  | 1.15      | 6.50 | 7.15  | 1.15  | 6.50         | 7.15  | 1.15  | 6.50 |
| 6.45                    | 1.15  | 6.50 | 6.45  | 1.15      | 6.50 | 6.45  | 1.15  | 6.50         | 6.45  | 1.15  | 6.50 |
| 6.15                    | 1.15  | 6.50 | 6.15  | 1.15      | 6.50 | 6.15  | 1.15  | 6.50         | 6.15  | 1.15  | 6.50 |
| 5.45                    | 1.15  | 6.50 | 5.45  | 1.15      | 6.50 | 5.45  | 1.15  | 6.50         | 5.45  | 1.15  | 6.50 |
| 5.15                    | 1.15  | 6.50 | 5.15  | 1.15      | 6.50 | 5.15  | 1.15  | 6.50         | 5.15  | 1.15  | 6.50 |
| 4.45                    | 1.15  | 6.50 | 4.45  | 1.15      | 6.50 | 4.45  | 1.15  | 6.50         | 4.45  | 1.15  | 6.50 |
| 4.15                    | 1.15  | 6.50 | 4.15  | 1.15      | 6.50 | 4.15  | 1.15  | 6.50         | 4.15  | 1.15  | 6.50 |
| 3.45                    | 1.15  | 6.50 | 3.45  | 1.15      | 6.50 | 3.45  | 1.15  | 6.50         | 3.45  | 1.15  | 6.50 |
| 3.15                    | 1.15  | 6.50 | 3.15  | 1.15      | 6.50 | 3.15  | 1.15  | 6.50         | 3.15  | 1.15  | 6.50 |
| 2.45                    | 1.15  | 6.50 | 2.45  | 1.15      | 6.50 | 2.45  | 1.15  | 6.50         | 2.45  | 1.15  | 6.50 |
| 2.15                    | 1.15  | 6.50 | 2.15  | 1.15      | 6.50 | 2.15  | 1.15  | 6.50         | 2.15  | 1.15  | 6.50 |
| 1.45                    | 1.15  | 6.50 | 1.45  | 1.15      | 6.50 | 1.45  | 1.15  | 6.50         | 1.45  | 1.15  | 6.50 |
| 1.15                    | 1.15  | 6.50 | 1.15  | 1.15      | 6.50 | 1.15  | 1.15  | 6.50         | 1.15  | 1.15  | 6.50 |

All trains daily except Sunday.  
O. A. Henry, Ticket Agent, Elkhart, Ind.  
Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.

## HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., APRIL 15, 1901.

VOL. XXXVIII. No. 8.

ABRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class matter.

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from all restraint—from all law; in other words it is *lawlessness*, spiritual anarchy.

This is the ideal of the political revolutionist, the social revolutionist and the religious revolutionist.

This revolutionism has its origin in a perfectly good and legitimate cause, and from its development we learn the great lesson which may today, with all their great educational advantages and their worldly wisdom, are so slow to learn, that *every good thing when perverted or carried to an uncontrolled extreme becomes an evil or curse, instead of a blessing to man.*

This principle was, originally, simply a form standing up for the right, and not yielding to the wrong. When the apostles were commanded not to preach Christ, and they replied, "Whether it is right for us to obey God rather than men, judge ye," they applied this same principle. But then it was a protest of right against wrong.

When the Martyrs protested against the perversions of the church of Rome and demanded the scriptural right to worship and practice the teaching of God's word, it was an application of the same principle, but it was a demand for the right to do a *right thing*, and as said above, a protest of right against wrong.

But when this sentiment developed until men claimed the right to do wrong things against law and order, the principle was perverted and it was on the part of those who claimed it, a protest of wrong against right and the principle was perverted.

And here is where we are now; everywhere in politics, in society, in religion, we have this principle maintained on the perverted side. No more the protest of *right against wrong*, but the protest of *wrong against right*, and this brings confusion, contention and finally anarchy.

The complaint of the writer above referred to, showing that so large a number, through a want of appreciation of their church, were lost to the church is only one of the experiences that almost every other denomination would have to tell. We are sure every one who knows the history of the Mennonite Church in this country would sing the same song, and it is a well-known fact, that probably no individual denomination has furnished as many recruits to the U. B. Church as the Mennonites. We are not saying this as a hit upon the U. B. Church but much more as a hit upon the Mennonite Church. Every church denomination has a right to gain, in a legitimate way of course, all the members she can get. No church can be blamed for this, but the church, which by neglecting her members and her member's children, by neglecting to teach and instruct properly those under her care, or in any

other way, loses her hold on her people, is certainly not putting her talents to usury, and will lose much by such a course.

Our people have been and are to-day very lax in inculcating upholding and maintaining a high regard for their church. The ideas and sentiments above referred to have formed the heaven which has greatly decreased respect and esteem for the church and for church and gospel order.

The same sentiment which suggests to men the taking of law unto their own hands and administering the death penalty to a criminal, without law and without trial, judge or jury; the same sentiment which leads self assuming men without right or privilege, and without authority, to do as they please, is precisely the same sentiment which leads church members to show disregard and contempt for the church and church rules and church authority and create revolution and rebellion in the church.

To remedy this growing evil is to educate the people back into the simplicity of true gospel christianity, and not so much into the demoralizing ideas of human invention; to get the church to understand better and adhere more strictly to gospel conversion and not to accept a simple confession of the lips for the genuine article. Let the overseers of every church, remember that a faith devoid of works is a dead faith. Let the church bear in mind that converted people have a faith that works by love, and it is this faith which so many lack, and this is the reason why we have so many people professing godliness, have only the form thereof, but deny the power.

Let us older people be devoted to our church, and give a good example to the younger. Let us ourselves learn, and teach our children the same great truth, namely, to respect and love the church, respect and love the ministers, the church services, and all that is connected with the church and we will be able to exercise a good influence and be a power in the world that will benefit both ourselves and the church. F.

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**Neckties vs. Missions.**—The following item is from "The Review," formerly published at Canton, Ohio.

"The Mennonites of North America spend enough money for neckties to keep a missionary in the foreign field," says D. K., in a recent number of the "HERALD OF TRUTH." This statement may be true as to the facts. But we wonder who contributes most to the support of missions—those who wear neckties or those who do not? Another query we have is this: Before Mennonites began to wear neckties did they contribute more toward missions than now? Is it not true that with the appearance of the neckties and its con-

comitants came also greater liberality, more readiness to contribute toward the larger work of the Lord? Neckties in attire, is it commendable in Christians? We believe it is, and we do not believe that the cause of Christ suffers by it, but rather gains thereby.

We do not know of any time when Mennonite people did not wear neckties, and no one with sound judgement and good reason would object to wearing neckties, such are necessary for the comfort and protection of that part of the body, but like with everything else the wearing of neckties that are worn only for show and vanity, that do not add to the comfort or the needs of the wearer, and do not keep the body warm in winter, and cause a person to smelter with heat in summer, and are worn just because it is fashion, is certainly a very foolish act, if not decidedly wrong, whether it adds or detracts from the mission fund. Usefulness and bodily comfort on one side and the slavery of fashion on the other are certainly two very different things, but a man controlled by the divine Spirit will readily discern between utility and vanity. Let us follow after the things that are to the edification of the body of Christ, and the promotion of true Christian life. E

**THE CHURCH PAPER.** The following from Christian Life merits the thoughtful consideration of every minister and church member. Let all of our readers give it their special attention, and act accordingly. The wise Ulysses saved his ship and its crew from the snare of the sirens by providing his own vessel with sweeter music than the enchanters could produce. Let our pastors and heads of families protect their young people and children against the vicious literature of these times by placing the HERALD OF TRUTH, the YOUNG PEOPLE'S PAPER, the WORDS OF CHURCH, and our Sunday-school literature into all their homes. Christian Life well says: "The influence of a good religious newspaper cannot be overestimated. In our day, when the facilities for communication all over the world are so great, and the tendency is to disseminate that class of news which appears most shocking and sensational, should we not pause for a moment to consider the claims of the religious press of this country, and its mission? People express surprise at the amount of pernicious literature read. Yet, in frequent cases, how little have Christian parents done to check the evil, by about the only possible method, namely, that of creating a better taste by a supply of better food! Who can estimate the value of a beautiful thought or a precious truth impressed upon their memory which may never be forgotten. The religious newspaper is the

champion of every righteous reform, the advocate of every good cause. Although it is not a paper to supply general news, it is eminently designed to stimulate and encourage humanity; it is the ally of every pastor and church officer, and the friend of every worker. The religious paper is a great and important factor in all forms of Christian activity. It is universally the testimony of pastors that their most efficient and earnest helpers are readers of church papers."—*Rel. Telescope.*

## MISCELLANEOUS.

### A CONTRAST.

First.—The inaugural hall at the pension building far exceeded in magnitude anything of the kind ever attempted in Washington before. The decorations alone cost nearly \$50,000. Second.—Our missionaries, from far off India report over two hundred orphans left to their care with prospects for more.

For the support of these needy ones they are forced to beg the people in the home land to give just a little of their plenty, that they may provide for them only the very necessities of life.

I say beg, for beg it seems they must, for we go on our usual rounds of eating very often more than we need, and drinking that which we ought not, and clothing ourselves according to the dictates of fashion and with all we talk of hard times. All this we do with never a thought of the ones who have gone from our shores to carry the bread of life to a dying people and to whom providence has ordained to also provide and care for their natural bodies.

We can imagine the dear ones there thoughtfully reading Luke 16, and at the eighth verse, stop and say, Truly the Lord has said, the children of this world are in their third generation wiser than the children of light.

But we say we had nothing to do with that ball at Washington? True we did not have, but it is worth while to look at the zeal with which anything of the kind is gone into.

It may be truly said, that it is easier to raise money to erect a monument to the memory of what the world terms a great man, than it is to get money to build a church, support a mission, or provide for the widows and orphans.

We are to often like this when we are asked for something, for someone, some place in need, we wonder just how it is anyway, and we study the matter over and at last come to the conclusion that after all they may not be worthy or it may not go to the right place, so we do nothing at all. We forget that it given in the right way we will surely be rewarded by Him who knows the need of all, and also knows just how we are using that which He permits us to possess. He knows whether we are using our possessions for the good of others or if we are using it to gratify our own selfish ends.

May God help us to remember that we have promised or pledged knee to forsake the lusts of the flesh and the pride of life, and that He has taught us in His holy Word that the gospel is to be carried to every creature, and that we may have a share in this

champion of every righteous reform, the advocate of every good cause. Although it is not a paper to supply general news, it is eminently designed to stimulate and encourage humanity; it is the ally of every pastor and church officer, and the friend of every worker. The religious paper is a great and important factor in all forms of Christian activity. It is universally the testimony of pastors that their most efficient and earnest helpers are readers of church papers."—*Rel. Telescope.*

great and blessed work if we are only now alive to our privileges, and willingly lend a helping hand in the support of the helpless ones left to the care of the workers of the American Mennonite Mission in India.

And may our Father also grant that more workers be sent forth to the harvest.

Brethren, for Christ's kingdom might help a little, help a little. Help to raise the sick and dying. Help just a little.

Oh, the wrongs that we may righten, Oh, the hearts that we may lighten, Oh, the bones that we may brighten, Helping just a little.

**THE GREAT BURDEN BEARER.**

BY F. B.

The person who lifts a load from a fellow traveler's shoulders, a load that is weighing him down as a heavy burden; a load that is too heavy for him, and under which he is struggling and yet failing; the person who relieves such a weary traveler is surely a burden bearer. He does that which commends itself to every human heart, and that which is commendable in heaven also. Such a burden bearer will not fail to be rewarded, although the reward may come to him while yet in mortality. See Matt. 10:41, 42.

The relief of physical burdens is an act of humanity, and manifests a sympathizing heart, but there are burdens that far outweigh all the physical weights that might weary the body. These burdens are burdens of the heart; burdens that crush the spirit and weaken the nerve, and cause despair and hopelessness to come over the soul. Such burdens are hard to be borne and terrible in thought. They are heavy weights that continually rest upon the weary one, and so weaken the heart that hope seems to be far away, and darkness and desolation are the only attendants.

To relieve such burdens as these is almost an impossibility to humanity. Those crushing weights of sorrow and care, of fear and anxiety, of sin and judgment, need something more than human aid for relief. Sympathy and kindness and love may do much for such burdened hearts, but they do not give full relief. There is great need of some burden bearer who can give rest to the pained and sorrowing soul.

Heaven's sympathies are enlisted for such burdened ones. The great Burden Bearer has come into this world, the Heavenly One, and He has come for the special purpose of bearing the soul's burdens and comforting the afflicted heart. When on earth He said "Come unto me all ye that labor and are heavy laden, and I will give you rest." From Him, the "Lord of all," the weary soul may obtain perfect rest.

How blessed to know this! And many thousand hearts do know this, and do find in Jesus the true rest, the rest to the people of God. Heb. 4:9. Yes, Jesus is the great Burden Bearer for all who receive Him as such. He will bear all the burdens that crush the soul; He will give full release to the weary heart; He will strengthen the weak and relieve the distressed from all the burdens of the heart.

He invites us all to come to Him; we will accept the invitation? Will we cast all our care upon Him, trusting Him fully, without in the least doubting His aid? It is a blessed rest, "sweet rest," as we sometimes sing.

He invites us all to come to Him; we will accept the invitation? Will we cast all our care upon Him, trusting Him fully, without in the least doubting His aid? It is a blessed rest, "sweet rest," as we sometimes sing.

Jesus can bear our burdens for, He is God, not God the Father, but God the Son, and He has "all power" given to Him. He is able to relieve the distressed heart. Let us fully believe this, and so let us fully trust Him. We need no other burden bearer but Jesus. He can carry the burdens of every heart. No one need fear. May the Lord enable us all to fully comprehend Him, and so find rest.—*Word and Work.*

For the Herald of Truth.

**SWINE'S FLESH.**

BY S. F. COFFMAN.

Why it is that swine are thought to be the especial object of God's displeasure is not evident when one tries to prove such notions by the word of God. Yet there are many people who are under this impression. In fact, the name is used but few times in the whole Scripture.

Regarding the Mosaic purity of swine, they are almost identical in the descriptions of the animals considered clean to the Jews. They have the cloven hoof. The hare or rabbit was also excluded from the clean list by but one disqualification; therefore the swine could be considered, in that sense as cleanly as the rabbit. The camel and coney were also excepted by but one point. In fact, God never said that any animal is unclean, in the sense that it is unfit for food or its touch defiling because of its impurity. He gave to Noah the right to eat of "every moving thing that liveth," and Paul says, Rom. 14:14, "That there is nothing unclean of itself." He is persuaded by the word Jesus of this fact, so his authority is good.

But why was the Jew forbidden the use of hares, conies, camels, swine, eels, etc.? Certainly not for any sanitary reasons. It was for a far more important object. While God did and does take care of the health of His people, He was ever intensely interested in their spiritual welfare. He knew from whence they came and into what conditions of society they were entering, what close relations they would have with all of the nations of the earth. It was not until then that God gave them the special commissions and laws for their spiritual good.

From Sinai, through His servant, Moses, the Lord said "Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spew you not out. And ye shall not walk in the manners of the nations, which I cast out before you; for they committed all these things, (before mentioned) and therefore I abhorred them. But I have said unto you, Ye shall inherit their land and I will give it unto you to possess it; a land that floweth with milk and honey; I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls unclean by any of these, nor by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye shall be mine. Lev. 20:24-26.

This Scripture plainly shows the pur-

pose of God in making a separation of the beasts and fowls which the Jews were to use as food. They were to them a daily symbol of their separator from the rest of the nations of the world. And more than this: God expected them to keep all of His commandments even as the animals clean to them were to have all the qualifications which God mentioned.

God always did use animals and fowls as emblems in sacrifices. The Scripture says Noah sacrificed clean beasts and clean birds. Only in a certain class of animals and birds do we find the types of Christ, perfect specimens of domesticated animals and the animals and birds themselves afterwards used as the emblem of the people from whom the Christ should come. From this cause, we can see several reasons why God made the separation and was so particular in it.

God had not accepted the heathen nations nor their worship. His anointed would not spring from the wild, unsubmitive peoples, idolaters and unholiness; he had given them no special promise. He had the Jews. God gave them no law regarding a separation of animals used for food. Their food was that given to Noah. They were not covenant people under the Mosaic covenant. But it seems that some of the Jews could not understand the strange way of Jehovah on this matter, nor did they regard themselves as especially separated unto God to keep His commandments. They may have gotten the idea that this was not so particular about what we eat, and other nations are just as good as we are, because they are sincere in their faith. The Jew was not also gether bad, there is some good about them, they have a cloven hoof; and, we are careful how we feed our swine and also careful to keep them washed.

This leads to a direct violation of God's commandment in regard to what they shall eat, and also a disregard to the meaning of the symbol, that, with God there is a difference between people who keep His covenant and those who do not. See what God says of such "broad minded people." Isa. 65:1-4. "Which eat swine's flesh and broth of abominable things in their vessels, (broth of animals which were also forbidden.)

In no sense under the Mosaic dispensation did the Lord tolerate any digression from His commandments. Breaking the commandment was a sin and violating the symbol was as great a sin.

But under the Christian dispensation the plan of God has been changed or at least it has advanced to a different stage. Now the Gentiles, the swine and conies and camels and eagles, vultures, etc., are included in the plan of salvation with the Jews. "The middle wall of partition" has been broken down, and the Gentiles admitted into the court of the Jews or the Jews have been thrust out among the Gentiles. "All are included under sin." There is no more need of animals clean and unclean, as with the Jews. There is no more need of a special class from which to select a sacrifice to represent the Savior, the Son of God, which must needs have been a perfect special animal.

The Lord instead of treating all as rejected by Him, treats them all as accepted. In Peter's vision, at the

time that the first Gentiles were seeking admission into Christ's kingdom, the Lord said of the "unclean things" in the sheet let down from heaven, "What God has cleansed, that call thou not common. Now this was at the time of the Gentiles. When God set apart the Jews, he designated them by certain animals clean to them and when He set apart the Gentiles also for Himself, He set apart the remainder of the animals and says, "God hath cleansed."

As far as the eating of swine's flesh is concerned it never was forbidden to the Gentiles and if forbidden to the Jews at one time, the ban has been removed on account of their being now no need of the symbol, the purpose of its first prohibition. But there is a wonderful lesson yet to be drawn from this symbol. While the clean and unclean animals are not symbolical they are still figurative.

The believers constitute a "holy people" unto the Lord, and this holy people is characterized by their strict keeping of the commandments of the Lord. "If ye love me, keep my commandments." Of course there are some zealous and pharisaical persons who are very particular to keep certain commands and do certain things with a great deal of pomp and minute detail of ceremony, but neglect weightier matters of whom it could be said, "Ye strain at a gnat; (a little unclean insect) and swallow a camel, (a large unclean animal). The Lord was particular to say camel and not ox. These people would not forget to say their prayers and read their Bibles and go to church and sit in a certain seat and look solemn and give their contributions and inquire about the health of somebody's mother, etc. But what tremendous Christian duties, love and mercy, and peace and charity, are woefully set aside; and people cannot swallow camels of neglected duties without feeling it unless they have gotten hardened to it.

Then, there are the swine eating Christians, who have told the Lord they would be true to Him and abstain from every form of evil and keep themselves "unspotted from the world," not touch the unclean thing, and have no fellowship with the unfruitful works of darkness. Remember, friend, the Lord has removed the barrier between Jew and Gentile, not between righteousness and unrighteousness; and while you have a very charitable heart, which you ought to have, be careful that you have not an indifferent or a lustful one. There are many things that the Lord regards unclean to day, the serpent of deceit, lion of anger, swine of filthiness and avarice, peacock of vanity, etc. The Christians associations are to be with "clean" things. While we might say that God did not give us clean and unclean, but reckoned them unclean, we may be sure that these sins and sinful associations are unclean in themselves and reckoned unclean to the Christian, and association with these unclean things is defiling. "No unclean person shall enter into the kingdom of heaven." Eph. 5:26. But shall we say in a very liberal spirit, "The Lord doesn't care, He isn't particular about those little things. We may associate with the people of the world in societies and organizations of any kind as long as we don't give our hearts up to those things or give up our faith."

But suppose the Lord came and looked into the vessels from which you have thus been figuratively feeding. Would there be no reason for Him to say, "I find swine's flesh and the broth of abominable beasts therein"? He not deceived. God is the most particular of all beings, and man has no right to suppose anything nor think anything where the word or spirit of God is the plain law. Where does vanity and self love come from? Its indulgence makes us partake of the unclean things. The love of pleasure and seeking it in the "culinary department of the world" will be nothing less than a feast of swine's flesh, frogs, snakes, lizards, crows, owls, jackals, and the whole lot of abominable things which represent the unclean people whose unclean practices caused the Lord to separate them from His clean people, the Jews.

What is the object of so much strife and confusion and worry for the wealth and luxury of the world? Does not the pursuit entangle one with the things of the world, the practices and schemes of the unclean? How often we hear people say of their associates, they are good people and no one can say anything against them. But what are their associates? Do they sometimes get into the mire of worldliness? They are but washed swine. The Lord is particular and His word is straight and just. And when God uncompromisingly draws the line between believers and unbelievers, reformed people and converted people, sin and righteousness, we certainly should be very particular to know what His will is, and if we love Him, keep His commandments so that we may be unto Him a holy people, a royal priesthood, a chosen generation. We are chosen by Him and He has separated us unto Himself, "Be ye holy, for I am holy," saith the Lord. *Okotaka, Alta, Canada.*

For the Herald of Truth.

#### THE PROPOSED NEW HYMNAL.

The committee appointed by the Ohio District Conference, and the two committees appointed by the General Conference to compile and arrange for the publication of a new church hymnal, met on the 12th of March at the house of Bro. M. S. Steiner, near Pandora, Ohio. Bro. Noah Stauffer of Strausburg, Ont., however failed to put in his appearance. We were sorry to find Brother Steiner laid up with a severe attack of inflammatory rheumatism. We were, however, gratified to note his rapid improvement both in health and strength during our eight days' stay at his house. His correspondence of need to exercise patience because of his inability to reply to the many letters received. On account of illness, Bro. A. B. Kolb of Elkhart, Ind., was obliged to return home after a few days' work. We were indeed sorry to be deprived of his valuable assistance. We hereby extend our sincere thanks to our people in general for their liberal contributions in the way of selections and original matter for the proposed new hymnal. The selections have been sent in almost from every quarter, and in volume far exceeding our expectations. The committee has aimed to select the cream of the compositions and selections sent in. Much that was excellent was rejected for the

following reasons: 1. Many of the selections sent in were gleaned from books to which the committee had no access. 2. A great number of selections and some of the original matter was of a class considered unsuitable for the book. 3. Some of the best selections were rejected because of the exceedingly high price of the copyrights, which ranged in price from \$10.00 to \$50.00 per cent. The committee has, however, selected considerable copyrighted music, and unless the contributions in the way of dollars and cents pour in more liberally to pay for copyrights, much of the matter selected must be excluded. If the contributions were correspondingly as large as the volume of selections sent in, the finance part of the publication would be more than met.

We would urge all those who are interested in the service of song, to respond liberally and promptly in the way of contributions to help pay for copyrighted music, that the work of compiling and publishing the Hymnal be not hindered. Send all contributions to N. O. Blosser, New Stark, O. See report of treasurer following this letter. We trust that those who have kindly favored us with original hymns and music written especially for the new book, may not be offended if the same is rejected by the compiling committee, your work has been appreciated, and much of it considered worthy of merit, yet not exactly suitable to be assigned a place in the new Hymnal. The committee has been no respecter of persons in accepting and rejecting original composition.

The committee shall be pleased for any suggestions that may be helpful in the way of compiling and arranging the Hymnal.

J. S. SHOENAKER.

DONATIONS RECEIVED FOR COPY-  
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|  |        |
|--|--------|
| Maggie Blosser, Ladd, Va.,                 | \$1.00 |
| David Burkholder, Nappanee<br>Cong., Ind., | 304    |
| J. C. Cook, South English Cong.,<br>Iowa,  | 400    |
| David Wenger, Weaverland, Pa.,             | 1.00   |
| J. C. Driver, Eldon, Mo., Cong.,           | 9.45   |
| J. G. Wenger, Harper Can. Cong.,           | 8.40   |

Total, \$19.89  
We gratefully acknowledge the names,  
N. O. BLOSSER, Treas.

For the Herald of Truth.

#### OUR THOUGHTS.

BY J. M. SHENK.

"For as he thinketh in his heart so is he." Prov. 23:7.

What our own character and our destiny will be depends very much upon our thoughts. Thought is one of the greatest mysteries connected with our being. We only know that our thoughts come from the heart; as our Savior in speaking of the things that "defile the man," says, "For what cometh out of the heart proceedeth evil thoughts, etc." Our thoughts may at one moment be upon things around us and the next moment upon objects thousands of miles away.

The old proverb, "Sow a thought; reap an act" contains much truth. While sowing a good thought we reap a good act, the good act we reap tends to produce other good thoughts.

Just so while from sowing evil thoughts we reap evil acts, the evil acts we reap tend to produce more evil thoughts.

Now we turn again to a passage of Scripture which says, "Keep thy heart with all diligence, for out of it are the issues of life." From this we gather that it is for us to choose whether we will sow good thoughts and reap good acts, good characters and destinies or whether we will sow evil thoughts and reap evil acts, evil characters and destinies. It is sometimes claimed that we cannot prevent evil thoughts from coming into our mind. Let us see. Take for example the man who allows his thoughts to lead him to the gambling den; that act fills him with evil thoughts of what he there sees and hears, and thus his sinful passions are fed and the temptation is strengthened to engage in other evil acts.

On the other hand the man whose thoughts lead him to the "house of the Lord," is filled with good thoughts; heavenly thoughts and holy aspirations, and he is strengthened in spirit and is encouraged to "do good." No wonder that David prayed, "Search me, O God, and know my heart; try me and know my thought, and see if there be any wicked way in me, and lead me in the way of everlasting life." Peter encouraged us to know and admonish us to remember that the "Weapons of our warfare are not carnal, but mighty through God—to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

*Eldon, Ohio.*

#### NECESSITY AND INDUCEMENTS TO DO GOOD.

A Sermon Delivered Oct. 30, 1812, by  
Andrew B. Davidson.

[EDITOR REGISTER:—In looking over some old books in my garret not long ago, a small book was found that at once attracted my attention from its age and the subject matter it contained. It was printed in Harleburg in 1813, and the matter is the production of a society known as the "Virginia Religious Tract Society," which was formed in 1812. Their first year's work and experience was published the following year. Their first annual meeting was held the 30th day of October, 1812.

A sermon was preached before the Society on that day by Andrew B. Davidson, the text used being found in Heb. 13:16—"But to do good and to communicate, forget not, for with such sacrifices God is well pleased." I desire that the sermon be printed as it appears in the little book. Perhaps a seed may be dropped in some heart that may do good. EMANUEL SUTER]

One peculiar characteristic of the religion of Jesus, is that it inspires man to kind and disinterested good. No sooner is the heart of a sinner touched by the softening and regenerating influence of the Holy Spirit, than he feels a sacred glow of affection towards both God and man. Having discovered his own danger and the way of escape through a crucified Savior, he is anxious that all mankind should be made partakers of the same free salvation. Thus the apostles manifested an ardent

zeal for the salvation of sinners. We see them leaving all and following their Savior through good and evil report. Thus they were enabled to brave all the tortures and pains which the persecuting sons of darkness could inflict upon them. All things were counted but *dung and dross* that they might win Christ. That they might be instrumental in promoting the interests of the Redeemer's kingdom and in rescuing sinners from impending ruin, "they were made a spectacle to the world, and to angels, and to men." "Yea," says Paul, "unto this present hour we both hunger and thirst, and are naked, and yet buffeted, and have no certain dwelling place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are as the filth of the world, and are the offscouring of all things unto this day." But still they counted it all joy and glory in the cross of Christ. These are the fruits of that zeal which is inspired by the religion of Jesus. This animated the reformers with that bold undaunted spirit, which in spite of men and devils, the blaze of fagots and the tortures of the rack, enabled them to unlock the treasures of divine wisdom to a benighted world, and teach them the way of salvation through a crucified Redeemer.

In fine, wherever the true spirit of Christianity prevails, there you will see men doing to their fellow men; communicating that knowledge, which maketh wise unto salvation, to those who are sitting in darkness and the shadow of death.

"But to do good and to communicate forget not; for with such sacrifices God is well pleased."

The good that the apostle here speaks of has reference to the souls, or spiritual concerns of man; and not mere almsgiving or supplying the wants of the body. We are to understand him, as exhorting us to do good, by then, as communicating the precious truths of the gospel and urging sinners to " flee from the wrath to come."

In further treating upon these words, we shall in the—

1. First place, show you, from the present state of the world in general, and our own country in particular, the necessity of our most vigorous exertions, to spread the doctrines of the gospel.

Perhaps a more awful spectacle has never presented itself to the view of man, than at present exhibited. The whole world is in arms. Man has become restless and discontented. "Nation is rising against nation and kingdom against kingdom." Groans in distress and rebellion have marked the steps of kings and princes. "Wars and rumors of wars" sound in every corner of the earth; and even our own happy land has not escaped the general conflict. The natural world too, as if sympathizing with the moral, has uttered its convulsive groans in different quarters. Earthquakes and tornadoes have become the ministers of God's anger to people the regions of the grave. All these circumstances are big with alarm; and portend some still more dreadful scene. It is not at all improbable, but that we are now entering upon that dark and dismal day spoken of by the prophet Daniel, when there "shall be a time of trouble, such as never was since there was a nation."

How important, then, is it for all the friends of Zion to "be up and doing," by all the means in their power, to warn sinners of their danger, and induce them to fly into the ark of safety; lest they should be overwhelmed with the waves of God's wrath. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Look abroad in our own land, and see the corruption of manners, which everywhere exists. To what is this to be ascribed, but the want of proper instruction and restraint in youth? It is truly affecting to see the way in which most children are educated in the present day. The Bible, the fountain of all light and knowledge, is cautiously kept out of their hands, in schools while they are learning the rudiments of knowledge. In the place of this book of God, are substituted fabulous stories of heathen deities, novels, plays and romances. Thus the youthful mind is poisoned with the principles of infidelity, which are interwoven with the stories of most novels. Every one must be sensible, how much more deep and lasting are the impressions which we receive in youth, than those that we imbibed in advanced life. This shows the necessity of inspiring the youthful mind with the love of virtue; and filling it with the principles of our most holy religion; instead of mere fables, or idle tales. Children thus furnished with the principles of true religion, taught from their cradles to abhor falsehood, dishonesty and vice of every kind, with correct views of the divine character, and of the dreadfully malignant and hateful nature of sin, will have a *safe-guard* within their own bosoms, which will always act as a barrier to the temptations of Satan, as they pass through this wilderness state. In this way, parents may build a bulwark around their offspring, over which the enemy of their souls will seldom ascend.

But this is seldom the course pursued by parents towards their children. They are permitted often to grow up as wild shoots, without care or culture as to their morals. Vice is suffered to lead them astray and ground them in evil habits; and when they arrive to mature age, all that tender sensibility of conscience, which they possessed in youth, being destroyed, they are completely fitted for the works of abomination and darkness. Hence we see so much disorder and corruption in the world: By this means is destroyed that *virtue*, which is the main pillar of a republican government; and it is *this* which is now pulling down the vengeance of Heaven upon our guilty land. All these evils may with propriety, be said to originate with parents. From these little sources issue those streams of iniquity; and by spreading through all the ramifications of society have contaminated the whole mass.

It chills my blood when I think of the conduct of many parents; not only negatively, permitting their children to engage in vice and folly, but actually, leading into scenes of dissipation: Taking them by the hand and encouraging them in transgression—and even teaching their infant children, before they are capable of articulating, to slip out sounds of impure and profane language. In this awful way, do they *black up* the road to happiness against their children. Yes, by their profane

teachings and ungodly example, they drag them out of the very gates of heaven. And if ever they should be so fortunate as to arrive at the kingdom of heaven, they will have to *trample* over their ungodly parents, and make their way through many difficulties. O parents, who are unfaithful to the souls of your children! Ye prayerless heads of families, who never call upon God to bless you, nor your households! What must be your feelings when your ruined and impenitent child is brought down to the bed of death? See him, wretched and miserable, in all the agonies of dissolving nature, casting back upon you his dying eyes, as if to upbraid you for the unfaithful part you have acted towards Him! Behold at length, he heaves a dolorous sigh, and closes his eyes in eternal death! Now he is gone and lost forever! He is gone where even the very saints are forbidden to pray for him. But Oh! when we think of the parent meeting his child, whom he was the means of damning to destruction in the awful abodes of damnation; my soul shudders at the thought! The child, exclaiming, "O my ungodly parent! but for you, I might have been seated on yon bright throne of glory, where all my friends, my neighbor. But for you, I might be singing the song of Moses and the Lamb and be clothed with garments washed white in the blood of the Lamb. But you introduced me in the paths of vice; by your example and the dissipation scenes into which you led me, the voice of conscience was silenced; and now, O wretched parent! more cruel than these devils around me, you have brought me to this prison of hell, here to linger out eternal ages in sorrow and pain!"

What thrilling effect these angelic murmurings have upon the parent's soul, when he begins to feel the first touches of Jehovah's fury! To such a parent, the sight of a thousand devils will be more tolerable, than one child thus eternally murdered.

With this picture before us, who would hesitate a moment to lend his aid in order to prevent these consequences? Assured I am that no lover of God, or friend of man, can remain easy, or withhold any assistance in his power, which would tend to lessen these evils.

But we have not only to deplore the prevalence of vice; but we have to lament also, that the most fatal error has overspread our land. Even many of those, who once appeared to be possessed of the true knowledge of Christ, have forsaken that true light, and have run into the most gross errors. They have followed the counsel of men rather than God. Wild delusion has taken possession of their mind, and corruption has mingled with their worship. "We unto them who call evil good and good evil; who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter. We are wise as we were for wisdom; we are prudent in their own sight; therefore as the fire devoureth the chaff; so their root shall be as rottenness, and their blossoms shall go up as the dust, because they have cast away the law of the Lord of hosts, and despised his holy one of Israel." While the disciples of Anti-Christ, then, are labouring to spread the delusions of Satan; while vice through a thousand channels, is carrying its deadly contagion, not only bringing to ruin many

individuals, but, even causing rottenness and corruption to seize the hearts of governments, shall we be idle? For upwards of twenty years has the bible been engaged in recording the downfall of empires and kingdoms in the old world. Revolution has succeeded to revolution, until the whole inhabited earth has become one common field of carnage. Can you rest satisfied, then, without making some new and more vigorous exertions, to check the progress of vice; to scatter the mists of error; and by proper inducements, lead the young to love and practice of virtue? "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

*Conclusion in next number.*

For the Herald of Truth.

#### TRANSFIGURATION.

BY NORA MAUST.

The transfiguration presents to us a special feature of the glory in which Christ will come to judge the world, and to teach us the necessity and benefits of prayer, and that communion with Christ brings a heavenly radiance to our countenance. Jesus took three of His disciples to the mountain to spend a season of prayer, and communion with God the Father. Every great event in the life of Christ always was preceded by a season of prayer. This should lead us to think of the great necessity of coming off in prayer and communion with God on its mountain top rising above the world, and all its enticements, so we will be better prepared for the work of the Master. It rather seems that Peter, James and James were Christ's favorites but He probably made this selection because they were better qualified to take hold of the glorious things that Jesus saw fit to reveal.

Jesus' appearance compares with what Daniel saw in his vision of God's kingdom and also of what appeared to John on Patmos, where he describes his candle stick and one was like unto the son of man, gives a bright description and says his countenance was as the sun shined in his strength. Moses and Elijah passed through similar experiences to that of Jesus. Jesus fasted forty days and forty nights. Moses spent forty days in Mt. Sinai and Elijah forty days in Horeb. From the slopes of the mountain the Master would have the laws of the new kingdom proclaimed, so that all may know that He is the true Messiah. He was also attended by the representative of the old dispensation, Moses to represent the law and Elijah to represent the prophets.

While Peter was speaking a cloud overshadowed them and Jesus and His heavenly visitors entered into the cloud. There came a voice out of the cloud the voice of the Father, who said, "This is my beloved Son, in whom I am well pleased." He was the same as was heard at His baptism. Our vision should be the Son of God and as our hearts are opened by prayer Christ can take up His abode in our hearts and we may be transfigured with Him by ever being obedient to the heavenly vision.

*Tab, Pa.*

#### MISSIONS.

For the Herald of Truth.

#### AT THE MENNONITE ORPHANS' HOME.

There are times when the Lord permits us to begin to think and wonder where the means will come from to meet the expenses of the Home, but up to this time he said to the Lord's credit that whenever we looked to Him in trustful prayer in such an hour and trial He has always shown us a way out. Funds were getting lower and spring expenses to meet and we could not see, but the Lord moved brethren miles away, and some near to the home, to help liberally for which we are truly grateful.

It is a matter of interest to see and learn something about the children here. The three Hohemlan children were well educated in the streets of Chicago picked up and brought to the Home, behaved and bright, ready to do anything they can. So are those from Eastern Ohio. They knew no Bible, had been schooled on the street of a coal mining town, and were indeed in need of training in a Christian Home. The oldest boy already knew Christ and says, "If I do anything that is wrong I want you to correct me, I want to do right." He seems so changed. So do all the children when here awhile. I can say honestly and trust it may be humbly, that the Lord has peculiarly blessed Bro. and Sister Metzler with the talent of conducting the Home and controlling the children. The sisters also as helpers are nobly doing their part. The community and towns people have great respect for the work done. The teachers of the public schools claim they can "pick out" the Home children by their behavior. Bro. Professor's wife said, "In case I am called home to my mother on account of her sickness, I expect to place my child in the Home until my return."

There are many children half kept and half trained by some connected with our faith who would be much better trained at the Home with less expense than a guardian or parent can care for them under adverse circumstances. Write and satisfy yourself on this point.

There are some things the Home is sorely in need of. They are, but one pump, one hundred and forty feet is a long way to pump water by hand, a cistern cemented and several sheds roofed, besides fences. We expect to hold delectatory services May 14th, and we shall be glad if the friends of the Home remember the work with a offering pump, one hundred and forty feet is a long way to pump water by hand, a cistern cemented and several sheds roofed, besides fences. We expect to hold delectatory services May 14th, and we shall be glad if the friends of the Home remember the work with a offering pump, one hundred and forty feet is a long way to pump water by hand, a cistern cemented and several sheds roofed, besides fences. We expect to hold delectatory services May 14th, and we shall be glad if the friends of the Home remember the work with a offering pump, one hundred and forty feet is a long way to pump water by hand, a cistern cemented and several sheds roofed, besides fences. 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filled out for the support of India Orphans at the rate of \$15.00 per year for each orphan.

In another column of this issue of the *HERALD* will be found a list of those who have already responded and have pledged themselves to give systematically for the support of this work.

It is gratifying to note the ready response to this appeal. While many localities have not yet been heard from, and as the people who are interested in this work will be glad to hear of the progress that is being made we therefore give the report of what has been done up to date.

Every Mennonite Congregation and Sunday school ought to give this matter consideration and if possible agree to support at least one orphan. Instructions for filling out the agreements will be sent with all blanks that go out, and if any ministers or Sunday school superintendents who are not already supplied will send their address to the Secretary of the Evangelizing Board they will be promptly supplied.

The Mennonite Evangelizing and Benevolent Board is to a large extent responsible for the support of this work and it is the only incorporated Mission Board in the Mennonite Church.

This Board, however, does not wish to dictate law, for what, or how much people shall give, but simply stands as the servant of the church as a channel through which those who wish to give of their means to help the Lord's work can do so.

The officers of this Board are responsible to God and to a Board of Directors for the way in which they transact the business, use the money and do the work that the church has enjoined on them at the regular Annual Meeting of the Board. No large balances for the foreign work are allowed to accumulate in the treasury, but every cent is forwarded to the place it is needed as fast as it comes in. We desire to thank the brethren and sisters, the Sunday schools and the congregations who have so nobly taken hold of this work and pray that God may reward them.

While we do not wish to hold up any one in a flattering way, we do, however, feel that it is due the cause to notice especially what the little congregation at Nampa, Idaho, has done in this work. A letter from Brother David Garber states that they have already given pledges for the support of thirteen orphans, with more to follow. The agreements have been sent to the treasurer, G. L. Bender.

If one little colony that is struggling for a livelihood in a new country in the west can give \$195.00 a year for this work, what about those who are living in comfort and luxury, or possibly in extravagance farther east?

God will surely hold us all responsible for the use we make of the means entrusted to our care and we need to learn again and again what entire consecration means for His children. May He direct this work in his own way and to His glory. Who knows but that a future years some of those orphan boys and girls may become mighty workers for God in that dark land that gave them birth.

The most effectual mission works

done by those who work among their own fellow creatures and the orphanage in India offers a most auspicious opening for training, teaching, saving, and through God's divine grace, using some of the sons and daughters of beatitude to carry the news of a Savior to those who are yet in darkness.

We want to ask those who are interested in this work to remember it in their daily devotions to God. We know that from many homes and congregations the prayer goes up, "God bless Brother Kessler and Brother and Sister Burkhard in their work." We have many evidences that God is heaving these prayers, and also that He is moving themselves to go and assist in this work at Dhamtari, India.

If "God wills" the Board expects to send out at least four more workers this year, probably in September or October. The examining Committee as appointed at the Annual Meeting will likely meet at Elkhart some time in June, at a date to be announced later. A manual which gives directions to those who wish to engage in foreign mission work will be sent to any who make application. Inquiries regarding the qualifications of workers, or conditions on which they are sent out should be addressed to the Secretary, C. K. Hostetler, Elkhart, Ind.

Agreements to support Orphans, or contributions for the Mennonite Mission at Dhamtari, India, should be sent to the Treasurer of the Board, G. L. Bender, Elkhart, Ind.

C. K. HOSTETLER, Sec'y.

#### HOME MISSION NOTES.

DEAR HERALD READERS:—Greeting to you in the name of Jesus. It is with much joy and thankfulness to God that I am up and able to be about my work. As many of you know, I have been sick a few weeks with diphtheria. It was surely a blessing in disguise. It was rest for myself as well as for the other workers who have labored so faithfully with me during the winter months. We are all quite busy these past few weeks. There have been some changes in the work which often has a tendency to burden those who remain as permanent workers.

Sister Lena Stauffer who spent a year with us, has gone to prepare herself for a wider field in mission work. She is attending the Elkhart Institute for the summer, and will enter one of Chicago's largest hospitals as a nurse. She has been a devoted sister and a faithful worker wherever she was placed. Her place was taken by Sister Mollie Shank of Palmyra, Mo., who has also spent some months in the Elkhart Institute. We are sure God will use her among many of the people here, because of her submissive spirit. So the workers come and go. Some are in India, Canada and many other places in the Union. We wish unto them God's choicest blessing, and often remember them at our little altar of prayer as the evenings go and the morning comes.

Would say in conclusion that God is blessing us and we are thankful to the brethren for their kindness in remembering us with eggs from different places.

Sister Melinda Ebersole spent a few

days at Callum, Ill., and reports having a good time and an enjoyable one as well. She was laden down with good things from the land of Callum.

In next number of *HERALD* a general review will be given of the year's work. Our dedication services were held May 6, 1900. Our anniversary will be May 5, 1901.

Asking to be remembered,

We are yours,  
A. H. LEAMAN.

Written for the Herald of Truth.

#### QUALIFICATIONS FOR MISSION WORK.

Foreign missionary work is very far from being an entirely, spiritual endeavor and undertaking. Successful mission work implies a large degree of the temporal and physical; in fact, the spiritual and religious assumes a subordinate position. No amount of zeal and spiritual fervor, can make men and women successful in this field, unless they are peculiarly adapted and fitted to the work. It may be said of missionaries, as of poets, that they are born, not made. It is well to carefully consider whether one is capable of a probable degree of success, before offering their services to the missionary board and they are sent out to a field of labor, at great pecuniary cost, and possibly only to defeat and disappointment. Zeal in this direction is always to be admired, but not always to be commended and encouraged.

Excellent physical qualifications cannot be too highly esteemed and considered. "Health," says R. B. Peery, of the Lutheran mission of Japan, "is absolutely essential to successful work; many men have failed on the field and have been forced to withdraw because of a lack of physical qualifications, while few have failed for lack of spiritual qualifications. I think it is true that young men who, when in college and seminary appear to be almost consumed with missionary zeal and enthusiasm,—who are pointed out as examples of spirituality, and who are burning with a desire to get into the foreign field, do not make as good missionaries as some others. Men who pledge themselves in youth, and who actuated by a wild enthusiasm, which has more zeal than knowledge, urge themselves upon the mission boards, do not do as good work as those chosen by the boards themselves, who may never have considered seriously, foreign work before the call was extended to them. Enthusiasm and zeal are good things in their place, but they are apt to lead men to extremes. People who enter mission work simply because they are filled with a burning enthusiasm and zeal, are not as likely to stay as long or work as well as those who enter upon the work with much hesitation, after careful deliberation and counting the cost."

Dr. Wallace Taylor, an experienced missionary of the American Board, says, that he would advise "that men be chosen for their mental and physical adaptations and ability rather than for their burning zeal for the foreign work. To maintain health, and be a successful missionary, a man must possess more judgment than enthusiasm and more discretion than zeal. Enthusiasm

and zeal are good qualities in a missionary, but to these, you must add that which is better,—judgment,—wisdom and self control. The burning fire shut up in the bones, that cannot be controlled, only consumes vital energies, and speedily produces failing health. We need men who can stand and face the white harvest, and the many calls to work, and yet with cool deliberation, preserve their strength for future work. We need men who are intellectual rather than a bundle of nerves."

First and foremost the missionary should be physically sound and in as near perfect health as possible. The contingencies and emergencies incident to a radical change of climate and mode of living are great and perilous. A man physically disabled, no matter how great his zeal or desire to be useful, is materially and almost hopelessly crippled in his efforts. Examining mission boards should be careful whom they send. Life, success and great expense are involved. Unwise selection means failure which can be but illly afforded and sustained.

Young men and new blood are not as a rule to be desired for missionary work; there is a physical seasoning process which young men lack that is very essential and which an older man has experienced. Physically and mentally a man must be at his best, otherwise, the chances are that his health succumbs to great and constant strain which he will be called upon to endure. To send a man under twenty-five years of age, is a perilous experiment and thirty is better than twenty-five and thirty-five has its apparent advantages over both.

It is taken for granted that a missionary will be spiritually qualified; that he be fully and unreservedly consecrated to Christ, and ready and willing to give up everything for His cause,—ready to work and suffer for the Master, anytime, anywhere, and to any extent. His consecration should be complete, that he may not enter the work in a half-hearted and spiritless way. His faith must be of no uncertain quality; he must know wherein each belief is founded, and be able to place his finger upon it without hesitancy. He must be able to defend his belief against enemies as well as to be prepared to impart it. His Christianity must be well rounded and of perfect proportions, and an abundant abnormal strength in this or that direction, and a visible and apparent weakness in some essential quarter. To be a missionary in its full sense of the word, means to be an apostle,—a disciple, and to be these means to be in close companionship with Christ. There are other qualifications that may be mentioned in another paper.

For the Herald of Truth.

#### GOD IS BLESSING THE ORPHAN WORK IN INDIA.

It is with deepest gratitude to God that we herewith express to our brethren and sisters our appreciation of the liberal manner in which contributions have been sent in for the poor orphans in India. As a servant of the public, the Home & Foreign Relief Commission has already forwarded many thousands of dollars for the relief of the dis-

tressed in that great land of heathen darkness, and we cannot refrain from thanking our many friends for their great generosity, and the practical sympathy they have shown. For the Mennonite Mission at Dhamtari, alone, the Home & Foreign Relief Commission has already sent over ten thousand dollars, while many thousands of dollars have been sent to other missions by request of the donors. Our rule has been and shall continue to be, to apply all funds sent us as nearly in accordance with the wishes of the contributors as it is possible to do, and for having done this so satisfactorily, we believe the very liberal contributions sent us for the many different purposes as shown in the report in the last issue of the HERALD, is proof of the confidence which we have tried to merit. The Home & Foreign Relief Commission has been in this work for a number of years, hence it is thoroughly established, and as new avenues for charitable work open up, people at once recognize this as a proper place to send their contributions, in order that they may be applied for the purpose desired.

We believe that God has sent many a beam of sunshine to brighten the hopes of the faint, and that through this work many souls have been saved, and since these are God's, and we simply His stewards, He is worthy of all praise, for it is He who has graciously wrought upon the hearts of the people to give as they have been prospered, and we verily believe that all such have been repaid manifold.

There are at present over one hundred orphans in India whose support is being furnished through the agency of the Home & Foreign Relief Commission. Grand, glorious thought that these dear little ones have been snatched from destruction, and are being provided for so that they may be brought up in the nurture and admonition of the Lord, and be fitted for gospel service among their fellow countrymen. What an army of consecrated workers for God may be sent out if more will be provided for! Can we measure the amount of good that may come from this work? Eternity alone will reveal it.

It costs only \$15.00 a year to feed, clothe and educate a child in India. Orphan pledges have been sent out to the brethren and sisters, and they have responded well. More may be obtained free by addressing the Home & Foreign Relief Commission, Elkhart, Ind. The principle work of the Commission thus far has been to rescue and care for orphans, and the Lord has blessed the work. We are grateful for this. Some brethren and sisters have paid in advance for the support of orphans for ten years. This amount has been safely deposited in the banks, and the annual allowance is sent regularly. This has been the expressed wish of the donors. By way of explanation this will show why there is always a balance in the treasury. Bro. Page who has been traveling in the west reports that the interest is good, and that he believes many more orphans will be provided for. Members of one church, alone, are supporting over twenty orphans, having filled out pledges individually, and forwarded them all together to the Home & Foreign Relief Commission. We pray

that God may give us wisdom to carry on this work to His glory. We are willing to do what we can, and none of our officers receive any salary whatever from the Commission.

In a letter to the writer, Bro. Reesler says, "I thank you personally very much for your efforts and success in getting funds for the suffering here about us. We heartily appreciate the efforts being made in behalf of the children. Our hope is mainly in the little folks," etc. Space forbids the publication of more of the letter, but the foregoing will show how the work of the Home & Foreign Relief Commission reaches the "vitals" right in the Mennonite Mission field. May the Lord direct this work so that nothing will be done which will in any way retard the progress made.

Our last remittance to India, of \$1,171.25, sent about three weeks ago, is speeding its way across the great deep, on its errand of mercy. Of this amount \$849.00 is for orphans whose support has been pledged. We expect to send another remittance soon. Any one wishing to have their contribution for India go along with this, will please send it as soon as convenient. Any one desiring to support an orphan will be promptly supplied with proper blanks. Full instructions from donors always accompany their remittances. May the Lord bless the work so nobly begun, in His own good way.

In the Master's service,  
A. C. KOLB, Sec'y.

#### REPORT OF SERVICES

RENDERED BY THE REV. J. A. KESSLER AND DR. PAGE, AMERICAN MENNONITE MISSION, DHAMTARI, INDIA, DURING THE FAMINE.

Mr. Reesler arrived in Dhamtari on Nov. 22, 1899. He had already acquired a plot of land with the object of founding in Dhamtari, a branch of the Mennonite Mission.

His first work was to run up some sheds for his own occupation, and also for housing some orphans that had been collected in Lalpur.

It was then his intention to start the erection of the Mission buildings on the plan of a famine relief work, instead of having the work done by a contractor. Accordingly, funds being limited, about one hundred coolies were taken on.

As the Mission buildings were to include a permanent orphanage, a free school, and a free hospital, all works of greater public utility than the majority of village works, it was suggested to Mr. Reesler that the unskilled laborers employed should be paid by the government, all skilled labor being paid by the Mission.

On the 23rd of Nov., 1899, a relief work was started under Mr. Reesler's management on this understanding.

In December Dr. Page arrived, bringing about twenty orphans with him, and the orphanage was at once opened to all comers. A dispensary was also opened where all patients were treated free.

At this time there was a large tank work (civil agency) going on in Dhamtari, and some ten or twelve village works had been opened in the immediate neighborhood. People were flocking on to those works in the most

alarming manner. Nearly three thousand people were being employed in the Dhamtari tankwork, and in most of the village works the number had risen to over one thousand. It was impossible to open village works fast enough to cope with the rush; as there was a great dearth of men capable even of keeping the simple accounts required for village works. Mr. Reesler's work acted as a sort of overflow and the number employed soon exceeded 2,000.

On the 15th of December a P. W. D. camp was opened at Chitoid, four miles from Dhamtari. Thinking this would relieve the pressure, and afford ample relief to all comers for some time, I gave orders that no further admissions were to be made at the village works, and went away for Christmas, leaving it to Mr. Reesler's discretion, however to take on as many more workers as might be necessary.

I was detained in Lalpur by a criminal case, in which it was necessary to take the evidence of the Civil Surgeon at headquarters, so that it was not the 10th of January when I got back to Dhamtari.

I found the members of the P. W. D. camp had gone up to nearly 20,000 and the staff, implements, and materials were alike totally insufficient for dealing with so large a number.

In spite of this the number on Mr. Reesler's work had gone up to 4,000, and work could scarcely be found for them on the Mission buildings.

It was therefore decided to construct a short road, and about half the coolies were drafted on to the road embankment work. Mr. Reesler consented to look after this work also.

Numbers were increasing at the rate of about 300 daily, and at the beginning of February there were nearly 9,000 people on Mr. Reesler's work.

By opening village works in almost every village it was found possible to reduce the numbers on Mr. Reesler's work to about 5,000, but as fast as people were drafted away, others came flocking in for employment.

When the P. W. D. camps were temporarily closed to new admissions the pressure again increased, and in fact, right on to the rains, the numbers on Mr. Reesler's work never fell below 3,000.

The numbers on the kitchen rapidly increased to 1,500. The kitchen was perfectly organized and managed. The inmates were better fed and looked after than in any other kitchen I saw, and I calculated that the cost was ten per cent. less than in kitchens under native management.

The numbers in the orphanage reached nearly 200. While the kitchens were open the orphans were fed at the kitchen.

In February it was found necessary to open a poor house in Dhamtari. This was first placed in charge of the hospital assistant, and as it was expected that the numbers would not exceed twenty or thirty, only a few sheds were at first put up. The numbers, however, quickly ran up to 200 or 300, I therefore laid out the ground plan for a poor-house, on the prescribed plan, capable of housing 320 people. The poor-house was constructed in the most perfect manner by Mr. Reesler.

The management of the poor-house was then intrusted to Dr. Page. The expenditure under him was forty per cent less than it had been under the

hospital assistant, and the paupers were unquestionably better fed and looked after.

When cholera broke out in March, I was away in Silwaha, and could not get in to Dhamtari. I therefore wrote to Mr. Reesler, asking him to have wells made in the surrounding villages, and to see to the disinfection of existing wells.

Dr. Page undertook Dhamtari himself. He visited all the wells daily, stationed guards on the more public ones, and generally saw to all the arrangements in town. Mr. Reesler sent out gangs to many of the surrounding villages, and started well-digging. He himself visited the wells as often as possible. Altogether seventeen wells were constructed.

In attending to cholera patients, both Dr. Page and Mr. Reesler never spared themselves. Whenever Dr. Page heard of a fresh victim, there he went on the spot. Cholera sheds, etc., were constructed under his direction. He also supplied me in camp with cholera medicines and disinfectants, which I could not otherwise have obtained in sufficient quantities at such short notice.

The struggle with cholera lasted four months, and at the end of it Dr. Page was invalided home to America. Mr. Reesler then took on the poor-house kitchen, and all the work Dr. Page had been attending to. For some time he also looked after the dispensary, until a hospital assistant could be obtained.

At the beginning of the rains Mr. Reesler accepted the post of Honorary Charge officer, and looked after the Dhamtari circle of my charge till the close of the famine. He had thirty-eight villages as well as Dhamtari town.

During this period I had as much as I could do in looking after the Silwaha portion of my charge, so that Mr. Reesler had the sole management of his sub-charge with the exception of the submission of returns.

The bare narration of facts gives a very inadequate idea of the help rendered by Mr. Reesler all through. I really do not know how I could possibly have gotten through without him. He was always ready and anxious to do anything he could to be of assistance. He never thrust himself forward. He accepted every suggestion implicitly, and, though there were many incidents which might have been made a cause of offence there was never the slightest hint of friction. I can only say that the help given by him was more than could have been bought by the most liberal salary. There were many little things done by him which have not been mentioned in the foregoing narrative: for instance, looking after and building boats for the ferry—a very troublesome business—conducting of Weaver's relief, distribution of Jakavi, and of its 6,000, charitable seed grants from the Mission funds. The experience of the Deputy Commissioner. It was impossible to meet them with complete success, but such success as did attend the measure taken, was very largely, if not principally due to Mr. Reesler's help. Mr. Reesler's one idea was to be of as much use as possible in relieving distress and to this end he subordinated all other considerations. I trust that his services will meet with the recognition.

Continued on page 125.



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## SUNDAY SCHOOL LESSONS.

LESSON III.—APRIL 21.

THE WALK TO EMMAS.—Luke 24: 13-35.

[Read Matt. 28: 9-15. Memory Verses 25-27.]

GOLDEN TEXT.—Did not our hearts burn within us, while he talked with us by the way.—Luke 24: 33.

## INTRODUCTION.

TIME.—Sunday afternoon, April 9, A. D. 30.

PLACE.—Emmaus, about seven miles from Jerusalem, and the way between these two places.

PERSONS.—Jesus, Cleopas, an unknown disciple.

INTRODUCTORY THOUGHTS.—Every "Lord's day" or first day of the week, is held sacred by every true Christian in commemoration of the greatest of all events that ever took place in this world, namely: the resurrection of our Lord. During the early part of the day, Jesus had revealed Himself three times, first to Mary Magdalene, then to two other women, and next to Peter. It was not until the evening shadows had enveloped Jerusalem, that he appeared unto ten disciples, while they were together in Jerusalem. During the afternoon of this same day the beautiful and touching story of our to-day's lesson occurred. How our hearts, even now, burn and throb with emotion, as we read and meditate on the wonderful events that took place on that day. How often has the Lord been a silent listener to our conversation, and we failed to recognize His presence. How frequently has He stood by us in hours of trial; and walked with us when our hearts were burdened, yet we failed to see Him. How often has He been speaking to us in various ways, telling us of our duties and privileges, and revealing to us the truths of His life-giving word, and yet we fail to recognize it to be the Lord who is speaking. Life's day is past passing away and the evening of life will soon be here; the sun of life's day may soon set forever. May we all, like the disciples of our to-day's lesson, invite our blessed Lord to come in and abide with us.

April. HOME READINGS.

15. M.—The walk to Emmaus.  
Luke 24: 13-27

16. T.—The walk to Emmaus.  
Luke 24: 28-35
17. W.—Fulfillment of Scripture.  
Luke 18: 28-34
18. Th.—Voice of the Prophets.  
Acts 3: 17-26
19. F.—Abide with us.  
John 14: 19-24
20. S.—Blessing the bread.  
Matt. 14: 15-21
21. S.—Scripture testimony.  
John 5: 39-47

## LESSON IV.—APRIL 28.

JESUS APPEARS TO THE APOSTLES.—John 20: 19-29.

[Read Luke 24: 36-48. Memory Verses 19-20.]

GOLDEN TEXT.—Blessed are they that have not seen, and yet have believed.—John 20: 29.

## INTRODUCTION.

TIME.—Sunday evening, April 9, A. D. 30, the day of the resurrection, and the following Sunday evening.

PLACE.—An upper room in Jerusalem, probably the same room where Christ instituted the Communion, and washed His disciples' feet; and where they afterward received the Pentecostal baptism.

PERSONS.—Jesus, Thomas, the other disciples.

THOUGHTS ON THE LESSON.—We have in our to-day's lesson a continuation of the resurrection theme. Sufficient testimony has been brought out in the lessons of this month to convince the most incredulous that Christ indeed rose from the grave as a mighty conqueror. On to day's lesson deals with the fifth and sixth appearances of Jesus, all of which occurred on the first day of His resurrection. During the forty days, the time of our Lord's sojourn on earth after His resurrection, He appeared but eleven times, according to the record given. Only believers were permitted to see Him after He had risen. Those who persistently continue in sin shall never get a glimpse of the risen Christ, except when He shall come to judge the world. The pure in heart, however, see Him continually, not with natural but spiritual eyes.

THOMAS, THE HONEST DOUBTER.—Christ's second appearance to the disciples, seven days after the first, seems to have been for the purpose of rebuking Thomas for his unbelief. Christ knew what language he had used and answered him almost word for word. Reach hither thy finger, and since thou wilt have it so, behold my hands and satisfy thy curiosity to the utmost about the print of the nails; reach hither thy hand, and if nothing less will convince thee, thrust it into my side. What condescension is here shown to the weakness of Thomas, that Christ allows His wounds to be raked into; allow him even to thrust his hand into His side, if then at last he would only believe!—A. Sims. Matthew Henry says: His slowness and backwardness to believe may help to strengthen our faith, for hereby it appears that the witnesses of Christ's resurrection, who attested it to the world, and gave their lives as witnesses, were not easy, credulous men, but cautious enough, who suspended their

belief of it till they saw the utmost evidence of its reality. Thomas frankly made an open profession when fully convinced.

#### APR. HOME READINGS.

22. M.—Jesus appears to the apostles. John 20:19-29  
 23. T. Reality of Resurrection. Luke 21:36-48  
 24. W.—The Witnesses. 1 Cor. 15:1-11  
 25. Th.—Certainly. 1 Cor. 15:12-22  
 26. P.—Peter's Testimony. Acts 2:22-38  
 27. S.—Paul's Teaching. Acts 13:26-37  
 28. S.—Unseen but loved. 1 Peter 1:1-9

#### SUNDAY SCHOOL ITEMS.

JOINTSTOWN, PA., MARCH 30, 1901.—The Stahl Sunday school was organized March 24th, 1901. The following officers were elected. Supt., Jno. Stahl; Asst. Supt., Levi D. Yoder; Sec'y., Mary C. Hough; Asst. Sec'y., S. R. Yoder; Treas., Jno. M. Saia. The school will open on the first Sunday in April. May young and old be knit together in bonds of peace and love, and all feel an interest and do all they can for the unconverted, and God will surely bless the work. M. C. B.

CAIN, LANCASTER CO., PA., APRIL 4, 1901.—The White Horse Mennonite Sunday school was organized for the second season on the 31st of March, with the following officers: Supt., Iro. Elmer Hershey; Asst. Bro. Harry W. Reiser; singing teacher, Bro. Henry H. Hershey; Asst. Bro. Frank Hershey; Sec'y., Bro. Aaron Martin; Treas., Bro. Jacob Hershey. May God give unto each one of us much grace, for His grace is sufficient to make us faithful laborers in His vineyard. Our former secretary, for the last two or three years, Bro. Jacob Wanner, has passed from time into eternity. He was one of our faithful laborers in the school; often did he mingle his voice with us in singing praises unto God, but we believe that he is now in the great Sabbath school above, where he can sing with the angels in Glory. Oh may we that are still spared, become more zealous of good works, so that many precious souls may be won from the broad into the narrow way of life. There are two of our scholars applicants for church membership. May many more be led to the Savior of our souls in my prayer. HARRY W. REISER.

REID, IND., MARCH 23, 1901.—We have again reorganized for Sunday school at Paradise, on March 24, 1901, for the coming summer. The organization resulted in choosing Bro. Amos Eby for Supt., Bro. George A. Rose for Asst. Supt., Bro. Peter R. Behlman, Sec'y., and Treas., Bro. Adam Horst as Chor., and Bro. John Martin as Asst. Chor. It depends upon us by the help of God to make our school what it ought to be. If we labor for the glory of God, we undoubtedly will have a prosperous Sunday school. May the Lord help us that we labor only for that which is edifying to the Master's cause. For this it requires the united efforts and prayers of all those attending; and not only those attending, but all praying and working people. May

all who are interested in the salvation of souls, pray for the prosperity of our little school. We do not have large numbers, but we are not discouraged. The Lord has promised where "two or three are gathered together in His name, There will I be in the midst of them." Thus we have confidence in the Lord that He will be one in our midst, and that for to bless.

BECK B. WEBER.

#### CORRESPONDENCE.

REID, MD.—We have been richly blessed with a spiritual shower from God's Word, through our ministering brother, Samuel Shetler, of Davidville, Somerset Co., Pa. He arrived at Maudslough, Feb. 28th, 1901, and filled an appointment at that meeting house the same evening. On Friday, March 1st, he went to the Stauffer congregation where he held a series of meetings. On Sunday, the 10th, after the regular services, he left for Ringgold U. M. H. He held several meetings there and went to Maudslough and also held a number of meetings there. There were, at the three places, seven converts.

Bro. Shetler also attended services at Miller's M. H., on Sunday, March 3rd, and at Paradise on the 17th. He also conducted the funeral services of Jacob Leisher's little daughter, on Mar. 14th, and of a young man that was buried at Clear Springs M. H. on the 8th. Bro. Shetler left here on the 21st of March for his home, where he expects to remain a short time before starting out on a trip to the west. May the Lord be with him and abundantly bless his labors in the Master's vineyard, wherever he goes. We were much encouraged by his visit here and we trust his labors were not in vain. May his return be to us at some future time. May the Lord bless him and all the brethren and sisters in the faith.

BECK B. WEBER.

BAPTIST SERVICES were held at C. Eby's Men. M. H., at Berlin on Easter Sunday, at D. Eby's on Easter Monday. The number baptized were about thirty.

MARTINSBURG, PA., MARCH 29, 1901.—On the 21st of March, Bro. D. H. Bender, of Tubb, Somerset Co., Pa., came into our midst. On the evening of the 22d, he preached a very interesting discourse from Acts 8:35. On the following morning, March 23, he left for Rockton, Clearfield Co., Pa., where he expects to remain several days and hold a series of meetings. May the Lord bless the effort that he is putting forth for the advancement of the cause. Bro. Aaron Loucks, of Scottsdale, Westmoreland Co., Pa., also came into our midst on the 23d and on the evening of the 23rd preached in the Martinsburg M. H., on Sunday morning and evening in the Pleasant Grove M. H., and in the afternoon at Downing Springs. His sermons were instructive and edifying. May the Lord bless the efforts of the dear brethren and may the seed that is sown find lodging in the hearts of the hearers and accomplish that for which it was sent.

H. M. D.

FROM KOKOMO, IND.—March 23, 1901. Pre. John Hygenus, of Wakarusa, Ind., came to this place, and Sat

urday, the 30th, in the afternoon, there was an instruction meeting at the Mennonite meeting-house where some of the members and sixteen applicants met and were instructed. Sunday, after the Sunday school, Bro. Hygenus preached the baptismal sermon, and after the services, the congregation proceeded to the water where these sixteen precious souls were received into church membership by water baptism. Sunday evening, Bro. H. preached a very interesting sermon. His subject was, "Be not ignorant of his (Satan's) devices." Monday, Bro. H. left for his home again. May God ever keep those dear souls that have just united with the church of God, that Satan may not overthrow them. G. W. NORTH.

ELIDA, OHIO, MARCH 29, 1901.—Bro. John Blosser held meetings during the month of March at the Salem and Pike churches. These meetings were the means of strengthening and encouraging the believer and three young souls became willing to confess Christ and walk the narrow way which leads to life. There are now four converts here, one of whom made confession previous to these meetings. COR.

CHERRY BOX, MO., APRIL 9, 1901.—Dear Editor and Readers: The Herald, greeting in Jesus' name. May His choicest blessing be upon you. We have again had the opportunity of enjoying a time of spiritual refreshment. On the 25th of March, Bro. John Nuenemeyer, of Roseland, Neb., on his way home from Indiana, stopped with us over Sunday and preached a number of times, especially encouraging us in our Christian work and pointing sinners to the bleeding Lamb of God. May God's blessings continue with the brother as he labors in the vineyard of the Lord. S. D.

JOINTSTOWN, PA., MAR. 1, 1901. Dear Herald Readers: I rejoice to let you know that the church in the vicinity of Jointstown has had showers of blessings in the last three months. John Blosser, from Ohio, labored with us for six weeks including the Bible Conference. The brethren, A. M. Wiltmer and Daniel Lehman, from Lancaster Co., were also with us during the Christmas week and preached in four of our meeting houses and so was Bro. Joseph Zook of Millin Co. These brethren preached the word with power. May God's blessing rest upon them and all who heard them. We write them all to come again and help us along in the work. Our brother, S. G. Shetler, held a series of meetings at the Thomas meeting house and also at the Elida meeting house. The result of all these meetings in the five meeting houses was the conversion of thirty-four souls. May God bless them and may they hold fast to their profession and win many by a bright Christian life. And as there are many more who need salvation, let us as a church go on in the good work of the Lord, for at the end of time the reward will be great.

LEVI BRACH.

NAMPA, IDAHO, APRIL 1st, 1901. It is some time since an article of news appeared from this place. May the Lord ever keep us in His ways and

ever guard us so that we do not pass down the truth to favor any individual, for there is no honor from God in that. "They that honor me I will honor. They that despise me shall be lightly esteemed."

Though somewhat isolated from other of our congregations yet we are happy in the Lord. We recently held a few meetings especially for the benefit of the members of the church. Bro. David Hilty preached for us and apparently the assembling of ourselves together was not in vain. Then later we labored unitedly together for the ingathering of the lost. There are six applicants for membership. May God bless and keep them and enable us as ministers to feed them with "knowledge and understand." Bro. Hilty and S. A. Kurtz with several other workers expect to go to labor among the churches in Oregon for a season. May the Lord bless their efforts.

We expect Bro. Aaron Loucks from Scottsdale, Pa., to stop with us on his way to Cal., and hold baptismal services and communion. Quite a number of our people have come into this valley recently, and there is room for many more Spirit filled workers.

Pray for us that we may shine brightly for the Master, and always labor in harmony with His word, and be at peace among ourselves according to the spirit of holiness.

Your brother,

DAVID HARRER.

FISHIEL, LINCOLN CO., OREGON, MAR. 29, 1901. Dear Sir: Seeing an article of Mr. J. L. Macomber of Dallas, Oregon, which is rather misleading, I feel it my duty to point out some facts regarding Oregon, which I hope you will publish in the *American Farmer*. I am located in the western part of Oregon and in a new settlement, but will first speak of Willamette Valley. There is but little soil of that description (Mr. Macomber's) in Willamette Valley from Salem towards Philomath, a good part of it is a sandy loam, easily tilled, no doubt the conditions are as he states around Dallas, but Dallas is not all western Oregon, so the readers of your paper will kindly consider, especially those contemplating a move to this blessed state. I have been in a good many different states and must candidly say that to my idea there is no state that combines so many advantages as Oregon, especially for people with limited means.

With us here, we have green grass the year around, with very little snow and drouth unknown, on the hills only will the grass turn brown for about two weeks and not every summer at that. All of our soil is sandy loam, chocolate color, and can be worked almost any day in the year, of course rainy days excepted, but after a rain say twenty four hours later, it can be plowed. We have fern here too of a rank growth on hills, but it can be killed and grass or clover will grow readily after two or three years continue plowing. There is no healthier country than Lincoln Co., Oregon. We have the finest water, richest land and can grow stock cheaper than any state in the Union. There are some homesteads vacant yet. Bachelors not wanted, only men with families. I, like Mr. Macomber, have no ax to grind and wish to to mislead no one.



state the facts as they are. It is true we have considerable rain in winter and roads are bad, markets for farm produce not the best, but stock we can sell at good prices right at home. Cattle and sheep buyers are numerous. We get from \$10 to \$12 for calves, \$15 to \$17 for yearlings, \$20 to \$25 two-year old, \$30 to \$40 for three-year olds and cows fresh in milk. Sheep are now \$8.00. People with small means, willing to work, can soon be employed. There is money on every homestead, we have chittam trees here and the bark sells for 2½ cents per lb. One man can make \$2.00 per day at peeling same. Families can thus help tide over time until farm is cleared of brush and yields an income. If some German man of family will correspond with me I will put him on a good place without cost. I want a good neighbor or two more. Don't write for curiosity sake but only if you mean business and enclose self addressed envelope, or no answer. THIO. CHANZ.

F. C. P. O. Dr.

## CONFERENCES.

### SEMI-ANNUAL.

The semi-annual conference of Virginia will be held this spring, on Friday and Saturday, May 10 and 11, at Linn Meeting house (lower district). Brethren and sisters from other places are cordially invited to meet with us on this occasion, especially ministers and deacons. Anyone coming by rail will be met at Linnville Station by writing to Jos. H. or John W. Brunk, Linnville Depot, Va. C. H. BRUNK, Sec'y.

### OHIO CONFERENCE.

The Ohio Conference will be held at the Martin's Church, near Orrville, Wayne Co., Ohio, May 16 and 17, 1901. The bishops meet at 9 A. M., of the 16th. All questions must be given to the bishops on or before this time. Ministers, deacons and the laity meet at 10 A. M. for public worship. Conference begins at 1 P. M. All those coming by rail will please inform Jesse Good, S. K. Plank, or Michael Horst and be met at the Orrville Station.

### ANNUAL.

The Lord willing we expect to hold our church conference at the Clinton Amish Mennonite Church, six miles east of Goshen, on the 23rd and 24th of May. We would be glad to see many of our bishops, ministers, deacons and laity present, both of the Amish and Mennonite brethren. Goshen is our nearest station. Those coming by rail will be accommodated by writing to D. J. Johns or C. P. Yoder.

### D. D. TROVIER, Cor. Sec'y.

### ANNUAL.

The Amish Mennonite Conference of Ohio and Pennsylvania will be held, if the Lord willing, at the Belleville M. H., Millin Co., Pa., beginning May 30th, 1901. All who love to follow the Lord Jesus are welcome to attend. Further information may be obtained by corresponding with J. H. Byler, Belleville, Millin Co., Pa.

J. R. ZOOK, C. K. YODER, C. Z. YODER, Ex. Committee.

Services at the MENNONITE ORPHANS' HOME and OLD PEOPLE'S HOME.

Devotional services will be held—the

Lord willing—at the Mennonite Orphans' Home, West Liberty, Ohio, Tuesday, May 14th, 1901, at 1:30 P. M., and at the Mennonite Old People's Home, near Kittman, Wayne Co., Ohio, (six miles north of Orrville, O.) Monday, May 20th, 1:30 P. M.; the Ohio conference meets near Orrville, May 16th and 17th, and we shall be glad to have ministers and friends of the Home who attend the conference attend the service at both of the Homes. All warmly welcomed.

The Annual Board meeting of the Mennonite Board of Charitable Homes takes place Tuesday, May 21st, 9 A. M., at Old People's Home. All the members of the Board are urged to be present and any brother interested in the Home, welcomed.

By order of M. B. of C. H.

## HOME CONFERENCE.

HELD AT SHORE M. H., LAAGRANGE CO., IND., APR. 8, 1901.

The session opened with singing, after which P. Cor. 3 was read, and appropriate remarks added, and after prayer, Bish. P. Y. Lehman addressed the congregation.

He touched upon the conditions of the Mennonite congregations, and the circumstances which brought about these conditions, warned faithfully against unholiness ambition in the desire for office and prominent recognition in the church, of the need of charity and mutual helpfulness by prayer and spiritual encouragement, and of the tendency of men to build upon men instead of on the rock Christ Jesus, and of trying to do and to be instead of having God do and be through us His instruments.

"One great reason why there is so much commotion in the world, and even in our Mennonite family generally speaking, is because we do not always stand firm in our places. We must stand firm in the position where God has placed us. If we do not stand fast and firm and perform the work assigned unto us, we are not faithful. We must reprove sin. We must cry aloud and spare not. This means a great battle, but it is our duty. Surely it is a privilege to be able with God's help to be faithful, looking forward to the hope before us.

"There are false teachers about us, who are deceiving and being deceived. That is another reason why we have trouble to contend with. Let us take heed that we do not permit these things to creep in among us. If we stand together, holding fast to God, we will have the power.

"One reason why we have so much to contend with may be because ministers have probably not taught the young people as much as they ought to have, that ministers of the Gospel are God's servants, and that they should be respected as such. There is something sacred connected with this, because a responsibility which comes direct from God, rests upon us. People should realize fully that ministers are God's servants. God has a special concern for His ministers whom He has called.

"We are too much inclined to be like David's soldiers when they found King Saul in the cave where they were. We say, when an apparently favorable moment arrives to carry out our purposes, 'Now up, we've got him.' Miriam and Aaron sinned because

they spoke against Moses simply because his wife did not suit them. They set their preferences up against God's chosen servant, thus interfering with something that did not concern them.

We must learn submissiveness to God's Word. We must acquaint ourselves with and learn to respect it. We must stand by God's Word. When God places a duty upon us we must be willing to perform it, no matter what it costs us. This brings us sometimes to places where we feel ourselves utterly helpless. We must pass through dark clouds where we can scarcely see a gleam of light, and we do not know how we shall get through with the task given us. But we must press forward in the fear of the Lord.

God has appointed us to do His work, and so we must do as God gives us grace.

"There is no other way than to live in submissiveness to God's Word. We must all keep within our proper sphere. Can we feel that we as a brotherhood, each individually, and as a brotherhood collectively, will stand together as a church, guided by His Spirit within and His Word without? Will we keep our places and work where God has placed us? Will we try to do the work which God has given us and do that well? Will we be satisfied to work where the Lord has placed us? In that way we will have the power of God with us, and His blessings will attend and prosper us."

The ministers and deacons present bore testimony to what was presented, giving their hearty endorsement. It is the sense of this conference not to deal with any question outside of the Shores congregation. It is the purpose of this conference to bind us together in bonds of fellowship and harmony, to stand firm in the faith we profess, and what has been said or done has been solely intended to be confined to this community.

For the Herald of Truth.

## A LETTER

CONSISTING WHOLLY OF SCRIPTURE QUOTATIONS.

East Lewistown, O., Jan. 15, 1901.

To all my friends in Warwick Co., Virginia.—A Grace be with all them that love our Lord Jesus Christ in sincerity. b. Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love. c. He that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because darkness has blinded his eyes. d. If we say we have fellowship with God and walk in darkness we lie and do not the truth.

e. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whoever hateth his brother is a murderer, and ye know no murderer hath eternal life. f. If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

g. Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity (love) it profiteth me nothing. h. All the law is fulfilled in one

word, even in this: Thou shalt love thy neighbor as thyself. But if ye hate and devour one another, take heed that ye be not consumed, one of another. This I say then, walk in the Spirit and ye shall not fulfill the lusts of the flesh. i. For ye are yet carnal, for whereas there is among you envying and strife and division, ye are yet carnal, and walk as men? j. For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? k. To be carnally minded, is death, but to be spiritually minded, is life and peace. k. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Now if any man have not the Spirit of Christ he is none of His.

m. All things work together for good to them that love God, to them that are called according to His purpose. n. Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing as unto a faithful Creator.

o. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for vengeance is mine, I will repay, saith the Lord. p. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand at the judgment seat of Christ. q. Who art thou that judgest another man's servant? To his own master he standeth or falleth. r. For one is your Master, even Christ, and all ye are brethren.

s. Let every one of us please his neighbor for his good to edification. t. All things are lawful for me but all things are not expedient; all things are lawful for me but all things build up. Let us therefore follow after the things which make for peace, and things wherewith we may edify another.

v. See that none render evil for evil, but ever follow that which is good, both among yourselves and to all men. w. Let us quit bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. x. But if ye forgive not men their trespasses neither will your heavenly Father forgive you their trespasses.

y. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. z. Peace be with you all that are in Christ Jesus. Amen.

SIMON P. YODER.

REFERENCES TO ABOVE LETTER. a. Eph. 6:24. b. 1 Jno. 4:7, 8. c. 1 Jno. 2:11. d. 1 Jno. 1:16. e. 1 Jno. 8:14, 15. f. 1 Jno. 4:20. g. 1 Cor. 13:3. h. Gal. 5:14-16. i. 1 Cor. 3:3, 4. j. Rom. 8:6. k. Gal. 5:22, 23. l. Rom. 8:9. m. Rom. 8:28. n. 1 Pet. 4:19. o. Rom. 12:19. p. Rom. 14:10. q. Rom. 14:4. r. Mat. 23:8. s. Rom. 15:2. t. 1 Cor. 10:23. u. Rom. 14:19. v. 1 Thess. 5:15. w. Eph. 4:31, 32. x. Matt. 6:15. y. Phil. 4:8. z. 1 Pet. 6:14.

"Success is as certain as the promise of a faithful God can make it," and Judson, after tolling for years without visible fruit of his labor.

## REPORT OF SERVICES.

tion they deserve. I know that he personally has no desire for reward, but the large section of people in America whom he represents would be much gratified to learn that the services of their emissary had been appreciated by the government of India.

Certified that this is a true copy of the official report sent in by me to the Deputy Commissioner of the District for submission to the local government.

C. A. PELHAM ROGERS.  
(Indian Civil Service, Assistant Commissioner, Central Province Commissioner, formerly Subdivision Magistrate and Famline Charge officer, Dhampur of Bilapur, C. P.)

Feb. 2, 1901.

NOTE:—I should add that in this report I have not given my personal opinion of the value of the work done by Dr. Page, as this had been embodied in a previous memo. at the time of his departure. On the other hand, in a general report, it was impossible to separate the work done by Mr. Ressler and Dr. Page. Respectively,  
C. A. PELHAM ROGERS.

## THE BISHOP POET OF PEQUEA.

### BIOGRAPHY OF A GOOD MAN.

(Continued from last issue.)

Bishop Herr was eminently a man of peace. The tenets of his religion were non-resistant, and condemned war as sinful, and not to be countenanced, aided or participated in by any of its professors. These likewise prohibited any of its members from engaging in any law suit before the legal tribunals of the country, but directed all difficulties and controversies that might occur among the members of the society, to be referred to and adjusted by the brethren.

An extract of a letter to John Herr reads: "The Mennonite Church which in great poverty and weakness by the help of God, I seek to serve, had all existence long before you and I, poor workers of the dust, were born, and her doctrines and confessions of faith, according to the Martyrs' Mirror, had their origin in the time of the apostles and in their teachings; and there were also, according to the testimony of said book of martyrs, from century to century, those who sought to govern their lives and conduct in accordance therewith, though it may have been in weakness. There were also those who from century to century sealed with their blood, these doctrines and teachings, etc." The above was along a line of difference in belief of the church.

Concerning Bishop Christian Herr as a writer. Not much reference has been made to his prose works from which it may be inferred that he at least was not a voluminous maker of literature. In the collection before us, twenty-five poems are found in the original German. Whether this collection comprises all he wrote, the writer is unable to say. All the hymns are set to a melody, or a tune is indicated in which they can be sung. The following faithful and excellent translation is made by Bishop John F. Funk, of hymn No. 21, page 51. "Ueber Den Letzten Abschied Von A. H." On the death of a husband and father.

And now my dearest friends farewell,  
For I must go and leave you;  
But all my hopes in Jesus dwell,  
Who by his suffering saved me—  
Since Jesus came with heavenly power  
He blesses now my dying hour,  
For death and hell he conquers.

O dearest partner of my life,  
Let not my death distress thee;  
Thou God that takes me from this strife,  
And in the grave dost keep me,  
From every pain and sorrow free,  
No want my soul shall ever see,  
While Jesus is my comfort.

Thou, too, shall Jesus comfort give—  
As husband, mine, O take him;  
And while on earth thou here dost live,  
O do thou ne'er forsake him;  
For soon to mansion fair above,  
In joy and everlasting love,  
Our home beyond he'll bring us.

My dearest children, whom I love,  
The Savior will be with you;  
He calls me to my home above,  
That He may guide and keep you.  
O then, take Jesus and his word,  
As rule of life from heaven's Lord,  
And God will ever bless you.  
Since you to me our Father gave,  
O come and be his follower  
Into His kingdom come—He'll save  
And heavenly mansion give us.  
Together then in joy complete,  
Eternal, blessed full and sweet,  
We'll dwell forever. Amen.

21. Melodie: Ich will von meiner Minnath.

Nun gute Nacht, ihr Liebesten mein,  
Ich muss nun von euch scheiden;  
Mein ganzes Hoffen steht allein  
In Jesu Tod und Leiden.  
Du bist mein Trost in meiner Noth,  
Dass er fuer mich genuehmet den Tod,  
Dadurch er mich erloest.

Auch hergeleitet Gattin mein,  
Lass dich nie von mir trennen,  
Weil Gott mich von der Seelen dein  
In die Kuehle Grah laeset senken.  
Ich werde nicht befohlen sein,  
Von allein Riecht, Noth und Pein,  
Mein Jesus wird mich troosten.  
Mein Jesus wird auch troosten dich,  
Denn Gattin wird er werden  
Hast dich als die mir festlich  
Weil du lebst hier auf Erden,  
Bald wird er dich auch hien heim,  
Auch wird er da bezaehnen sein,  
We wir uns ewig freuen.

Auch allerliebe Kinder mein,  
Gott wollt' euch auch beglueken;  
Er selbst wollt' euch Vater sein,  
Weil ich von euch that' behouden.  
Laest Jesus und sein Wort allein  
Dass euch Lebens Reichthum sein,  
So wird der Herr euch segnen.  
Weil mir der Herr genuehmet euch,  
Ist er werden eine Glieder  
Dich laest euch fuehren in sein Reich,  
Dann wenn wir uns wieder  
In hieser Freud' und Herrlichkeit,  
Von ewigkeit an ewigkeit,  
In Jesu Christo, Amen.

The above hymn may be found on page 164 of the *Lebenswandel Goshen* and has also been added to other German hymnals. Its frequent use in (funerals) has made it familiar to many, and yet but few knew that Bishop Herr, the poet of Pequea, was the author of it. May he ever be remembered—this good man, long since gone to his reward.

For the Herald of Truth.

## WHY I DO NOT JOIN THE LODGE.

BY A. D. WENGER.

[Read at Christian Reform Convention at Harrisburg, Pa., March 19, 1901.]

First.—I do not join the lodge because I know I would have to swear when initiated. The man that swears disobeys his God. The most insignificant oath is a violation of the eternal Word. "Swear not at all." Math. 5:34. "But above all things, my brethren, swear

not, neither by heaven, neither by the earth, neither by any other oath." James 5:12. The man who unites with the lodge is sworn by most terrible oaths ever to conceal and never to reveal the secrets of the lodge before he knows what those secrets are. It is astonishing that men of rank and learning fling principle and manliness away by blindly binding themselves to a thing not yet made known to them, but nevertheless sensual and devilish. Some of the oaths of oath-bound secret organizations bind men to do things contrary to the laws of the land, thus making lodges enemies to our government. A part of the oath taken by the Royal Arch Mason reads as follows: "Furthermore, do I promise and swear that I will aid and assist any companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether right or wrong. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, shall remain as secure and inviolable in my breast as his own, murder and treason not excepted." Men bound by oaths that thwart justice and cover crime are dangerous to any community, to any state. I would that all the states would follow the example of Vermont by passing prohibitory laws, making all illegal oaths subject to heavy fines. Beware of the oath that binds you to do the arch-enemy's business.

Second.—I do not join the lodge because the initiations are shameful and degrading. Deprived of his coat, shoes and pantaloons, the half-naked candidate is led blind-folded and by a halter around the neck, kneeling and sweating under the burning sun, he is made a marvel to me how so many ministers of the Gospel can enter the lodge room and leave the Lord Jesus at the door. Fifth.—I do not join the lodge because it has a false religion. Lodges all over the land are teaching men that the lodge is better than the church and that they can be saved without the atoning blood of Christ. Sometime ago when I spoke to a man about his salvation, he said, "O, I've joined the lodge now and I believe that is all that is necessary. I aid the sick and the needy and do good to my fellow-men whenever I can, and I have as good a chance for heaven as church members." The man that expects to ride up to heaven on the charitable wings of the lodge without repentance and faith in the Lord Jesus will find that winning heaven is no game of chance for a deluded lodge. What is sadder still, is that church members put the lodge above the church. A few years ago a citizen of Wellman, Iowa, remarked to me, "Somewhat the grasp of the hand of a brother Oddfellow seems dearer to me than the handshake of a brother in the church." Another deplorable thing is that ministers of the Gospel who belong to the lodge, give a degrading example to the laity by an act of unbelief. They say nothing in secret but ever spoke openly and in public. The good things that He revealed to His disciples privately He tells them to proclaim from the house tops. Secrecy is a fundamental principle of the lodge and under its foul cover, theft, adultery, murder and treason go unpunished, and deeds of shame to Christian professors and refined society are perpetrated. It is really a "shame even to

speak of those things which are done in secret." Perhaps we would never know some of their unfruitful works of darkness, were it not for the fact that scores of many men, who were blindly led into the lodge, have announced all allegiance to the fraternity and divulged the secrets to all who will read and take warning. Jesus commands us to let our lights shine before men that they may be influenced for good, but in the lodge, if there is any light it is put under a bushel. There is nothing creditable in hiding a cause for the betterment of mankind from the knowledge of the public. If we know a good thing for our fellow-men it is our moral and Christian duty to tell it out and blaze it abroad in the world. Openness means firmness; generosity, harmlessness; secrecy means somebody is likely to be hurt, and under the cloak of secrecy nearly all evil conspiracies originate.

Fourth.—I do not join the lodge because it seldom mentions the name of Jesus. Free-masonry excludes the name of Jesus from her prayers, and is not good Masonry to mention the name of Christ in the lodge; Jewish, infidel and other unbelieving brethren might be offended. In Masonic rituals certain portions of Scripture are read but wherever the name of Jesus occurs they have deliberately stricken out the name. Their prayers and Scriptural readings are made more suitable for Jews and Turks than for Christians. The organization that is ashamed of the great name of Christ, the Lord of all, is a dishonor to any Christian land and is unfit for any Christian professor. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ." Gal. 3:17. It has always been a marvel to me how so many ministers of the Gospel can enter the lodge room and leave the Lord Jesus at the door.

Fifth.—I do not join the lodge because it has a false religion. Lodges all over the land are teaching men that the lodge is better than the church and that they can be saved without the atoning blood of Christ. Sometime ago when I spoke to a man about his salvation, he said, "O, I've joined the lodge now and I believe that is all that is necessary. I aid the sick and the needy and do good to my fellow-men whenever I can, and I have as good a chance for heaven as church members." The man that expects to ride up to heaven on the charitable wings of the lodge without repentance and faith in the Lord Jesus will find that winning heaven is no game of chance for a deluded lodge. What is sadder still, is that church members put the lodge above the church. A few years ago a citizen of Wellman, Iowa, remarked to me, "Somewhat the grasp of the hand of a brother Oddfellow seems dearer to me than the handshake of a brother in the church." Another deplorable thing is that ministers of the Gospel who belong to the lodge, give a degrading example to the laity by an act of unbelief. They say nothing in secret but ever spoke openly and in public. The good things that He revealed to His disciples privately He tells them to proclaim from the house tops. Secrecy is a fundamental principle of the lodge and under its foul cover, theft, adultery, murder and treason go unpunished, and deeds of shame to Christian professors and refined society are perpetrated. It is really a "shame even to

and in his dying hour he cured the God that made him. Having been a colonel in the army and a man of considerable wealth, fully a thousand people were drawn by his reputation to witness the funeral rites. He was a Mason and the Masons tried him. It is needless for me to describe all the laby performances of the ceremony. One thing that helped to convince me that the devil is at the origin, the control and the end of the Masonic fraternity, is the fact that a minister of the Gospel, who read from a large open Bible strapped to his shoulders, spoke in very solemn tones and praised the man as the best of men. During his remarks he said, "Our beloved brother has gone to the evergreen shore, to the Grand Lodge above, where all true Masons expect to go." The lodge is one of Satan's great traps to catch the souls of men.

Sixth.—I do not join the lodge because my church (Mennonite) provides for her sick and poor, and helps the needy of every description. The lodge takes much of his charity and says it has taken up what the churches have dropped. It is true that some churches have lost much of their charity, but still the lodge members could contribute to the needy much more cheaply through the church. It costs so much to run the lodge. It costs three dollars to oil its ponderous machinery that it may run out two dollars for charity, that is, it costs three dollars to give away two dollars. In my church it does not cost more than one dollar to give away ninety-nine dollars. No lodge will take into its membership an invalid or a widow with only two mites. In my church the sick and the poor are as welcome as any and are supported to the end of life, while the wealthiest lodge member in the world would be refused admittance into the church if he insisted upon retaining his lodge membership. Some secret orders will drop the support of a member after he has been sick a certain number of weeks. Gospel charity reaches out to the sick, the poor, the widows and the orphans as long as they need help. Though I bestow all my goods to feed the lodge members and have not Gospel charity, I am nothing.

Seventh.—I do not join the lodge because it mars the happiness of the home-circle. A young man dare not tell his sister nor a husband his wife and children any of the secrets they have sworn to keep. A true and loving husband will tell his wife every secret, and if his mind is filled with secrets he dare not reveal to her, the influence and the social charm of the home are deteriorated. Thousands of men who are away all day at work spend the evening at the lodge instead of augmenting the joys of the family by their presence at home. A father has no right to attend regular meetings to which he dare not take his wife and children. It is his duty to be a regular attendant with his family at church. If all the ministers of the Gospel, who are members of oath-bound secret orders (and it is estimated that nine-tenths of them in the United States are) were to throw off that galling yoke to day, and next Sabbath denounce the iniquitous doctrine of the lodge in scathing terms with huge every father to come out from the lodge and touch not the unlawful thing, thousands of moth-

ers and children in the audiences would shout "Amen! amen! give it to them, pastor. They are away so often at night when we should be most happy with their company at home."

Eighth.—I do not join the lodge because it robs the church. It robs the church of attendance. At any Gospel service in the land, look over the audience and you will almost invariably see more women than men. Where are the men? Many of them are at the lodge where the oath binds them more strongly than church obligations, or at home with the impression that their lodge membership is sufficient and they do not need the church. It robs the church of its talent. Many of our most gifted men are serving as clerks and secretaries, thus wasting the energy that Christ intended should be given to spreading the Gospel of Jesus Christ. It robs the church of its money. Millions of dollars are annually contributed to the lodge that should be given to evangelize Christian and heathen lands. Let the time, the talent and the money taken to run secret orders, be spent in the worship of God and the world will see a wonderful revival.

Ninth.—I do not join the lodge on account of the unequal yoke. God says, "Be not unequally yoked together with unbelievers." The majority of the members of the lodge are non-Christians. Jews, Mohammedans, Buddhists, saloon-keepers, infidels and unbelievers of every description, consider themselves on one common level with the Christians who have cast their lot with them. Having espoused the same cause they are all bound together in the same bond of brotherhood and all such other brethren. This is certainly an unequal yoke. Let us "have no fellowship with the unfruitful works of darkness, but rather prove them." Often the one elected as chaplain to read the Scriptures and prayers is a cursing drunkard. Ministers and church members are thus presided over by the devil. Devotional exercises by one whose heart is far from God. What sacrilege! what mockery to God! The Bible warns against fellowship with devils. Rest assured, brother, if you join yourself to devils it will be an unequal yoke, and they are sure to out-pull you and O, what then!

Tenth.—I do not, cannot, will not join the lodge because it is an unscriptural organization. Jesus Christ did not found it, neither did He endorse it, but He did found the church and adorn it to be His bride. It is unscriptural in about every way you can think of. It claims Bible authority for its existence and its proceedings. In so doing it misquotes, misapplies, perverts and profanes the Holy Scriptures in ways too numerous to mention. By mixing a little Scripture in, the lodge is able to put on a kind of a sugar-coat that induces men to gulp down the poisonous pill to their awful hurt. Men who think of joining should know the expenses of fees, uniforms and banquets, all about the horrible oaths, and their murder of Captain Morgan, Doctor Cronin and many others. So blood-thirsty do some of the lodge members become that they would take the life of a minister of the Gospel who speaks against the lodge as unscriptural. A few years ago when I preached against the lodge in a certain town and exposed some of their secrets, a thirty-

third degree Mason remarked, "That preacher must have found out some things. It would not be safe for him to stay around here." How men can belong to the lodge and please God, I can't understand. "O my soul, come not thou into their secret: unto their assembly, mine honor be not thou united." Gen. 4:9,6.

#### THE CHURCH THAT LACKED.

BY B. W. SMITH.

The Ephesian church, it will be remembered, was one of the seven churches of Asia and the first church mentioned by the great head of the church, Rev. 2:1-7. The same signified "the church of the firstborn" as this church is supposed to represent the first period of church history, she is rightly named. They were abundant in missionary labor and "went everywhere preaching the Word," the persecution under Saul being an important factor in the hands of God in spreading the Gospel.

I suppose had they not been persecuted for Christ's sake, they would have formed an elite society and settled down to housekeeping at Jerusalem and the world would have perished for want of the Gospel. Persecution has its mission to perform and will never do the church of God any harm, when permitted for "righteousness' sake." We have a precedent in the case of the children of Israel in Egypt: "The more they afflicted them, the more they multiplied and grew." Praise God!

The Ephesian church was a most remarkable church for many reasons and contrasted with most of the churches in our day, would put them to shame. It was a church that would be considered by almost everyone, if not every one, a model church; but the God who knows all things and from whose pure and all discerning eyes nothing can be hid, speaks in such language in the fourth verse of this chapter as to give to us to understand that this once glorious church, glorious in her Lord's love, had lost the very soul of her religion. "Nevertheless," says Christ, after commending her for her good things, "I have somewhat against thee, because thou hast left thy first love." It was a hard sentence for them to hear, but it was nevertheless true.

It was the utterance of one who speaks not at random, or impulsively, but the utterance of one who knew the utterance of one "who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," even Jesus. It was, therefore a true sentence; for He knew their best of all.

This message, I believe, is applicable to many churches and individuals in our day who little imagine, because of their good works and zeal for God, that they have need of anything. The essential of their religion, however, is often lacking, as in the case of the Ephesian church, to as fair as was, and God looks upon her and says: "Thou art fallen."

What a revelation this must have been to them! Had they not sat under a spiritual ministry, even Paul's? Yes. Had he not written a letter on the deep things of the Lord to them? Yes. Did they not know the Lord? Yes. Were they not abundant in labors? Yes. Did they not abhor the wicked

and hypocrite? Yes. Did they not exercise discipline? Yes. Had they not had patience and not fainted? Yes. Well, then, with seeming propriety they might have asked: "What more do we, or anyone else, need?"

Ah, that is just it; and my answer is, they needed the love of God, that first, pure, peaceable, humble, unpretentious, sincere, simple in the sense of thinking no evil, charitable, compassionate, joyful, self-forgetting, forgiving and loving love, without which, with all our good works and missionary zeal, we are as "sounding brass and clanking cymbal." It is this sweet "first love" that God prizes in us more than all our good works put together, but it is often lost, simply through pride of knowledge, religious or otherwise, and good deeds. As essential as these things may be, they are never so essential that they can take the place of the love of God in the heart. "Knowledge," says Paul, "puffeth up, but charitably edifieth." Love is paramount. Love is the very kernel and perfection of religion, and that which "never faileth." We shall never be perfect in God's sight without it, even though we may be outwardly as good as the Ephesian church. The heavenly and perfect part of their religion, the God part, was lacking. I believe that herein lies the secret and true image of God in the human soul, and without this love of God within us, deep and strong, and subduing all things under it, we have but misused our true calling, and God says: "Thou art fallen," fallen, fallen! It is the worst kind of apostasy, and in such a case we should repent immediately, with as great abhorrence of ourselves, our pride and conceit, as if we had fallen into great outward sin.

Lack of love, however, as a rule, is not considered a very great evil; but brother, when it comes to be looked upon by God as a forfeiture of our comeliness, perfection and usefulness in His sight as Christians, it should be regarded as one of our greatest enemies. There is no near approach to the image of God outside of this love. May the blessed Lord help any who have become apostates to their first love of Christ, to heed the admonition in the message to this outwardly perfect church of the Ephesians: "Remember therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of its place, except thou repent."

For the Herald of the Truth.

#### THE SPORTING CRAZE.

The following article sent to us by one of our correspondents, is taken from a secular paper, The Nazareth, Pa. Item, but is so reasonable, and so directly to the point, and also touches a subject that the religious world is only too much interested in; so that it is altogether proper to call attention to it in the religious journals of our country. This "Sporting Craze" as it is called, has already imbedded itself strongly in the minds and practices of the church people, and even among our dear, plain, self-denying, non-conforming people, we see how worldly conformity in this line is gradually gaining a strong foothold, so that a word of warning and admonition is indeed needed. Let us all guard ourselves against these alluring delusions of the world. They

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mislead the people and destroy that purity and devotion which should always characterize God's people.

#### THE SPORTING CRAZE.

There is at the present time in our American life, a tendency, which if not checked, may some day complete the moral degradation of society. This tendency is not in its infancy, for its proportions are extensive, and the rate of increase is great and rapid. What the outcome will be, no man can tell. The end of it may be in the disheveled grave, where lie buried republics and empires overwhelmed by vice. I refer to the sporting tendency.

Almost every vicinity wants to have games and amusements "to pass away the time." If the rich only were to indulge in the sporting, the case would not be so deplorable; but in many of our cities and towns the laboring classes are affected by the sporting mania. They labor not for the sake of becoming skilled in their work, but to come to the hour of closing, so as to be off after the so-called enjoyments of life.

Very often young men are estimated according to the muscle they can display, the way they swing the bat or the skull fractures they can sustain and recover from.

Young women are sometimes estimated by their agility upon the dancing floor, or by the amount of fatigue and endurance upon the skating rink.

Oh, shame on the manhood and womanhood that has no higher motive or ambition than these!

Look at the sports of the present. Baseball, football, and horse racing. What are they? Not what people expect them to be. They are the places where money is lavishly squandered; people forget or neglect their work. They provide a new field of operation for gamblers, thieves and loafers.

Like the gladiatorial shows of Rome, like the bull fights of Spain, like the famous races of England, our baseball, horse race and horse race have become a great national nuisance, where the young learn the ways of wasteful living.

How many millions of dollars and how many weeks of time go into this sporting craze, and how very little, or to be more explicit, nothing comes out. It is not said that a sensible indulgence of games and sports is dangerous in its season, but becomes so when the sportsmen have their attention drawn away from profitable employment.

Not many winters ago, rink skaters held high carnival throughout our country. Millions of dollars were spent and enough precious time wasted to educate three-fifths of them.

You may be surprised when I tell you that more money is spent on theaters, races, rinks and clubs of our land than it takes to clothe us.

It is said that the downfall of Rome was caused by the sporting habit. In the language of Patrick Henry, I have but one lamp by which my feet are guided, and that is the lamp of experience; I have no way of judging of the future, but by the past; and, judging by the past, I should like to know what good has sprung from indulging in the sporting craze of the past to justify and warrant a continuance of the same in the future.

JONATHAN NEWBYLLE.

For the Herald of Truth.

#### COUNSELS FOR THE YOUNG.

Let us who are but babes in the service of the Lord, pray that He may give us more patience in running the race that is set before us. Let us never be cast down by trifles. Make up your mind to do a thing by the help of the Lord, and you will do it. But, says one, "Oh, I have tried and tried to give up this and that, that I know I should not do, and then settle down in despair and say, I can't." Now there must be something wrong, and surely it is your fault, and not the Lord's, for Jesus will help if you try. The reason we oftentimes cannot give up things we know to be wrong, is because the desire is still there. Let us first ask God to take away the desire, and then do all in our power and see if we will not win the battle every time. Let us never give up and say "I can't," but, "I will try," for if we do our part, God will surely help us. But we have need of patience. Fear not if troubles come. The day may be a dark one, troubles never last forever.

Let us as young people mind what we run after. Let us never be contented with a few languid hopes or a bubble that will burst. The reason so many of us do not get on further in the Christian race is because we are satisfied with what we think "good enough," and so never get any farther.

There is no such thing as a Christian standing still. We are going one way or the other. Let us be sure we are going forward instead of backward. Let us strive for that which we can keep and which is worth keeping, something that will stay with us when all earthly things vanish, for the Lord will try every man's work, of what sort it is. Fight hard against a hasty temper; anger will come, but resist it strongly!

Let us, when we find anger arising in our bosom, strive hard to keep it down, before we do something that may cause us to mourn all our days. The devil has a man where he wants him when he is angry. If we have an enemy let us act kindly to him and try and make him our friend. Let us never take revenge, for they that do so never have rest, but only the meek can possess a peaceful breast. You may not win him at once. Let one kindness be followed by another until you have won him. His little and little great things are completed. Let us never be discouraged, but ever press onward towards the mark of our high calling in Christ Jesus.

Kinzers, Pa.

#### DELICIOUS PEACH DESSERT.

To prepare jellied peaches, pare and cut in halves one dozen peaches, and cook for ten minutes in boiling syrup, made of one and one-half cups of sugar and a pint of water. On taking the saucepan from the fire turn into it a box of gelatine which has been soaking for two hours in about one-half cup of water. Set the saucepan in a basin of cold water, stirring occasionally until the mixture becomes cool, but before it turns to jelly turn the mixture into a mold and put in the ice for two or three hours. When ready to serve turn out on a flat dish and cover the jelly with whipped cream.

For the Herald of Truth.

#### THE LOVE OF GOD.

BY S. A. ZOOK.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." John 3:16.

It was love that prompted our Savior to leave the glory of heaven and come down upon the earth to suffer and die for the sins of the world.

Love is the key which unlocks the door that leads into the temple of the living God; and a kind, heavenly Father has put that key into every hand. When He gives the great invitation and says: "Come unto me all ye ends of the earth and be ye saved," and declares that "Whosoever cometh unto me I will in no wise cast out." Love is the secret power! When we have the love of God in our hearts, we have God and Christ, and the guiding influence of the Holy Spirit.

It was love that prompted Mary to anoint the feet of Jesus and to wipe them with the hair of her head.

Love and faith are the two great principles on which rests our salvation. Faith alone will not save us, but faith that works by love will bring us into fellowship with God, and gain for us the blessedness of the life to come. The Apostle speaks of faith, hope and charity, but the greatest of these is charity or love.

When the love of God rules in our hearts our daily life becomes brighter and our daily burdens will be lighter.

"God is love; He more brightly shines  
All the paths in which we move."

May the Lord touch the hearts of the unsaved with this love, and may He open the eyes of the blind that they may see and realize their need of a Savior, and may we who have tasted of the love and goodness of God, and who profess to have this love in our hearts earnestly seek after a larger measure of His grace, so that the love of God may ever abound in us and make us continually more fit for the Master's service.

#### KEPT FROM GOD THROUGH DECEPTION.

BY T. LINCOLN BROWN.

"Through deceit (or self-deception) they refuse to know me, saith the Lord."—Jeremiah 9:6.

When St. Patrick first went as a missionary to Ireland, he found the people, as he expected to find them, unmistakably heathen. He had spent a portion of his early life in that country, and therefore knew something of the paganism which he would have to encounter. He knew that though the people were not grossly savage and barbarous, they were, nevertheless, without Christ, without any knowledge of the Gospel, and it was because he was aware of all this that he went to the Emerald Isle, as a missionary of the cross.

St. Patrick had not been there very long before the king of Ireland heard of the new religion he was advocating, and prompted, I presume, by a feeling of curiosity, he sent a request to the missionary that he would come and preach before him. Of course, the invitation was very gladly accepted; and the Irish monarch assembled the Druids and the wise men of the nation, so that

they might assist him in investigating the claims of Christianity.

St. Patrick met with them on Tara Hill,—a place which is famous among the Irish people on this very account, and he therefore proceeded to unfold the gospel to them; and he did it in a very plain, simple, straightforward fashion. He preached what you and I would call an honest, gospel sermon.

But when he had concluded the Druids shook their heads, and it was very evident to all that they disapproved his teachings.

The king noticed their signs of disapprobation, and he said to them, "Do you have any trouble with what the man has been saying? Do you think there is anything dangerous in these utterances?" They answered, "Yes, we do, for the missionary preaches what he calls repentance, and the doctrine of repentance seems to be this,—a man may commit a thousand crimes, and yet, if such a man repents he will be forgiven. If men believe this they will continue in their wickedness. If the Irish people accept such teachings as these they will be made worse by them instead of being made better."

The fact is this, those Druids were mistaken, they had deceived themselves with reference to the effects of Christianity, and very naturally they deceived others.

They discovered afterwards that they had been mistaken, but on account of their erroneous impression which they had received, they and the people were kept back for some time from a saving knowledge of Christ, and thus, the spread of Christian faith was considerably retarded by this verdict of the Druids on Tara Hill.

But is it not a fact, my friends, that those Druids are not by any means the only ones who have refused to accept the truth on account of having deceived themselves? There are but few people who blankly refuse to believe the Gospel. Nearly all persons who are not Christians have a plausible excuse to offer. They deceive themselves and then refuse to accept Christ. This has been the case all through the centuries, and I presume it will continue to be the case. It was so even before the Christian era was commenced, for the Jewish people acted in the same way toward the Almighty as those Irish Druids did towards Christianity, and in our own text, the great Jehovah, in speaking of the ancient people, says of them, "It is through deception that they refuse to know me."

For the Herald of Truth.

#### TEMPERANCE.

BY LIZZIE M. HARTMAN.

The first thought that naturally came to my mind in speaking of temperance, is to get at the exact meaning and etymology of the word itself.

The word temperance is derived from the Latin tempero, meaning to control, to refrain, consequently it does not only mean to refrain from strong drinks, but also to refrain from the indulgence of the natural appetites; to refrain from the indulgence of joy and mirth; in short it means patience, calmness, moderations of passions.

Taking this subject, then, in the sense of drunkenness and tracing the



young man or woman from his first drink to where he is at once the prey and victim of the terrible narcotic, we wonder why this should be so.

While we find that the same amount of water which satisfied and quenched his thirst to day will be sufficient for his thirst tomorrow.

But the same quantity of liquor required to day to quench his thirst will not be sufficient for his thirst tomorrow.

More than that, "Habit once formed soon becomes necessity" says a great author.

It may be and often is the case where young men take their first drink and resolve never to take another, but if the mind or muscle have once yielded towards anything whatever, it is much easier for the mind to work in that direction a second time, and still easier the third time, etc.

Consequently habit and that created thirst work hand in hand towards the destruction of that great and noble word of God—the soul.

As afore said, "Habit once formed soon becomes necessity." The inebriate can no more resist the craving demand for drink, he must have it, he will spend every cent, and suffer his family to go without food or clothes only to get the narcotic.

Can it be possible for man to go on in this way when certainly the hand of "Habit" is pointing him in the face. Every drink he takes only precipitates him, paves the way, unbars him into that most populous of countries—"Oblivion."

Has it ever occurred to you how the "region of forgetfulness" appears, and how the drunkard will share his fate after he has finished his earthly career. The drunkard will prefer a moment of joy to a week of sorrow; a life time of earthly pleasure to the everlasting misery awaiting him.

While yet among the living he was able to quench that same craving thirst; but now his body is at rest, but, alas, his spirit is—where?—there is not even a drop of water to cool the parched tongue.

Amos, Ohio.

#### THE TESTIMONY OF A DYING JEWESS.

Travelling through the western part of Virginia, I was much interested in hearing an aged and highly respected clergyman give the following account of a Jew with whom he had become acquainted.

Preaching one day to a large audience, his attention was arrested by the entrance of a man, having, in every respect, the appearance of a Jew. He was well dressed, of noble aspect, but with an expression in his countenance that clearly indicated that his heart was the abode of deep sorrow. He took his seat, and seemed during Divine worship, absorbed in thought, while tears stole down his cheeks. After the service was closed, the clergyman was too much interested to refrain from thus addressing him, "Sir, am I not correct in supposing that I am addressing one of the children of Abraham?" "You are," replied the stranger, "but how is it, continued the clergyman, that I meet with a Jew in a Christian assembly?"

This question elicited the substance of the following affecting relation. "This descendant of Abraham, who was a man

of high respectability and superior education, had recently left London, and embarked for America with all his property and his only child, a daughter, then in her sixteenth year, and had settled in a beautiful situation on the banks of the Ohio. His wife he had buried before he quitted Europe, and his whole pleasure afterwards was in the society of his beloved child. She was indeed worthy of a parent's love. She was not only beautiful in person, but possessed an amiable disposition and a cultivated mind. She had been taught to read and speak with fluency several languages, and no pains had been spared in her education. No wonder, then, that a father, far advanced in years, should place his whole affections on this only child of his love, especially as he was a stranger to any other happiness than that which an earthly good can yield. Being a strict Jew, he carefully educated her in the principles of his religion. His daughter was taken seriously ill, and it soon became apparent that a heart disease would prove fatal. Her affliction being long overhauled with anguish; no trouble nor expense was spared to procure medical assistance; but human efforts were unavailing. Walking one day in a small grove near to the house, watering his steps with tears, he was sent for by his daughter. With a heavy heart he entered the chamber, which, as he sorrowfully forbade, was soon to become the chamber of death. A last farewell was to be taken of his child, and his religious views left him but a feeble hope of meeting her in a future state. Having approached her bed, she grasped his hand, and addressing him with a dying smile, she expired. Her strength would allow, she asked, 'Father, do you love me?' 'My child,' said he, 'you know that I love you, and that you are dearer to me than all the world beside.' 'But, my father, do you love me?' 'Why, my child,' he answered, 'will you give me pain so exquisite, have I never given you proofs of my love?' 'But, my dearest father, do you love me?' The father's feelings preventing his reply, she added, 'I know, my dear father, that you have ever loved me. You have been the kindest of parents, and I tenderly love you. Will you grant me one request?' 'Oh! my father, it is the dying request of your daughter! Will you grant it?' 'My child,' said the father, 'I will grant it—' 'Then, my dear father, I beg of you never again to speak against Jesus of Nazareth.' At this request, the father was struck with a kind of horror, having imbibed, with the rest of his nation, an inveterate prejudice against the name of the crucified Nazarene. 'I know,' continued the dying girl, 'I know but little of this Jesus, for I never saw him; but I do know, and I am a Jew, that he manifested himself to me during my illness, even for the salvation of my soul. I believe that He will save me, though I have never till now loved Him. I feel that I am going to Him, and that I shall be with Him. And now, my father, do not deny me, I beg that you will never again speak evil of Jesus of Nazareth—I entreat you to procure a New Testament, which tells of Him, and I pray that you may know Him. And when I am no more, may you bestow that love on Him which may have

been mine.' Here the exertion overcame the weakness of her sinking frame—she stopped—waiting a reply—but her father's heart was to full even for tears. He left the room in great agitation of mind; and before he could recover himself the spirit of his idolized daughter had taken its flight to that Savior, who, by the influence of his own Spirit, had taught her to know, honor and love Him.

The first thing the parent did after committing to the dust his earthly treasure, was to purchase a New Testament; this he read, and, taught by the same Holy Spirit, is now numbered among the meek and humble followers of the crucified and humble Jesus.—*See.*

#### FOR MINISTERS.

A young preacher, in order to be fitted for the tilling of God's vineyard, and desiring to advance himself in knowledge, and wisdom, and usefulness in God's system of salvation, must feel that a faithful discharge of present duties is incumbent upon him. His present position has been assigned him by an overruling and intelligent providence; his talents are lent to him by his Creator; and that all-wise Being says, 'Use these talents for the benefit of your fellow men, and the advancement of a fallen race, by pointing them to the Lamb of God that taketh away the sins of all that follow His advice, and purges their souls from all unclean-ness, by virtue of His blood. You may feel your talents are not rightly appreciated; that you do not receive just merits for your acts and efforts. You may think you are a genius at sermonizing; so much the worse, if you do, for "a genius is one who can do anything but that which is useful." And in general, men who think they are geniuses, write failure while God writes success; man writes degraded, God writes enriched; as man writes wrong, God writes well done. Therefore you and I must be content to walk by faith and not by sight; and if we continue faithful to our God, we "shall in no wise lose our reward."

Brethren in the ministry, life is before us. Let us gird up the loins of our mind, be diligent and hope to the end. We know not what the future will bring, and we cheerfully leave it to our Father's hand. He shall choose our lot, and we will follow. Cultivating a spirit of entire dependence in Him, His strength shall be made perfect in our weakness. His providence will call us to the work and sphere for which His grace has qualified us; and at length, when earth's weary probation is over, we shall find that the work which we have done in love, and in grace, and in the name of the crucified Nazarene, will be the most lowly acts cease to be lowly the moment they are wrought in love. The work which you are doing must be done by someone, and if your motive is pure it is none the less acceptable to God.

With God nothing is little, everything you do should be done unto the Lord and not unto men. French not to please, but preach the word, though it cuts to the quick. The world is full of people—pleasing preachers, and God does not want another one, but is continually calling for faithful laborers, who are willing to work in His vineyard by a sacrifice of all their worldly aspirations. If you are one, "a faithful

discharge of present duties is the best possible preparation for the more important work of the future." Therefore, it is best to work on steadily either with the current or against it, thankful for human aid and encouragement, but able to do without it, God being your helper. "If a mountain is before you, climb it, and never look for a winding uncertain way around its base," remembering that "next to Divine help is self-help." Do not wait for some golden opportunity, but make the most of the present, and if a better comes you are better for it.

As we can never be qualified to do important work without first learning to do unimportant work faithfully, so God requires us to work humbly and at that which is least, before He will trust us with that which is greatest. The previous discipline is necessary for ourselves; the knowledge of our conduct under it necessary for others. The ministry is one long continuous probation, and the greater the work to be done, the more severe the trial. Even the Son of God, though destined to rule and save humanity, at one time was driven from place to place without where to lay His head, and at another was forsaken by God himself, while dying on the cross.

God's measures are to be tested. They must as it were be tried in a furnace, before they are approved by God, and there is no better way to gain His approval, than to do our duty faithfully and well. If we are pure-minded and disinterested in carnal things, and are self-sacrificing and earnest in the discharge of our duties, we will find that all worldly things in consequence, we may "rejoice and be exceeding glad, for great is your reward in heaven." But after all we do not know what true success is, and who really are the most successful. "The Lord's estimate and man's materially differ." Often man writes failure while God writes success; man writes degraded, God writes enriched; as man writes wrong, God writes well done. Therefore you and I must be content to walk by faith and not by sight; and if we continue faithful to our God, we "shall in no wise lose our reward."

What is the motive for church attendance? "To get good" probably would be the answer in most cases. That is not an unworthy motive, but it is not the truest. To give God glory and strength in worship and to give encouragement that they need.

Church-going people give to their unchurched neighbors something to think about.

Church-going Christians give to their profession the power of consistency. Church-going gives the fellow worshippers the cheer and encouragement of your presence. Church-going gives to God the tokens of your love. God asks a seventh of time to be devoted to Him. He appreciates our worship. He commands that we bring an offering. To give these is the truest motive in church attendance.

Young people, make church-attendance a matter of conscience—*The Watchtower—Exchange.*

Men and women of great talents are exposed to temptations, such as pride and vanity, and men and women of little ability are despising themselves. We should be humble enough to know that we are not able to do our best, and by so doing we imitate the poor, and give with a devoted heart what we can.

#### WHAT ARE YOU GIVING.

To the Church. How much of your time and energy? How much of your best thought in planning her work? Do you exhaust your strength in business so that you are almost too tired on the Sabbath to think clearly? You are "giving money." Well; but the Church of Christ needs consecrated brains, energy and personal service.

To the unfortunates. What a large number of our brothers and sisters are crippled in one way or another, worse than physical blindness or lameness. Crippled by sinful hereditaries with vile appetites and lusts, or crippled by narrow, cramped environment. What are you feeling for them? Sympathy? Well; but what are you doing? Have you found some good movement you can help which relieves and redeems these unfortunates?

To the great wide world. It is getting closer together, and we can see now the needs of China, Africa, Cuba, the Philippines. We are shocked and stunned by awful revelations. What are you doing? Getting into personal relations with workers to encourage and materially help them? Praying for them daily.

What can we do? As Saul did—let us ask the Lord. He will speak to us concerning it. He will direct us to a place of usefulness, and if we are his, he will be real work we can do.—*Rev. Charles Roads.*

#### ARE YOU QUALIFY.

"Lack of conscience in regard to church attendance" is the way the pastor expressed one of the great defects in the character of many Church-members.

"Take any congregation in which on an average Sunday the absentees outnumber the attendants. The world looks on. The man of the world comes to think that the Christian is not sincere or else that church-membership is not worth the trouble.

There is no one single thing that Christians could do that would be more effective in awakening attention to the church than for everyone who is physically able to go to church every Sunday for a year.

What is the motive for church attendance? "To get good" probably would be the answer in most cases. That is not an unworthy motive, but it is not the truest. To give God glory and strength in worship and to give encouragement that they need.

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Charity never retaliates or pronounces a curse on its persecutors, but instead prays, "Father, forgive them for they know not what they do."

#### MARRIAGES.

KRUPP—HUNSBERGER.—On the 21st of March, 1901, at the residence of the bride in Telford, Montgomery Co., Pa., Deacon Henry C. Krupp, of Sayre, and Lydia F. Hunsberger, of Telford. The ceremony was conducted by Elder Josiah Clemmer of Franconia. The Lord bless and prosper our brother and sister in their new relations.

SMITH—BURKHART.—On the 17th of March, 1901, at the residence of the bride's parents, by J. M. Shenk, Jacob R. Smith, of Garden City, Mo., and Lena Burkhardt, of Pandora, Ohio.

SHIRK—HOOPER.—On the 14th of March, 1901, at the home of the bride's parents near Martinsburg, Pa., by Elder J. N. Durr, Bro. Clinton H. Shirk, and Sister Daisy F. Hooper, both of Blair Co., Pa. May the Lord crown their lives with joy and peace in His service.

#### DEATHS.

LEHMAN.—Christian Lehman was born in Franklin Co., Pa. May 27th, 1828; died of Bright's disease, in Allen Co., Ohio, March 23rd, 1901, aged 72 years, 10 months and 4 days. When eight years old, he, with his parents, moved from Pennsylvania to Masoning Co., Ohio, where he lived until 1848. From there his parents moved to Allen Co., Ohio, on the farm on which he lived at the time of his death. On January 15th, 1901, after twelve years of marriage with Susanna Lehman. They lived together in matrimony over fifty years. To this union were born thirteen children. One son and three daughters preceded him to the spirit world. A bereaved widow, four sons, five daughters, and ten grandchildren are left to mourn the loss of a kind husband, father and grandfather, but they mourn not without hope, as they have reason to believe that he fell asleep in Jesus. He, with his companion united with the Mennonite Church over forty years ago and remained faithful until God called him to his reward. He served in the office of deacon for a number of years and ever stood at his post as a faithful soldier, fighting against the enemy. He saw the danger of the church drifting away from the old paths and the doctrine and principles of the church as it was taught and practiced by our forefathers, and we believe he was right in this; and though his tongue is silent and his labors on earth are ended, his works do follow him. Buried at Salem, April the 6th. Funeral services by C. B. and W. Brenneman, from 2 P.M. 4, 5, 7, 8.

BRACHY.—Abner Everett, youngest son of Bro. Christian M. and Sister Jennie Beachy, of Tula, Pa., died Feb. 15, 1901, of brain fever, aged 3 months and 14 days. Funeral services were conducted by H. M. Hy G. D. Miller assisted by H. M. Gelmet and Ed. Miller.

YODER.—Dec. 28, 1900, near Smithville, Wayne Co., O., of heart trouble and dropsy, Sister Marie A. Yoder, aged 58 years and 4 months. She had been a faithful member of the Amish Mennonite Church for many years and her departure has caused a deep wound to her sorrowing friends. But we need not mourn as for those who have no hope of a glorious resurrection.

#### A SISTER.

GUREN.—On the 23rd of March, 1901, near Nampo, Canyon Co., Idaho, of cramps, and enlargement of the liver, Daniel Truman Garber, youngest son of David and Ellen Garber. He suffered very much, but is now gone to be with those he loved, which he apparently saw before the spirit took its flight. Though invisible to mortal eyes, he is still present, and his Lord allow them to be seen. Services and burial at the Antioch Mennonite M. H., conducted by David Hilly and S. A. Kurtz.

ENY.—Near Berlin, Ontario, on March 30th, 1901, Esara, beloved child of Bro. and Sister Leona Eny, aged 8 months and 7 days. Funeral services were held at Weber's church. The service was presided over by E. S. Hallman. Text, 1 Samuel 30:3, "There is but a step between me and death."

MARTIN.—On the 13th of Mar., 1901, in Preston, Ont., of typhoid fever, of which she suffered since last September, Mary Lura, wife of Samuel D. Martin, aged 75 years, 6 months, 16 days. Much of the time of her illness she was unconscious, but during her conscious moments she often expressed a desire to depart and go to her rest. In her early life she was converted and united with the Baptist church, but later she attended the Mennonite church services quite regularly, and was in harmony with the discipline and ordinances of our church, and it was her intention to unite with them, but deferred it until sickness and death overtook her. She leaves two sons and three daughters to mourn her death. She was buried on the 16th at the flag M. H. near Preston. Services by Noah Stauffer and J. B. Glingelch, from 10:30-11:15. Peace to her ashes.

CLEMMER.—On the 8th of April, 1901, in Franconia, Montgomery Co., Pa., Jonas, son of Elder Josiah Clemmer, aged 30 years, 9 months, and 27 days. Buried on the 11th.

MARTIN.—On April 3rd, 1901, Katie, wife of Levi Martin, of Clarence Center, N. Y. To this union were born nine children. Only twelve grandchildren. One son preceded her to the grave a year ago. Sister Martin was afflicted for nearly a year, but bore her suffering with Christian fortitude. She lived a beautiful Christian life. Her example is worthy of imitation. May the God of all grace bless the aged husband and his children in his bereavement. She was a faithful member of the Mennonite Church for many years. Funeral services were held at the U. B. Church on the 5th, conducted by D. V. Heise.

FREEWILL OFFERINGS  
RECEIVED FOR THE MENNONITE ORPHANS' HOME FOR MARCH, 1901.

Mrs. J. N. Spanabel, East Paines, 10 00  
A. Nier, Columbiana, O., 25 00  
Mrs. Johnson, Marshallville, O., 10 00  
Hannah Carpenter, A. Nier, O., 10 00  
J. A. Cooper, 100 00  
G. R. Brunk, 100 00  
Hannah Wenger, 100 00  
W. Cooper and wife, 100 00  
Martha Cooper, 100 00  
Charles Cooper, 100 00  
Fay Yoder (five years old), 100 00  
Mrs. Lydia Cooper, 100 00  
C. J. Kaufman, 100 00  
Mrs. J. M. Zimmerman, 100 00  
Daniel Miller, 100 00  
C. C. Zink, 100 00  
R. C. Yoder, 100 00  
D. J. Yoder, 100 00  
W. C. Yoder, 100 00  
John Salack, 100 00  
S. A. Yoder, 100 00  
J. F. Brunk and wife, 100 00  
From other sources, 100 00

Total, 1448 00

PAID.  
Evangelizing, 25 00  
R. J. Headlock for Workers in Review Printing Office for printing stationery, 16 25

Total, 1512 25

Chicago Mission.  
Living, 10 00  
Car fare, 11 00  
Domestic, 11 00  
Medical, 11 00  
Food, 11 00  
Clothing, 11 00  
Shoes, 11 00  
Stationery, 11 00  
Handkerchiefs, 11 00

Total, 110 00

India Orphans.  
J. A. Rosier, 100 00  
Gratitude Acknowledged, 100 00

Total, 200 00

REPORT OF FREEWILL OFFERINGS.  
RECEIVED AND PAID BY MENNONITE EVANGELIZING AND BENEVOLENT BOARD FOR THE MONTH OF MARCH, 1901.

RECEIVED.  
Evangelizing.  
Kilb Creek Cong., Kans., 10 00  
Total, 10 00

Chicago Mission.  
Bro. Seiler, 5 00  
R. H. Good, 5 00  
Antioch Cong., Nampa, Idaho, 10 00  
Antioch Bible Class, Nampa, 10 00  
Bro. & Sister, Sterling, Ohio, 10 00  
A. R. Miller, 10 00  
Bena, 10 00  
John Summers, 10 00  
Sister Schantz, 10 00  
Sisters from Va., 50 00

Total, 170 00

India Mission.  
R. H. Ebersole, 10 00  
Grovefield Cong., Ill., 10 00  
A Family of Germanh's, 10 00  
Anna Keene, Wellsville, Kans., 10 00  
A Friend, 10 00  
Zion Cong., Morgan Co., Mo., 10 00  
Zion Cong., Goodland, Ind., 10 00

Total, 85 00

India Orphans.  
J. A. Rosier, 100 00  
Gratitude Acknowledged, 100 00

Joe, Lehman, Columbiana, O., 10 00  
Mrs. Jacob Kreider, Osborn, O., shoes, 10 00  
Bro. Martin, West Liberty, O., beef, potatoes and corn meal, 10 00  
Marion Wolf, West Liberty, O., meat and sausage, 10 00  
Sister Susan, West Liberty, O., 3 quarts of sugar, 10 00  
Sister Kaufman, Bellefontaine, O., 10 quarts of sugar, 10 00  
Sister Hartman, West Liberty, O., cabbage, 10 00  
Bro. Yoder, West Liberty, O., butter, 10 00  
Gratitude acknowledged, 10 00  
West Liberty, Ohio. A. M. Miller, Supt.

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J. A. Rosier, 100 00  
Gratitude Acknowledged, 100 00

Total, 200 00





that every member should feel that at least, in part, the prosperity of the church depends upon him or her faithfully doing their duty, and taking part according to their ability, in all the interests and work of the Church.

When the battle raged strong and the enemy almost vanquished the Israelites, Moses was up in the mountain praying, and as long as he lifted up his hands and prayed Israel was victorious; but when his hands came down the enemy was victorious. But the arms of Moses became so tired that he could hold them up no longer alone. So Aaron and Miriam held up his hands while he prayed and Israel gained the victory. So it is today. The minister cannot stand alone, he cannot all day hold up his hands alone against the enemy. He needs help—he needs the help of every brother and sister to hold up his hands and if they stand faithfully by him and hold up his hands, the Church will stand and overcome and prosper, and a glorious work will be done.

There are members in every congregation who are always tired of their work, and use every pretext to keep away from the Church services. If a stranger minister comes into the neighborhood, if there is a lecture, an entertainment of some kind, a camp-meeting or anything that gives them the slightest excuse they are off, and so far as they are concerned the minister can preach to empty benches. These things ought not so to be. The kingdom of God, or the Church first and then God will give you all you need, all you desire.

The Catholic people are much wiser than we Mennonites and some other protestant people are. They are taught to go to their own church and no other; to hear their own priest and not one of some other Church. The children must go to their own Catholic schools; and their own Sunday schools. They must not read protestant literature, but only that which is sanctioned by the Catholic church, you ask the five-year-old boy or girl to come to your protestant Sunday school. He will tell you, "I am Catholic; I go to the brothers." That is the brother or sister's school.

The Catholic priest says to his young people when they ask him for something to read. Read your prayerbook until you know it well, and if then you have time left to read more, come to me and I will give you a suitable book—he will of course give him none other than a decided Catholic book and in this way the Catholic church is perfectly consistent much more so than we protestants and is able to keep them Catholics, not only in the outward forms, but at heart, and that is the reason why it is so hard to draw a Catholic away from his church and convert him to protestantism.

Of course we give the above only as

an illustration of what is done and what can be done. Not that we would, for a moment, advocate, under the freedom of the gospel, a priestly authority, a Church power which has for a long time existed, and exists to-day, in the Catholic church, but we do advocate and contend for that form of doctrine, once delivered to the saints; we do plead and contend for gospel order, for gospel faithfulness, gospel consistency, and we do most emphatically assert and declare that many of our Mennonite people, have to a very large degree lost the intensity of their religion—that fervency and devotion to the simple teachings to the Gospel, that spirit of meekness and humility, which for so many centuries characterized and distinguished our people. Many have become loose in doctrine, in Church government and in respect and esteem for the Church, for the ministry, and for the order of the Church. There is everywhere manifest an excusable degree of disinterestedness; a cold unconcernedness in the upholding and maintaining of the distinctive features, principles and doctrines of the Church, which is indeed very damaging to her prosperity and influence; and while in name the Mennonite church may exist for centuries to come, unless a more defined policy is adopted, and our people again become more intensified in their practice; in other words, unless our people become more devoted Mennonites, more distinctively church, before another half century bears on towards the end of time, we will be like some other popular denomination, between whom and the world there are no longer any distinguishing features; or like the Mennonites of Holland, so perfectly conformed to the state church (as stated by travelers), that one cannot tell whether he is in a Mennonite church or in a Reformed church, and the practical part of Mennonitism, which has been handed down to us, as a precious heirloom, crimson with the blood of thousands of martyrs, purchased at the price of bodily suffering and death, will be numbered with the things of the past, dung to the winds as worthless drab, by an ungrateful people, so blinded by worldliness, pleasure and a voluptuous life, that in their delusion they could not distinguish between light and darkness, or between truth and error.

**Danger Signals.**—We have heard in recent years from various quarters, about "Danger Signals," and that there is necessity for this is only too evident. The apostle warns the believers of dangers all around, saying that in the "last days, perilous times will come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-

breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, deadly, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away, for of this sort are they which creep into houses, and lead captive, silly women, laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth." 2 Tim. 3:1-7.

The Savior gives a "Danger Signal" in Matt. 24:4, "Take heed that no man deceive you." Also Matt. 24:11, 12, "Many false prophets shall arise and deceive many. And because iniquity shall abound, the love of many shall wax cold." Matt. 20:11, 12. Then he says, "There shall be great tribulations; there shall be false Christs, false prophets, and they shall show great signs and wonders, and shall deceive many; if it were possible the very elect." That means that even the very elect shall be in danger, in great danger of being deceived, and all this on account of the false teachers and preachers, the dishonesty and unfaithfulness of corrupt men, who assume to be the guides and leaders of the people.

Jesus says: "BEHOLD I HAVE TOLD YOU BEFORE."

Those of our readers who are interested will no doubt read the whole chapter. (Matt. 26.)

When a boy at school, we learned from the books that the ancient governments (republics as they were called) of Greece and Rome, were destroyed, not by foreign foes, not by surrounding nations that fought against them to overcome and subjugate them, but they fell because of the corruptions and unfaithfulness of their own people; quarrels and dissensions among themselves. Ah! how true are the Savior's words (another Danger Signal), a house divided against itself will fall—it can not stand.

The same is true of churches. The Church of Rome is to-day looked upon by the protestant world as the "mother of harlots," a corrupted worship, false doctrines and a cess pool of sin and unrighteousness. But it is a question, a very grave question, whether the Church of Rome, with her voluptuous priesthood, her images and idolatrous forms of worship and her corrupted doctrines has gone farther, and is any worse, or whether she will have more to answer for in the day of judgment, than some of the so-called protestant denominations. And what has brought about these corruptions, their turning away from sound doctrines unto fables, this perverting the true worship into a form of godliness, which in almost every particular, denies the power of Gospel truth and sincerity? Ans.: An unfaithful, pleasure-loving, honor-seeking, avaricious ministry; men who seek

to enjoy the ease, honors and pleasures of this present life; men who love these things more than perishing souls.

We might mention here, probably a dozen different denominations, if it were wise and prudent to do so, who to-day, if they would make an honest confession, would deplore their condition of worldliness, their moral corruptions, and their inability to maintain, in any degree, the true standard of Gospel purity and Christian practice, as taught by Jesus and His apostles. They would have to concede the fact that they were a demoralized and corrupted religious body; a body having a form of worship or godliness, but denying the power thereof.

Who brought about this condition of things? The old men of to-day would recall when fifty or sixty years ago there was a higher standard of Christian life. When non-conformity to the world in its varied forms and a sincere devotion to gospel teaching were marked characteristics of the people.

What brought about the change? We say again, An unfaithful, pleasure-loving, honor-seeking, avaricious ministry. Men who cared for themselves, and for selfish ends were willing to sacrifice both the Gospel and the flock, and for selfish ends led the people into error and wrong ways.

Some of our good Mennonite people will say, "Yes, that is true this denomination and that denomination, but we don't have that condition in the Mennonite Church; our people are taught to deny themselves and to practice humility, and are to be dead to the honors and pleasures of the world, and preach for mere love to the cause; there is no money in the preacher's profession for them and therefore these churches cannot apply to them."

Remember reader, this is a "Danger Signal." We are sounding the alarm. We are in the last days. Corruption is imbedding itself in almost everything that people do. The experience of more than fifty years is behind us; our work will soon be done; our observations through nearly forty years of ministerial labors tells us a wonderful story.

No one can deny that pride is in the church and in the ministry, even if it is sometimes covered up with a plain coat, or prayer head covering. No one can deny that there is a mighty spirit of selfishness and love of ease and pleasure manifesting itself both in the ministry and others, that will show more decided colors as the years are passing on. Already we have a number of ministers who make preaching their sole profession, forgetting that the apostle said about working with his own hands, that he might not be chargeable to any. Others are preparing themselves by a certain line of education, and bishops and congre-

gations, (already led away from the simplicity of the Gospel, by designing men, seeking popularity stand ready to ordain them, and are thus paying the way for an educated and salaried ministry. An educated ministry is always the stepping stone to a salaried ministry in whatever way it may be brought about. The recent action of the Lancaster (Pa.) conference was a step in the right direction, when it lifted even this mild protest as a note of warning against an educated ministry. Let us not consider a moment and see if our beloved Mennonite Church does not need, on more lines than one, "Danger signals painted in glaring colors."

But you say, "Surely you will not dare to accuse any of our Mennonite ministers of an ambition for the honors of men." We do not think Mennonite ministers, as a rule, are any more proof against self exaltation and the applause of men than others are. And I see this honor seeking, haughty spirit manifesting itself where you would least expect it, and it is one of the very worst temptations a man can have. There is a grand thought in the old German hymn, "Denest du die ehrende Tugend, Alter Christus Ruhm und Ehr."

Humility is the most beautiful virtue, the praise and honor of every Christian. The apostle gives us in addition to this, a very pointed and precious promise on the subject of pride and humility, when he says: "God resisteth the proud, but giveth grace to the humble."

The old saying is, "Like minister, like people." When our ministers are right, the people will be kept right. When the ministry becomes corrupt, they will corrupt the people.

In the Mennonite Church, in accordance with the teachings of the Gospel, the people are the ruling power; the people are the safeguards of the church, but the people are not always safe when they have unwise ministers, and often, instead of the members remaining firm and standing for the truth with a true Christian manliness and keeping their preachers in line, the minister leads the people and they allow him to lead them wrong.

Once in the history of our ministerial labors, we were made to rejoice, and we praised the people, because they stood firm in the truth of the Gospel when one of these honor seeking preachers tempted them and would have led them away.

There is a grand necessity for the Mennonite people to-day to be grounded and established in the true faith and to stand immovable, for he that endureth (in the truth) unto the end shall be saved.

In the above article we have spoken of the ministry and people in a general way. Those who are free and living a blameless life in accordance with the teachings of the Gospel are certainly not meant.] F.

## MISCELLANEOUS.

For the Herald of Truth.  
TRYING THE SPIRITS.

BY N. E. MILLER.

"Beloved, believe not every spirit, but try the spirits, whether they are of God." 1 John 4:1.

Every mortal body is a home for a spirit. By choice this body will serve the prince of the power of the air, the spirit of Satan, of darkness. The will of this flesh, and the wicked spirit have the same purpose in view, that is, to put to practice the desires created by the earthly part of men. The spirit of darkness, of weakness, teaches a person to practice that which brings destruction of character in the sight of God, and an everlasting punishment to the soul.

The Spirit of God teaches the opposite. It teaches the followers of Jesus to bring the desires of the flesh to the cross; to crucify all that is carnal. Rom. 8:10. Therefore the body is dead unto sin, but the spirit is alive within you taught you in your past life? Has it taught you to practice the carnal desires of your body? Or did it say, Crucify them unto death for Christ's sake, for your soul's sake?

Does it say, Hate your enemy and despisefully use him? or does it teach you to love him and pray for him?

Does the spirit within you teach that you can use strong drink or does it say, "Thou shalt drink neither wine nor strong drink." Luke 1:15. The angel said to Zacharias, concerning John, the forerunner of Jesus, "he shall drink neither wine nor strong drink."

John was the forerunner of Jesus Christ; we should be followers of Jesus Christ. Does the spirit lead you to saloons or does it say, "Shun all appearance of evil?" (1 Thess. 5:22) therefore stay away from saloons. Does it say to you, "It is not wrong for me to go into a saloon, I never drink too much, just a little for my little thirst," or does it say to you that your influence may land a weaker one in a drunkard's grave and the soul to hell? Does the spirit tell you that Jesus drank strong drink and wine (because the sinners of that wicked generation called him a wine bibbler, Matt. 11:19-20), or does it say because the angel sent by God says that John, the forerunner of Jesus, should not drink *vine* nor strong drink. Jesus would not and we will not. 1 Cor. 10:21 says, "Ye cannot drink the cup of the Lord and the cup of devils."

Does the spirit say you must go to church now and then to keep up appearances or does it whisper deep down in your soul, "O, how I love to go to church and be fed by the bread of life. How I do enjoy to hear that word brought to us by the loving Father who knows our needs, and how able and willing God is to supply our need if we are only ready and willing to receive?" Is the spirit teaching us to understand the word of God to fit our works and desires? or does it say read it with spiritual eyes, with a spiritual mind and with spiritual understanding, so that through the power of the word our souls may be saved. Does the spirit say, war is right because the rulers of the land advocate it? or does it say, "Thou shalt not kill," "Abstain

from all appearance of evil?" Has the spirit taught you to talk of your neighbor's faults so that his dark works may be brought out and practiced by others, or did it say, "Speak not of it at all for fear some one else may hear and do the same?"

Does the spirit allow idle words to be used in your every day talk and now then a little lie to be told for the sake of worldly gain? or does it say, (Matt. 12:36, 37) "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, and he that loveth and maketh a lie cannot enter into the kingdom of God."

Does the Holy Spirit teach that tobacco should be used and that it is cleanly and healthful, or does the Holy Spirit say it is filthy, unwholesome, a craving created by the desire of the carnal body.

The spirit of darkness teaches to have a form of godliness but denies the power thereof. Matt. 15:8. "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Col. 2:30, 21, 22. "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?"

"Touch not, taste not, handle not," which all are to perish with the using. The deceiving spirit asks, what are the doctrines of men? The Holy Spirit says, All that is contrary to the gospel of Jesus Christ, all that is not in harmony with the teaching and preaching of our Lord who was willing to give himself as a living sacrifice for the sins of the world. Further, in Rev. 22:19, we read: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the Holy city, and from the things which are written in this book."

"For I testify unto every man that heareth the words of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Why, O men, are ye adding and practicing the doctrine of men?"

Partridge, Kan.

THE STATE OF THE CHURCH.

BY REV. A. SIMS.

[We seldom find in religious literature such terse and bold reprovals of sin and wickedness in high places as this outspoken writer gives in the following tract.—Ed.]

If talking about religion, putting on a good appearance, crying, "Lord, Lord," and belonging to a church is religion, then Christ would not have condemned the Scribes and the Pharisees as hypocrites and whited sepulchres. Who has ever made a louder profession of religion than they? Or what of our modern professors of religion—has exceeded them in rigidly conforming to the externals of religion? If fair words and a specious profession mean religion, then Christ would have no need to declare that those who think of

fitting themselves for heaven by so doing, are as swiftly deceived. Yet, how great the number who vainly mistake plausible appearances and a sanctimonious show for the religion of the Bible! Do not think it is impossible to be deceived in this matter. Christ most solemnly affirms that "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works?" And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity.

Morality and profession are not religion. To put on the garment of profession, and to believe that we thus constitute ourselves Christians, is to build our hopes for eternity upon a foundation of sand—a foundation that will, at death, totter and crumble beneath us, and sink us into everlasting ruin. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The Christian witness says: Our fashionable churches are fast becoming sepulchres of Primitive Methodist hope, containing the bones of dead piety. "Come from the four winds, O breath, and breathe upon these slain, that they may live."

Pres. C. G. Finney says: Until we put away from the minds of men the common error, that the current Christianity of the Church is true Christianity, we can make but little progress in converting the world.

Bishop Peck says: But the extent of the sad fact is not seen, that the cold, worldly or indifferent in our midst, are really a large majority.

Dr. Pierce says: The evidence before me is, that nine-tenths of our young people now entering into the church practically ignore what has proceeded from the mouth of the Lord, as the rule of his people, namely, loyal obedience.

J. Wesley says: Many think themselves Christians who are not. For Christians are holy; these are unholy. Christians love God; these love the world. Christians are humble; these are proud. Christians are gentle; these are passionate. Consequently they are no more Christians than they are arch-angels.

Bishop Foster, of the M. E. Church, says: Just now four out of five on our church rolls are doing nothing, almost absolutely nothing; and God's blessed cause is not made any whit stronger in numbers or influence by their living.

The Church of God is to-day courting the world. Its members are bringing it down to the level of the ungodly. The hall, the theatre, nude and lewd arts, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church. As a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornaments. It is the old trick of Satan. The Jewish Church struck on that rock; the Roman Church was wrecked on it; and the Protestant Church is fast reaching the same doom.

Our great danger, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church.

Do not many Christians in violation of God's Word and their own Discipline, dress as extravagantly and as fashionably as any other class? Do not the wives and daughters of the ministry, put on "gold and pearls and costly array"? Is not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many other equally distinguished, now regarded in religious circles as fanaticism? Can any one, going into a church in any of our chief cities, distinguish the attire of the communicants from that of the theatre and the ball-room?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs—who in many cases make no profession of religion, and are often sneering skeptics—go through a cold, artistic, or operatic performance, which is as much in harmony with spiritism, as with an opera or theatre. Under such worldly performances spirituality is frozen to death.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings of earlier days.

How true that Gospel discipline is a dead letter. Its rules forbid wearing of pearls, or costly array; yet no one ever violating them. They forbid the reading of such books, and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young and old. The extent of this is appalling. The spiritual death it brings in its train will only be known when the millions it has swept into hell shall stand before the Judgment seat of Christ.

In earlier days ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. O, how changed! A hireling ministry is a feeble, a timid, a truckling, a time-serving ministry without faith, endurance and holy power. The church in former times dealt in the great central truth—holiness of heart and life. Now, the pulpits deal largely in generalities, and in popular lectures.

For the Herald of Truth.

#### PENTECOST.

BY E. S. MILLER.

The day of Pentecost found the disciples assembled at Jerusalem, like the Israelites before Sinai, waiting for the promise of the Father.

Again did God descend from heaven in fire to pour forth that Holy Spirit which gives the spiritual discernment of his law, and the converts to Peter's preaching were the first fruits of the spiritual harvest. Just as the appearance of God, in fire, on the fiftieth day after the first passover, on the Mount of Sinai, was the birthday of the Jewish nation, so was that Pentecost the fiftieth day after our Passover, the Christian Church, the Lamb's bride. These two times God descended from heaven with fire. At the great and everlasting feast, when the Lamb and

the Bride shall meet, it will be fire and brimstone.

Now if the feast of Pentecost stood without an organic connection with any other rite, we should have no certain warrant for regarding it as more than the divinely appointed solemn commemoration of the ready supply of the most useful sort of food. But it was, as we see, essentially linked to the Passover. Notice, the Israelites were to take the first of first fruits, bringing it in a basket, unto the priest on the day the Lamb was slain, and the priest was to set it down before the altar there to remain till after the Passover; and on the morrow after the Sabbath (which brings it to our Sunday) Easter, then the priest was to take the fruit out and wave it before the Lord. Here was the resurrection of Christ represented and he became as we see the first fruits of them that sleep. Notice also that the same morning the fruit was waved, they were to number fifty days in which they should gather in the remaining harvest, and then on the fiftieth day the great feast of harvest was to be observed and all were commanded to be present at this Pentecost feast; the fatherless, the widow, the stranger, that is within thy gates, all were to be made joyful. This was a time of rejoicing. We find this feast not as a memorial of events in the history of the Jews but more of joy and gladness.

Since we are now living in the last times, in the fifty days, seven weeks or seventh age, as some have it, let us look forward with the grand hope and full assurance that there is still remaining a great resurrection harvest feast for the people of God that have part in the first resurrection. Christ, the first fruits, afterwards the remaining harvest. But of that hour knoweth no man, not even the Son, when the seven weeks in this age of the world will be fulfilled, but this we know that we must be linked to the first fruit; we must know, and believe, and accept and live it, or our hopes in the first resurrection will be vain.

The angels are gathering in the harvest day by day, and when our time comes we will be either of the fruit or of the tare. If we look into the spiritual mirror what picture do we see of ourselves? Is there any of the fruit of the spirit within us? Have we love joy, peace? Love to God can not hate the brethren. Joy is a delight of the mind, and that that is in fellowship with him, who for the joy that he set before Him, endured the cross, if they suffer with Him, shall also be glorified with Him. Let us gladly bear the cross and endure the heat of the day, in sorrow and sickness; God is only dealing with us as with sons, and oh, what are his sons and daughters. Do we not feel sometimes like crying for joy to know that in whom we have believed, and are fully persuaded that He is able to keep that which we have committed to Him. The true children of God have their sweets even in their darkest hours. These are forerunners of greatest joys which God has prepared for his children.

To have peace within ourselves, we must be reconciled to God and live in harmony with His law. "Great peace have they that love Thy law." But to have this peace of conscience, we must

obey and live the divine law of love, for "by this shall all men know that ye are my disciples if ye have love one toward another." And again, "A new commandment I give you, that ye love one another." But how often do we, by our actions, say to our brother, "Come not near to me, for I am holier than thou," or "stand thou there or sit here under my footstool;" and that poor brother must stand just where we put him if he can not see things exactly the way we do, or come up to our mark. These are fruits of the spirit of self; but the fruit of the divine Spirit is long suffering, gentleness, meekness, easy to be entreated, patiently bearing and forgiving many provocations in which we will and must live if we will have that peace. I often wondered and asked myself the question, Will it profit any one to go on crying, Peace, Peace; when there is no peace? We too often forget the vocation wherewith we are called with all lowliness, forbearing one another in love and endeavoring to keep the unity of the Spirit in the bond of peace. As the first fruit is holy, so the lump is holy.

What picture do we see of ourselves along this side? Is our life such that it will link us to the first fruit, that we, the lump, the church, may be holy and acceptable in our offering to the Lord? Can we love our enemies, do good to them that hate us, and pray for them which despitefully use us? Do we plead for the fatherless, care for the widow, and above all, do we do our part in spreading the gospel of salvation, his life, death and resurrection? The first command he gave on the resurrection morning was, "Go tell." In these things we are put to our test and can judge ourselves whether we love him in heart or only in word.

And now as our significant Pentecost feast is drawing nigh, will we not think on these things and have our minds renewed, our hope strengthened and our hearts prepared for the coming general and great resurrection harvest, and not spend the feast as though we had hope in this life only.

Tub, Pa.

For the Herald of Truth.

#### RELIGIOUS BARRENNESS.

BY ANNA MAY WENGER.

I come seeking fruit on this fig tree and find none.—Luke 13:7.

This is a subject that is referred to in the Bible, and one that needs attention in every community. It is an evil that true worshippers of Christ have had to contend with from Bible times unto the present day. In the thirteenth chapter of Luke, Christ shows to the Jews their religious barrenness by the parable of the barren fig tree. He intended this parable to enforce the words of warning spoken just before, "except ye repent, ye shall all likewise perish." Except the sinner reforms he shall be destroyed like the barren tree, except he bear fruit he shall be cut down.

This parable primarily referred to the Jewish nation. As they were the chosen of God they had advantages of knowing and serving Him above all other people, yet they would not, but became a reproach instead of a blessing to God. Had they turned to God in true obedience and praise it would have been accounted fruit. Seeing their un-

worthiness the Father determined to abandon them, to deprive them of their privileges, but upon Christ's intercession He graciously gave them further time and mercy, tried them by sending the apostles among them to call them to repentance and to offer them pardon in Christ's name. Some of them repented and brought forth fruit, but when it was seen that the body of the nation clung to their religious barrenness, and ruin followed.

We who profess the name of Christ are fig trees in the vineyard of the Lord. The church of God is His vineyard, and it is our privilege and happiness to be planted in the visible church. The site selected to plant a vineyard is richer soil than elsewhere and in this parable the barren fig tree is planted in the vineyard where the soil is good, and where it has the best of care, hence it would seem that this tree should be more likely to bear fruit than one by the wayside.

The owner, himself, came and sought fruit just as Christ came to His own, the Jews, seeking fruit in vain. Our Heavenly Father requires and expects fruit from us who have a place in His vineyard. Leaves will not serve, the fig-tree had plenty of leaves; blossoms will not serve, although their appearance may make a splendid show for fruit. There must be fruit. How sad to have nothing but leaves!

"Nothing but leaves! The Spirit grieves. O'er years of wasted life; O'er sins indulged while conscience slept, O'er vows and promises unkept, And reap for years of strife—Nothing but leaves! Nothing but leaves! Ah, who shall thus the Master meet, And bring but withered leaves? Ah, who shall, at the Savior's feet, Before the awful judgment seat, Lay down for golden sheaves, Nothing but leaves? Nothing but leaves!"

Our thoughts, words and deeds must be according to the gospel of light and love if we want to be fruitful.

Did the owner find fruit when he sought? No, he found none, not even one fig. It is sad to think how many enjoy the privileges of the gospel and yet do nothing at all to the honor of God, yield no spiritual fruits, no signs for the kingdom; nothing to the glory of God and the good of man. We may make a fine show and appear to bear much fruit in the eyes of the world and yet not bear any, but let us remember that such a pretension to fruit bearing is not genuine but is deceptive like fruit tried on a barren Christmas tree. How fine the Christmas tree looks, all laden with toys, oranges, etc. How the candles sparkle, how the tinsel glitters. It looks like a very beautiful tree, but let us go close and examine. The fruits are all artificially placed on the tree. Just a few days ago I saw an orange tree with seemingly ripe oranges on it, but upon close examination I found that they were as tied on with threads. Brother, sister, if we would do work for the Lord Jesus Christ let us not tie it on and act the hypocrite.

In John 15:8 we read, "Herein is my Father glorified, that ye bear much fruit, if ye love the Father, ye shall dwell richly within us, and the Father will send the Holy Spirit to abide in you, and He will abide in you, and ye shall bear much fruit, and the Father will glorify you in His Father's name." Herein is my Father glorified, that ye bear much fruit, if ye love the Father, ye shall dwell richly within us, and the Father will send the Holy Spirit to abide in you, and He will abide in you, and ye shall bear much fruit, and the Father will glorify you in His Father's name." Herein is my Father glorified, that ye bear much fruit, if ye love the Father, ye shall dwell richly within us, and the Father will send the Holy Spirit to abide in you, and He will abide in you, and ye shall bear much fruit, and the Father will glorify you in His Father's name.

Let us consider the words of Christ, "If any man will follow me, let him deny himself, take up his cross and follow me daily." Paul says, "The just shall live by faith." Heb. 10:38. "But if any man draw back, my soul shall have no pleasure in him." Faith is very simple, yet we often worry over things we cannot do. If we only would trust in God He would do them for us. If we would trust less in self, we could trust God more, "for it is God that worketh through us." Noah proved his faith by his works and built the ark by which he condemned the world. Many Christian professors rather please the world than condemn the world by their works. John says, "Faith is the victory that overcomes the world," or "He that is born of God overcometh the world." By faith Abraham started out on God's command, not knowing whether he went. People nowadays want to see their way clear before they start and so they never start.

By faith Abraham sojourned in the land of promise as a stranger, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which has foundations, whose builder is God. People now do not get as old as Abraham, but they build their houses as expensively as if they expected always to stay here. But we are all only pilgrims and strangers on earth.

Let us embrace the promises of God and claim them as our own, for they that say such things declare plainly that they seek a country. Let us show plainly by our actions that we seek a better world. We are warned in God's Word that we are to be as the children of Israel did when the spies came back and the majority of them raised an evil report. They were not afraid that God could not accomplish what He had promised or commanded them; they were looking upon self instead of God. If we believe in an almighty God, we will believe that God is able to accomplish His works through us, for we are His workmanship, created in Christ Jesus unto good works. God brought the children of Israel into the promised land after all, but not before the unbelievers who raised an evil report, had all died. After they had wandered in the wilderness forty years they possessed the land only by faith; by faith they crossed the Jordan; by faith they took Jericho. Through disobedience they were defeated at Ai. Whenever we wonder what God has done it was through faith in God. But Christ said, Nevertheless when the Son of man cometh, shall He find faith on the earth? Let all the brethren and sisters pray with a faith like Elijah's, and the Lord will soon prove His power by pouring His fire upon the altars. A genuine faith is proved by consecration on man's part. If Isaac would not have laid himself on the altar, or if Abraham would have shrunk from such a hard trial, his faith would not have proved genuine. The Psalmist says, "The steps of a good man are ordered by the Lord," and as long as we obey His commands He can use us to accomplish His wonderful works, but if we shrink from our duties He must use some one else.

Joshua and Caleb were willing to obey God and they possessed the promised land; all the rest died in the wilderness, and God used their children to

WHAT IS FAITH?

I may not have enough faith to help

my faith, but I will try by the ex-

ample of a few thoughts. Paul says,

In Heb. 11:1, "Faith is the substance of

things hoped for." A substance is not

a shadow, but the real thing; so faith

takes the place of the real thing, and

puts it as real as though we saw it, and

such a faith will receive evidence of

things not seen through the evidence

of things seen. If God was able to form

this world out of nothing, by faith

Abel offered a more excellent sacrifice

than Cain. Abel's sacrifice came from

a faithful heart; Cain's sacrifice was

rejected because it came not from a

faithful heart. Without faith it is im-

possible to please God. If we want to

come to God we must believe that

there is a God and that He will reward

those who diligently seek Him. Dil-

igently means constantly, without cess-

ing, with patience, waiting on Him,

with the assurance that we will receive

what He has promised.

How is faith strengthened? Our

natural or physical body is strength-

ened by natural food and exercise;

faith is strengthened by exercising

faith. Faith without works is dead.

If we believe in God we also believe in

His law, and every man that comes

to the years of accountability will soon

learn that he has transgressed His law,

and that brings conviction and con-

demnation, for God said, "In the day

that thou eatest thereof thou shalt

surely die." Now if we believe in God,

we also know that the soul that sinneth

shall die. I believe most people try to

improve their state by trying to live

better lives, just as Adam and Eve did

when they made themselves aprons of

fig leaves. But this did not answer the

purpose, and God made them clothes

of the skins of animals, which caused

the shedding of blood, which is a type

of the righteousness of Christ who gave

Himself for us and died in our stead,

and we who believe in Him might live.

Now we live by faith in the Son of

God; that is, if we believe in Christ.

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him deny himself, take up his cross and follow me daily." Paul says, "The just shall live by faith." Heb. 10:38. "But if any man draw back, my soul shall have no pleasure in him." Faith is very simple, yet we often worry over things we cannot do. If we only would trust in God He would do them for us. If we would trust less in self, we could trust God more, "for it is God that worketh through us." Noah proved his faith by his works and built the ark by which he condemned the world. Many Christian professors rather please the world than condemn the world by their works. John says, "Faith is the victory that overcomes the world," or "He that is born of God overcometh the world." By faith Abraham started out on God's command, not knowing whether he went. People nowadays want to see their way clear before they start and so they never start.

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ised land; all the rest died in the wil-

deness, and God used their children to

destroy the enemy. Oh, what a hard

trial it must have been for Joshua and

Caleb when all the people went against

them and wanted to stone them; but

God helped them and punished the

unbelievers. Let us not be afraid of

the enemy, for God is with us. Let

those that are afraid stay at home, and

not make their brothers' hearts faint;

disobedience brings trouble; obedience

brings blessings. To get rid of the

enemy within us we must confess our

sins and believe in Jesus Christ and He

will give us rest, and if we have en-

tered into His rest, our own works will

stop and God's work will be accom-

plished. Let us labor therefore, to

enter into that rest, lest any man fall

after the same example of unbelief;

for God's word is quick and powerful

and sharper than any two-edged sword,

piercing even to the dividing asunder

of soul and spirit, and of the joints and

marrow, and is able to discern the

thoughts and intents of the heart.

Neither is there any creature that is not

manifest in His sight. With such a

God we have to do,—do we believe it?

If not, our faith is not what it should

be. We have many temptations to

pass through here on earth, but we

have an high priest which is touched

with the feeling of our infirmities, for

He was tempted in all points like as

we are, yet without sin.

Let us therefore come boldly to the throne of grace in time of need, that we may obtain help. Because if we are not willing to sacrifice anything, we do not receive anything. Let us present our bodies a living sacrifice, holy and acceptable in the sight of God. People sacrifice a great deal in these days, but is it holy? Is it acceptable in the sight of God? These questions are not asked, but "what will men say or think of it?" Let us do our own works to God and not to men, and He will bless us. We often show more faith in man than in God. But God said, "Cursed is the man who puts his trust in flesh and turneth away from God with his heart." Let us trust in Christ and He will help us wonderfully; His name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

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S. B.

FAULT-FINDING.

The world will never be much improved by continual and severe criticism. If this were potent in bringing about better conditions, it would long ago have become a veritable paradise inhabited only by beings without a single fault. Find fault with every little mistake of your child, impress him that he is bad, and you will soon perceive a decided change for the worse; but praise his good traits, show your appreciation of his worth, and a decidedly improved man will be perceived. Everlasting fault finding begets weakness, discouragement, failure and wrong, while honest commendation generates success, strength, encouragement and right. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." — Methodist Protestant.



## MISSIONS.

## LETTER FROM INDIA.

Dhantari, C. P., India,  
Mar. 13, 1901.

DEAR BRO. A. B. KOBE:—I have just received a letter from Bro. Burkhard, written at Pandit, Ramabai's famous home for girls and widows at Kedgion. The visit seems to bring them up with fresh zeal and enthusiasm for the work at Dhantari. After referring to the remarkable work of the Poona and India Village Mission he mentions two things which we need to pray for here, more land and the "seventy" workers. I see the need of both very clearly and I think he has hit upon the right method of obtaining what we need.

We will have to do our part, however, and I have sent for the local surveyor and revenue officer for the purpose of getting in the first step toward the acquisition of seven or eight acres of government land just back of our present compound. We hope to open our new station on a considerable tract of land somewhere. A number of villages have been offered to us at prices varying from Rs. 2,000 up to Rs. 14,000. But land is cheaper in the interior and we can perhaps get a village there where we have neglected and build it up. We must exercise some care in making the selection for there are more "tricks of the trade" in regard to land titles in India than in America even, and there are plenty of them here.

But you see this means more money and more workers. We need to pray. You need to pray as a mission board. The church needs to pray. And all need to pray in the way that places self in the way of answering its own prayer. He who goes on his knees and says, "Lord, send more money to India and let there be an abundance of workers for the arduous toil," and in his heart reserves, "Let it be with other people's money and let some one else or some one else's son or daughter go," is not praying. He's only uttering words.

We have 280 children on hand now and it almost looks as if we would have twice that number on hand before the present year is out.

Another circumstance which gives no comfort is the fact that we are again facing famine conditions. The P. W. D. is about to open relief work on the road and the Tahsildar told me the other day that he sent up a strong representation to the deputy commissioner urging relief works from the civil side. The reason of this condition seems to be the scarcity of the sowings. The heavy unseasonable rains we have been having do not improve matters in the least. If rains should fall this year I do not know what we shall do. I think I shall ask for leave of absence to recuperate. What the poor people who do only live know who placed them here and sends the rain and the drought.

We have a promise of help for the lepers from Scotland on conditions which we can easily fill. But this is only help. It will not be sufficient to entirely support the 100 lepers who are now in the asylum. They must have better quarters, too, before the rains come on.

I do not mean to write anything that is not consistent with a perfect trust in

God. Such are our conditions at present. The church is growing, too. We have about 100 members now.

I should like to have a letter from you some time again if it is not asking too much. May God abundantly bless you.

Yours in Him,

J. A. RESSLER.

## THE AMERICAN MENNONITE MISSION.

BY J. A. RESSLER.

The following, clipped from the *Dumfries Guardian*, will give our readers who may not have been acquainted with the beginning of the Mennonite mission in India, a short sketch in which all the principle items are presented.—Ed.

Thinking that it might interest the readers of the *Guardian* to know some of the history of this mission, we offer the following brief history of its work:—

Dr. Page with his wife and child and the writer landed at Bombay, on March 24, 1899. We had been instructed by our Board in America to locate a Mission at some place in the region affected by the famine of 1897 and not within thirty miles of any other mission or mission station. We also desired a place on the railway. We found all the desired conditions in Dhantari, for the Rajpur-Dhantari feeder line of the Bengal-Nagpur Railway was then under construction, and it was open for traffic. The nearest mission is at Itanagar, forty-eight miles to the north of us. South of us, the nearest work is that of Bro. Ward at Jagadpur, 135 miles distant. To the west we are bounded by the work of the Pentecost Band of Raj Nandgaon, while on the east the nearest mission work seems to be in Orissa.

A lease for a small tract of land having been secured, we arrived here on the 22nd of November, 1899, and erected temporary huts of thatchi to live in until more substantial buildings could be erected.

Famine operations had just begun in these parts and the Government officials were not long in finding out that we were willing to work, and gave us the work we could handle. Dr. Page began at once to dispense medicines and attend to the sick. Later the Government kitchen, in which as many as 1,500 were fed, and the poor-house in which 500 to 800 were kept at times, were placed in his entire charge, also during an outbreak of cholera well-digging of sixteen or twenty wells in the town of Dhantari itself. All this work proved too much, for him, and during a trip to Calcutta in July he was taken sick and has since gone to America, most likely incapacitated permanently for work in India.

The writer was given charge of a Government relief work in which nearly 9,000 persons were at one time employed. During this time he had here and sends the rain and the drought.

We have a promise of help for the lepers from Scotland on conditions which we can easily fill. But this is only help. It will not be sufficient to entirely support the 100 lepers who are now in the asylum. They must have better quarters, too, before the rains come on.

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and did not yield to the discouragements that were brought upon us by our own people and others, and the Lord blessed our work.

Brethren and sisters, I want to encourage you to be true to your convictions (as far as they agree with the Word of God), and work for the Master, wherever you are, no matter what your surroundings or your circumstances may be; if God be for us, who can be against us? Do not be discouraged because you are isolated from the church of your choice, and because you stand almost or quite alone in your neighborhood; be faithful and true to your convictions, and let your light shine that others may see your good works, and glorify your Father in heaven. Work for the right and God will bless you.

We need more evangelistic work almost everywhere. To our Evangelizing Board, I would say, Do not wait for the Macedonian cry, but send evangelists to where they are needed. The command is to "Go." We should have been glad if they had waited to us years before we called for them.

We also decided to organize a Sunday school, and accordingly did so on the 14th. Bro. J. R. Shank was chosen Supt.; Bro. Edwin Shoemaker, Asst. Supt.; Sister Lillie Minch, Secy.; Bro. S. B. Wenger, Treas.; Bro. Edwin Shoemaker, Chorister.

SPORT, VA., APRIL 5TH, 1901.—Today is "Good Friday," the day we as Christians, commemorate as the time of our Savior's crucifixion. Services were held at Spring Dale this morning. A goodly number were present, but some were absent that might possibly have been there. I am sure we can do not anything more pleasing to God than to thank and praise Him for His wonderful love to us poor fallen humanity.

Bro. A. F. Heatwole spoke very earnestly and pathetically of the sacrifices Christ made for us, and how we should sacrifice our all to Him, to His honor and glory.

May all present have taken the good lesson home with them. Bro. E. C. Shank is in Warwick Co., Va., at this time. We trust his work will be blessed to the up-building of Christ's kingdom at that place, and that a full account of his visit will be given by some one of that place in the near future.

We were so glad to notice so many respond to the editor's request for more correspondence. Now let us not get negligent or careless in this respect, as it is very interesting to hear from all churches. (The editor says amen to that.) Have heard the remark that when the HERALD comes, the first place they read is the correspondence columns, so all churches should try to make them as interesting as possible.

We expect to organize Sunday school at Spring Dale, Easter Sunday P. M., if the Lord will, and we hope that it will take hold of the work with zeal and energy. Our young brethren and sisters are scattering out, and are greatly missing them, but pray that they may take hold of the good and great work, wherever they go, for we can do something for Jesus wherever we are, if we are willing to work for Him at all opportunities, and we will surely reap our reward be the work in us or not. So let us never get weary in well-doing, but press onward and upward until we

receive the crown. May the Lord continue to bless all. Yours in Christ, COR.

FROM LAGRANGE, IND.—On Saturday afternoon, April 20th, an instruction meeting was held in the Forks (Amish) M. H. by Bishops J. Kurtz and D. J. Johns. There were eighteen applicants who were baptized in the stream and sealed their solemn covenants with God. May God give them grace to be zealous in good work. In the evening, Bro. Samuel Shetler, of Pa., spoke at the same place. On the following day (Sunday), communion was observed and many partook of the sacred emblems of the broken body and shed blood of a crucified Redeemer. How thankful we should be for the privilege of coming to the Lord's table, not as a duty, but as a privilege. May God's blessing abide unto all her children. COR.

THOUSAND, KANSAS, APRIL 1ST, 1901.—Yesterday was a pleasant rainy day. To-day it is snowing fast with east wind, and it being the first day of April, I think of the bygone days, when I lived in the home of my father, in the beautiful Virginia Valley. It was at that time a very common thing among the young people, and even older ones as well, to see how many persons they could fool during the day in some foolish or even deceptive way. Proverbs 26:18, 19, God's Word speaks to us thus: "As a mad man who casteth fire-brands, arrows and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?"

The eyes of the Lord are in every place, beholding the evil and the good. Prov. 15:3. Whatever ye do in word or deed, do all in the name of the Lord Jesus. Col. 3:17. R. J. H.

CLEVELAND, OHIO, No. 99 UNIVERSITY STREET.—Beloved Brethren and Sisters, may grace and peace be multiplied. I will once more take the privilege to give my testimony for the Lord, who has done so much for me. Surely I can say to day that goodness and mercy have followed me all the days of my life, and I will, by His grace dwell in the house of the Lord forever. Never before in my Christian life have I realized the preciousness of living close to the Lord as I have the last few years, and in the way which the Lord led me from a life of bondage into a full liberty in Him. How we are so apt to be drawn away by man's opinions and do not take God and His Word for our guide. I realize great peace and joy in walking on Him and listening to His Word. I realize more and more that I am ignorant of the Bible. But the Word has been opening up to me and the Lord is teaching me something new day by day. I find His ways are ways of pleasantness and all His paths are peace. Not realizing that we do not have any crosses but if we trust in Him He makes every trial a steppingstone in the way of life. I mean to trust Him all the way, as of myself we are nothing, but Jesus is all, and in all and He will finish the good work He has begun in us. We will hold still and let Him do it. Dear brethren and sisters, let us press for-

ward toward the mark of the prize of the high calling which is in Christ Jesus. This world is all vanity and perishing, but we want to lay up treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. The Lord has given us a little work lately to gather in the poor children to Sunday school. There are a great many of them here. In some places to which we come, they have no coat, no hood—the only dress they have is what they have on, and that is not very nice. It almost breaks my heart to come to such places where there is such poverty. The harvest truly is great but the true laborers are few in this land, and in some other fields it is still more so. In China there are places where there is only one missionary to 6,000,000 people. Let us pray for more laborers. Yours in His service, MARTHA HYGEMA.

## MISCELLANEOUS.

### NECESSITY AND INDUCEMENTS TO DO GOOD.

A Sermon Delivered Oct. 30, 1812, by Andrew A. Davidson.

Concluded from last issue.

Having made these observations, we shall now proceed in the—

II. Second place, to mention some considerations to induce you to comply with the duty enjoined in the text.

1. The first consideration I shall mention, is the benefit which would result from the universal spread of the true doctrines of Christianity.

In order to be convinced of this, we need but view those nations which are without a knowledge of the Christian religion. Compare the heathen world in its most enlightened age with the Christian, and what a marked distinction do you discover in favour of Christianity? The most eminent among the heathen philosophers were, either in principle or practice, self-murderers. Many of them, it is true, discovered traits of character truly noble. But notwithstanding their virtues, still the best of them manifested much depravity and wickedness, which shows that the bare light of nature will never change the heart of a sinner. If you desire a specimen of their wickedness, go to the once renowned city of Rome—there you behold, in their gladiatorial combats, the scene which fills the mind with horror. Friend joining with friend in brutal conflict, until hundreds are cut and mangled, lie struggling in death; and all to make sport for a gazing multitude. With what infernal delight did they look on, while their fellow-men were exposing themselves, in combat with lions and tigers at the expense of their lives. But when we come to their impious rites and ceremonies, humanity weeps! Obscenities too gross to name were often practiced. Parents throwing aside that tenderness, which even the brute creation show to their young, sacrificed their infants, in order to appease the anger of the imaginary gods. Behold the helpless babe, while with angelic sweetness it smiles upon the monster who beget it, is torn, with ruthless hands, from its mother's breast, enclosed in the brazen statue and enveloped in flames, while the man who is more than savage parents drown, in shouts and hellish songs, its dying groans!

These things too, were not of rare or accidental occurrence, and among all classes of people. The heathen world then, with all its boasted light and glory, was nothing but a theatre for the exhibition of the most tragic scenes of cruelty. Solid peace of mind and a rational hope of future happiness, are only to be derived from the religion of Jesus. All other objects are, in comparison with this, gossamer and bubbles. The philosopher has ransacked nature in quest of the true good, but like the ignis-fatuus, it always eludes his grasp. They who hold up any other religion as superior, or equal to Christianity, either betray the most gross ignorance, or else manifest a mind filled with the most Satanic malevolence toward both God and man.

True and genuine religion tends, not only to soften and meliorate the condition of man in this life, but it fills him with hopes of immortal glory in the world which is to come. It quells all the surges and angry commotions of the heart, and gives the soul a calm and quiet resignation to the will of heaven.

Let religion be revived in any neighbourhood, and what a happy change immediately ensues! In houses, where there was nothing but perpetual broils and contention; so soon as the religion of Jesus enters, contention and disorder die away, and harmony and love take possession of every breast.

How many persons have you known who were profligate and licentious, disturbers of the peace and harmony of society; changed by religion, from the character of mere devils to good and virtuous citizens? It is this, which strips man of the savage ferocity of the lion and clothes him with the gentle meekness of the lamb.

"Lions and beasts of savage name  
Put on the nature of the Lamb;  
While the wide world, with Lorraine,  
Gaze, and admire, and laud the change."

Did parents and heads of families, only realize the importance of religion and bring up their children in "the nurture and admonition of the Lord," society would soon wear another face, and mankind experience all the blessings of the gospel of peace.

2. Another consideration to engage you in the discharge of the duty enjoined in the text, is that internal satisfaction and peace of mind, which will arise from a consciousness of having lent your aid in order to promote the happiness of your fellow-men, and the happiness of the human race.

Bitter indeed, must be the reflections of that man, who has "wrapped himself in the narrow mantle of self," a kind of insulated being; blessed with all the means of making others happy, yet without the disposition. No, man is not made for himself. We are all bound, by the most sacred ties, to labour for each other's good: Especially, when we see so much wickedness in the world, and so many of our fellow creatures perishing for lack of knowledge, which maketh wise unto salvation. Do you think how you are tempted the evils of which we have been speaking? Permit me to direct your attention to the Society which we have organized, for the express purpose of disseminating religious knowledge, and checking the violent passions of the human mind. The experiment in this country is new. In England, however, Tract Societies are common, and have been attended with

the happiest consequences. Much good has also been done by the Tract Societies of New York and Philadelphia. These instances will, at least, justify us in making the experiment in our own state. The present deplorable state of morals and the prevalence of error, imperiously demand something at our hands. Other methods have been tried with little success. Peradventure this may be blessed, and be the means of adding souls to the church of Christ. It will, however, require energy and perseverance in its members. But it will not be enough that we be found active

in the discharge of the duties which devolve upon us, as members of this Institution; our constant prayers should ascend up to the great Head of the church, that He would prosper our labours to promote the interests of Zion. And as a stimulus to duty, we have this Christian motive, that of labouring, purely for the good of souls. We receive no advantage from seeing the prosperity of Christ's kingdom. We hope, therefore, as we have reason to deplore more and more every day, the corruption of manners, and the decay of vital godliness, that all the well-wishers to the cause of Christ will lend a helping hand in carrying on an institution which has for its object the increase of piety, and the diffusion of saving knowledge. If only one soul should be rescued from eternal perdition, in consequence of our Society, we should consider our labour and money well spent.

Cold and barren of all Christian love, must be that man's heart, who can hug up his mite, and refuse a call for so benevolent a purpose. Reflect for a moment upon the kind providence of God towards you. See how he has poured into your lap the good things of his life, when you deserved them not. Do you enjoy health and strength; are you blessed with friends and companions; has the goodness of God followed you through all the vicissitudes of life, and is your very existence indebted to the gifts of his beneficent hand? How dare you then refuse to lend to his poor, when he calls upon you. Happy would it be for society, if the money which is expended on superfluous ornaments and dress, in procuring means of intemperance, etc., was saved and given to some such charitable institution as this. But many who are profuse in giving to such inferior objects as these, have no heart to give, when called upon to assist in spreading abroad the gospel of Christ.

A thirst for riches is an alarming and growing evil in our country. Even the few who, by name, profess to have forsaken this idol, are often, some of them at least, drawn aside after this golden calf. It is awfully to be feared, that if professors of religion were to be put to the test with which our Savior tried all that they have and giving it to the poor, that many of them would, like him, "be sad at that saying and would go away sorrowful." But the real Christian considers the things of this world only as being lent to him, and is willing to give them up whenever his Heavenly Father so directs. But notwithstanding the many difficulties with which we have to contend, the Society has been patronized beyond our most sanguine expectations. A circumstance which deserves to be particularly mentioned in this place is the liberality of the poor. Hardly has there been an in-

stance of our calling upon a poor man or woman, to assist in carrying on the Society, but they have contributed their mite with cheerfulness. Indeed some like the poor widow of old, have cast in almost all that they had. But on the other hand, many of the rich, those who are blessed with more than enough, and even some who profess to belong to the family of Christ, have either utterly refused, or else given with great reluctance. Methinks, religion must sweep over such Christians as these, if they deserve the appellation of Christians at all.

But you, my friends, who are the cheerful patrons of this benevolent Institution, have the comforting reflection of having assisted in establishing and carrying on a society, by which the hearts of the poor will be gladdened and many of them will be made rich in Christ. How glorious will be the reward of our labours, should we see, through the instrumentality of our publications, intemperate husbands restored to their wives and families by true repentance; profligate sons brought home to their right mind and made the staff and comfort of their parents in declining years, infidelity blushing and hiding its deformed head at approach of divine truth, and the fogs of error and superstition dissipating, at the approach of the bright beams of the sun of righteousness. Encouraged by these hopes, let us make a fair and full experiment. And if we should even fail of success, we shall at least have the consolation of having endeavored to comply with the exhortation in the text. This is all we can do in any undertaking. The event must be left with God, who has never failed to prosper those who have trusted in him, and we shall find it after many days."

But to do good and communicate forget not; for with such sacrifices God is well pleased.

For the Herald of Truth.

IV LIFE TO DAY.  
James 4: 13-17.

BY LILLIE F. MINNICIL.

"Life is before you!" from the faded road, You cannot turn; then take ye up the load, Nor pause to tread; or leave the unknown way.

Ye must go over it, meet ye what ye may, Gird up your souls with truth ye have to say, And follow whosoever leadeth you the way."

There are as many master workmen in us as there are separate faculties, and there are as many blows being struck as there are separate acts of emotion or volition. Do we realize that this work is going on perpetually? Every day these myriad forces are building, building, building. Are we conscious that there is a great structure going up, point by point, story by story? Every act we perform, yes, every thought, is a stone in this great temple. Every one must make his own building. No one can make our lives beautiful. No one can be true, pure and honorable for us. We are taught to edify one another; and we do indeed, help to build up each other's life-temple. Consciously or unconsciously, we are continually leaving touches on the souls of others—touches of beauty or of marbling.

In every book we read, does not the author lay something new on the walls

of life? Will not every hour's companionship with others, give either a touch of beauty or a stain to our spirit? Even the natural scenery, amid which we dwell, will not that leave its impression upon us? Thus others, thus all things about us, do indeed "have their place" in the building of our lives; but we ourselves are the real builders—we and God.

We are sent into this world to build up lives, which will be blessed and useful in that great future, for which we are being trained. There is a niche which only we can fill, a crown which only we can wear, service which only we can render. God knows what these are, and He is giving us opportunities to prepare for them. Are we not making the character in which we have to spend eternity? Yes, we are either building into our lives, wood, hay, and stubble, which will have to be burnt out at great cost; or the gold, silver and precious stones, that shall be things of beauty and joy forever.

When the ancient temple of Solomon was reared, the whole world was sought through; its most costly and beautiful materials were gathered from the present and the sacred houses. We should search everywhere, especially in God's word; for whatsoever things are true, whatsoever things are lovely, whatsoever things are pure to build into our lives.

Character is a building that must be laid on a rock, and on a rock we warn us to take heed how we build it; to see that we are building on it not for the hour in which we live, but for that hour of revelation, that hour of testing, when that which hath been done shall be brought out, and we shall be seen just as we are.

To-day is the day where as ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." The commandments, the beatitudes, Christ's precepts, the teachings of the apostles—all show us the pattern after which we are to fashion our lives. If with God's guidance we are daily building for ourselves true Christian lives, we shall be ready to-day, tomorrow, or whenever He calls.

The secret of a sweet and happy Christian life is in learning to live by the day. Life does not come to us in life times, it comes only a day at a time. Even tomorrow is never ours, till it becomes to-day, and we have nothing whatever to do with it, but to pass down to it a fair and good inheritance. In to-day's work well done and in to-day's life well lived, lies all that life really means to us—just one little day. We should do to-day's duty, fight to-day's temptation, and not weaken and distract ourselves by looking forward to things we cannot see, and could not understand even if we saw them. Health, days, talents, beautiful years, and beautiful years make a beautiful life at its close.

If Christ should come tomorrow my life to-day should be clothed with the whole armor of God—Lions, girt about with truth, a breast plate of righteousness, feet shod with the preparation of the gospel of peace, a shield of faith, a helmet of salvation, the sword of the Spirit, which is the word of God—all these wrapped about with continual prayer and watching. Eph. 6:11-18. It is not enough to give our time, our energy or our money to Christ. As the Lord Jesus was all for us, He asks that we should be all for Him—body, soul

and spirit; one reasonable service and gift.

Dear sinner friend, what think ye of your life to-day? What would you do if Christ should come tomorrow? Would you be prepared to meet Him? Let each one answer these questions for him or herself. You will find it best to give your heart to Jesus. Take Him as your Savior, Master and Friend. Ask Him to live in your soul, making you pure and sweet and strong. Ask Him to put you into that position where you may please and glorify Him best. In all things the life of Christ is our pattern. He lived a human life to show us how to live. Therefore we ought never to go any place or do anything upon which we cannot ask His blessings. "Do all to the glory of God."

"And now, it will become us to pause, and glancing back over our past life, ask ourselves if we have done our whole duty. "To him that knoweth to do good and doeth it not, to him it is sin." Are there no regrets for wasted moments or neglected privileges of doing good? If there are, then before the curtain will drop upon the present scene, let us resolve henceforth to improve our golden opportunities. To-day let us have our lamp of love well filled with the precious oil of the Holy Ghost, so that were the Bridegroom to summon us, we should be ready to go in at once to the marriage feast. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Dale Enterprise, Va.

For the Herald of Truth.

## THE NEED OF THE HOLY SPIRIT.

BY SALLIE L. MILLER.

Very many great and precious promises are found in God's Word, but none so precious as the promise of the Holy Spirit. When Christ ascended to heaven, He told His disciples that He would not leave them comfortless, but He would send the Holy Ghost to be a comforter. Through the Holy Spirit (Christ is to us an aliding comforter, a well of water and a fountain of life. A comforter to the sick and bereaved, the aged and afflicted, and all who feel the need of comfort. A well of water to those who are weary from wandering on the desert of sin, and seek for truth. A fountain of life, which will wash away all that would taint the soul. We need the Holy Spirit that we may have power with God. The promise to the disciples was, "Ye shall receive power when the Holy Ghost is come upon you." Not until Peter had the power of the Holy Spirit, did he do effective preaching. It was then that he preached with such power, that, in one day, three thousand souls were converted and baptized. One of the first questions asked of the early followers of Jesus was, "Have ye received the Holy Ghost since ye believed?"

And we, too, should receive the Holy Spirit, and by being filled with the Holy Spirit is the only way by which we can have true happiness; for "The kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost." We need the Holy Spirit as we need air, to teach us spiritual things; "Not the words which man's wisdom teacheth, but which the Holy



Ghost teacheth, comping spiritual things with spiritual. Jesus told His disciples that, when they should be brought before the magistrates, they should not think what to say, but the Holy Ghost would teach them what to speak at that time.

No one makes the journey through life without being led by something. And those who are not led by the Holy Spirit are led by the spirit of darkness. When we are led by the Holy Spirit, we follow after Christ as nearly as possible, living as Christ lived, thinking as He thought. We become conformed to His image. Believing on Christ, learning of Christ, and walking with Christ, is what is meant by being led by the Spirit. Isaiah prophesied many years ago, and Paul has repeated the prophecy that "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit. For the spirit searcheth all things; yea, the deep things of God. How many there are who seemingly, do not understand many of the things which God intended every one to know, only because they are not filled with the Holy Spirit. By a spiritual prayer to God, we breathe our child-like dependence upon Him, and thus we may many times be conformed in the battle against sin. For the Holy Spirit dwelling in us shall put the tempter to flight, and enable us to trample sin under our feet.

Wonderful and precious is the thought as He reigns supreme in our souls, His light shining in our countenance, an ever present helper, ready to comfort, sympathetic in sorrow, our guide and defender.

Let us become better acquainted with God through the Spirit that we may have more power, more love, more zeal for the cause of Christ.

*Thb., Pa.*

For the Herald of Truth.

#### YOUTHFUL CONSECRATION.

BY ANNA H. KAUFFMAN.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Do we realize the force of these words? Remember thy Creator before thou art so deeply involved in the cares of life. Return to the Lord in early life and gain strength in Him for the sterner realities of life which are sure to follow. Lay up for yourselves treasures in heaven, in youth, and when the days in which we have no pleasure come we shall have a secret spring of pleasure which the ungodly will not have.

"Remember thy Creator in the days of thy youth, while the sun, or the light, or the moon, or the stars be not darkened." Consecrate your life to the Lord while you enjoy the unshaken strength of your youthful body and the full control of your mental faculties. Before the muscles are stiffened by age and the brain is weakened by lack of exercise. Exercise is the law of health and inactivity that of disease.

This applies to the spiritual as well as to the physical body. By active exercise we exercise the organs of our body and thus gain strength for more service.

ice. I cannot help but quote the words which led me to think more seriously than ever I had before: "Do not give your young and vigorous years to the service of Satan, and when you are old and worn out, come saying, 'here, Lord, is my worthless body, receive me into Thy fold.'" Can there be anything more ungrateful? Yet I fear most of us are guilty in some degree of this very thing. I love to hold before young people the pleasure of service and not the fear of death. The former appeals to a young person more keenly than the latter. It is hard to get a young and active person to believe that his life may be short, but appeal to him from a standpoint of Christian service and you appeal to his active spirit,—your chances of winning him are more assured and at the same time he will be prepared to meet death at any moment.

We have examples of youthful consecration in the Bible. Early in the history of the Jewish nation we have Samuel who was consecrated to the Lord by his mother.

Perhaps if we had more such mothers we should have more such Samuels. Then again we have the youthful king, Josiah, who reigned forty years over Israel and did that which was right in the sight of the Lord. Another example is found in the youthful Timothy, one of the leading factors of the early Christian Church. I might quote many more examples of youthful consecration from the Bible itself, but shall call attention to but one more and that is the great Teacher Himself. In Him we find wholehearted, life-long devotion, a life which consisted of never-failing words of comfort and sympathy, smiles of love and deeds of kindness. No time left for the pleasures and vanities of his day. What more do we need to urge us to do likewise?

What of the reward of this youthful consecration? Shall we perhaps be disappointed in the end? No, never. The Lord never forgets His own. The Psalmist assures us that "When father and mother forsake thee then the Lord will take thee up," and again, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." These are precious promises. Can we grasp them? The Bible is full of promises, of temporal blessings, of spiritual blessings, of strength and succor, of love and care, of answers to prayer, of increase in holiness and wisdom. To all these is added peace of mind. No continual fear of death, but one continual joy of living a life that is filled with loving deeds to our fellow men. Surely,

"Life is real, life is earnest!"

"And the grave is no ill goal."

Life is worth living if we but choose to make it such by true, wholehearted devotion to our Redeemer and Teacher.

For the Herald of Truth.

#### WORTH THINKING ABOUT.

BY F. R. P.

A friend, not long since, wrote to one whom she believed to be engaged in a good work, and her letter contained the following body of text: "I am thankful to God to learn that you are not doing your work for worldly glory or honor. If

our aim is Christ, we will finally become altogether insensitive to abuse and unjust accusations."

The last part of what the sister here writes has the true ring of gospel truth and spiritual life. There is no counterfeit religion where one becomes insensitive to abuse. He who can endure abuse and persecution without resenting the unkindness must truly be filled with the spirit of Christ. The carnal, unconverted soul cannot do this, because it is not of the nature, not of the mind, nor of the spirit of Christ. Those that are in Christ have been crucified with Him and have risen with Him, and those only are willing to suffer and endure patiently with Christ, what thoughtless, careless, or inconsiderate people may heap upon them, and these can rejoice and be exceeding glad, that they are accounted worthy to suffer for the Lord's sake. The Savior gives them an exceedingly precious promise when He says, "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

In this connection, too, let us say, it is a grand thing, when we have a mind and a spirit to do all for the glory of God and not our own aggrandizement, most of worldly honor or gain. Let us live for Christ only.

For the Herald of Truth.

#### DROPS FROM THE FOUNTAIN.

BY HARVEY J. MARTIN.

Unity.

"Above all things put on charity, which is the bond of perfectness. Col. 3:14."

We often hear rash expressions made concerning matters pertaining to church work and more particularly to the advance of the cause. Some have one idea of conducting worship, thinking that to be the most beneficial, while others think differently, and unhappily some on each extreme are so rigid in their views that they talk of division; thinking that they could carry out their plans, but if every one were to have his plan, (realizing that there is as many minds as there are persons), we could not get along together at all. We are often made to feel sad to think that brethren in one common faith will work against each other, and try to ruin their brethren, either character or influence. Oh beloved, remember that we are only here for a short season, soon, as soon, we will have to go; "men come and men go, but time goes on forever." Can we not see how little we are? only a shadow, then gone; but the Lord remains forever. He will take care of His church, can we not trust Him? If we keep His new commandment, we will go right, viz: "that ye love one another." Would to God that love would rule everything else out of our hearts, and that the bond of love would keep us closely together that we might have power to tear down the strongholds of the enemy. We hope that the time may soon come when every member of our beloved Zion will strive for a greater measure of life which would bring us closer together.

We truly glad to see the proposal in April last issue of the HERALD, regarding the publishing interests of the church. May God operate upon the

hearts of all concerned; so that all differences may be adjusted, and that peace and union might rule that we may all turn our arrow upon the enemy and stand fast to faith (Eph. 6:16), fighting all manner of sin, and some good day conquer through Him that loves us.

*Mason & Dizon, Pa.*

#### THOUGHTS ON FIRST CORINTHIANS.

CHAPTER SEVEN.

On verses 25-28, I give the translation of Conybeare and Howson without comment; "Concerning your virgin daughters I have no command to give you from the Lord Jesus, but I give my judgment, as one who has been called by our Lord's mercy, to be His faithful servant. I think, then, that it is best, by means of the trials, which are nigh at hand, for all to be unmarried; (so that I would say to each) If thou art bound to a wife, seek not separation; but if thou art free, seek not marriage; yet if thou wilt marry, thou mayest do so without sin. So likewise if your virgin daughters marry, it is no sin; but they who will marry will have earthly sorrow to endure, and these I would spare you."

Then follows that remarkable passage, in verses 29-31, so convincingly teaches us that because of the shortness of time and the soon-coming of our Lord, we are not to be taken up too much with earthly relationships, neither with sorrow, joy, business, nor anything to this world which with all its outward show is passing away.

When the flood came, they ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark. They were wholly absorbed with these earthly things, forgot God and paid no heed to the warnings of Noah, a preacher of righteousness. So also in the days of Lot, "They ate, they drank, they bought, they sold, they planted, they builded." And so shall it be in the day when the Son of man is revealed. But it shall not be so with those who have been saved out of this ruined world. They are not to allow these things to absorb their time and attention.

Marriage is indeed lawful, and may be contracted without sin. Nevertheless it is but an earthly relationship, and we are not to allow it to distract the attention from the higher duties and the responsibilities which we owe to God; especially in view of the glorious future that awaits us, we may well wipe our tears, and not allow any earthly sorrow to engulf us in despair. Neither are we to allow our joys to absorb us, for even married we may forget God. "And they that buy, as though they possessed not." There is then a sense in which property may be held, yet not held as our own.

"Naught that I have my own I call, I hold it for the giver." This is the true idea of Christian stewardship. He who buys and sells with the consciousness ever present that he is doing business for God, is not likely to be led astray or choked by the cares of this world and the deceitfulness of riches. "And as they that use this world, as not abusing it." There is a legitimate and necessary use of the world. Business is necessary

and all who do business may be said to be using this world. The thing that the Apostle warns against is "abusing" the world, or using it to the full, that is, being swallowed up in business, and so burdened with cares that spiritual things are pushed aside and given a secondary place, or no place at all. This is the great temptation that many of God's people are yielding to. There are so many cares, so much work, such a rush of business, that there is scarcely any time for prayer or reading God's word, prayer-meeting is neglected, and even when the Lord's day comes the body is so tired that an easy excuse is found for remaining at home. No wonder there is leanness of soul and spiritual weakness and stumbling and sinning. It is time to take warning, and by God's grace overcome the world instead of letting the world overcome us; for if the time was short when the Apostle wrote, it is much shorter now. And he can those who are all entangled with the affairs of this life be ready to meet the Lord?

Verses 32-38, "But I would have you without carelessness." This is the great solicitude which the Apostle had for his convert, that they might be free from earthly care. He goes on to show them that those who are married care for one another how they may please each other, while the unmarried care for the things of the Lord, how they may please Him. In encouraging them therefore to remain unmarried he is speaking for their own profit, not to entangle them in a snare, but to help them to serve the Lord Jesus with a seemly and undivided service. But in verse 38 he again shows that if there is not the gift of grace to choose this higher privilege of remaining unmarried in order to serve the Lord without distraction, then let them marry, they may do so without sin.

In these verses some translators put the word daughter after virgin, making it read virgin daughter. It was the custom, apparently, in Corinth for the fathers to give their daughters in marriage, so that in verses 36-38 the active person in view is the father who has power over his daughter. Then "let them marry" of verse 38 of course refers to the daughter and the suitor. In verse 38 the Apostle sums up by saying that he that giveth his daughter in marriage doeth well; but he that giveth her not in marriage doeth better. This closes the subject of the virgin.

The last two verses refer to the widows. The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord, that is, only to a brother in Christ. But according to Paul's judgment she is happier if she abide unmarried. We wonder how it is in view of this that old people are frequently so quickly married again after their companions of many years have passed away. Did Paul have good judgment? Was he divinely inspired? He was the Spirit of God? These questions can only be answered positively, then how can we lightly regard the advice, judgment and admonitions which he gives? It may be said that conditions are different now, and this is true; but this does not effect the principles laid down by the Apostle which have their own foundation as well as then, and which look to the highest and most uninterrupted service

for God. All who contemplate entering upon the marriage relation should first read and ponder well this chapter. —J. G. Cassel In Gospel Visitor.

#### OUR NEIGHBOR.

Somebody near you is struggling alone  
Over life's desert sand;  
Faith, hope and courage together are gone;  
Reach him a helping hand.  
Turn on his darkness a beam of your light  
Kindle, to guide him, a beacon bright;  
Cheer his discouragement, soothe his afflict;  
Lovingly help him to stand.

Somebody near you is hungry and cold;  
Send him some help to-day;  
Somebody near you is feeble and cold,  
Left without human stay;  
Under his burden put hands kind and strong;  
Speak to him tenderly, sing him a song;  
Haste to do something to help him along  
Over his weary way.

Dear one, be busy, for time fleeth fast;  
Soon it will all be gone,  
Soon will our season of service be past,  
Soon will our day be o'er;  
Somebody near you needs now a kind word;  
Somebody needs help such as you can afford;  
Haste to assist in the name of the Lord,  
There may be a soul to be saved.

*Rev.—L. M. J.*

#### IS THE BIBLE INSPIRED.

BY REV. J. E. HARPER.

If the Bible is the Word of God, and "as given by inspiration of God," why not believe it? If it "is profitable for doctrine, for correction, for reproof, for instruction in righteousness," why not preach it? Sin needs reproof, whether in the church or out of it. Wrongs need correcting wherever they exist, and the whole world needs instruction in righteousness. The battle now before the church is a fierce one, and somebody will be defeated. All those who would be crowned victors in this great war must arm themselves with the "word of the spirit, which is the word of God." That means to leave your old home-made theories behind. The church is languishing for spiritual food. Souls are starving on the dry husks of "select reading" and clerical witticisms. We are face to face with a spiritual deadlock, if Bible Christianity and purity are to be reached.

If the church to-day was sifted, fanned and purged of her formality, over-organization, and sham religion, there would be no more real "salt of the earth" left than is needed. Judgment must begin at the house of the Lord, and if the new birth is necessary, look toward soul-saving, instead of church-joining. Men are wasting hours of time and reams of paper palming off on the people old cobweb theories, and high price preachers, and because they speak "cheap, swelling words." Some try to tell us how old the earth is, when they know as little about it as Adam did of the automobile. Others say the six days of creation were so many periods of 1,000 years each, when we know as little of the Bible. Day and night originated on the first day; on the fourth day the sun and moon were made to rule the day and night, and they are still ruling days and nights similar to the first and fourth.

The scripture under review (Heb. 1:1) proves the thousand-year theory refers directly to the eternity of God, not to the reckoning of time. If we are at liberty to tack the one thousand-year

theory to God's works, we may say it required 40,000 years of rain to bring the flood on the earth. The Bible says forty days, and gives no license for speculation. The same theory would confine Jonah 3,000 years in close proximity to the whale's digestive apparatus. The world is full of Jonahs today who should be required to preach the Word, or be thrown overboard. If this was the case, our modern Ninevehs would be awakened out of sleep, and the church would put on the whole armor of God. The world needs the Word of God. It is time to lay away the stories of slaying birds and blooming flowers and give them a rest. Sinners are not carried to heaven on flowery beds of ease. The axe is laid at the roots of the trees, and God demands, first, fruit; and then "thou shalt be required of thee." No man is saved until he first feels that he is lost; then he turns to the Savior.

We are always behind the Bible. It is not behind us; it is always in the lead. The people are behind. Let us hurry up, for "there is but a step between me and death." We stop too far beneath duty and privilege. "Oh," you say, "premillennialism. Praise the Lord. Better a pessimist every day in the week than a hypocrite for an hour. Wish there were no hypocrites; they are such a load on a pastor's shoulders. But we can preach the Bible to them. It is justice as well as love. It is 'true and righteous altogether.' Then obey it, believe it, preach it. Therein is contained the only true story of creation, salvation. More Bible and Holy Ghost means more souls born of God and fewer criticisms of the pulpit. Then come to the Bible, down at the altar, till heaven responds with showers of blessing.—Religious Telescope.

#### WHERE WILL YOU SPEND ETERNITY?

This is indeed a very deep and solemn question, and one that should engage our serious and most earnest thoughts. If this should be put to each one of us as a personal question for each to answer in sincerity and truth we would all say, We want to spend eternity in heaven. And yet there are so many living in the world as though they did not care, and even many Christian professors seem to be so unconcerned about their future welfare, that one must almost conclude that they have but a very slight appreciation of the awful solemnities associated with this great and awful question, Where will I spend eternity?

The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present.

First in the catalogue of important considerations that relate to the present life is the question of repentance. The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present. First in the catalogue of important considerations that relate to the present life is the question of repentance. The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present. First in the catalogue of important considerations that relate to the present life is the question of repentance. The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present.

Have I learned so to live that the light of my life will be manifest in my walk and conversation, and that people

may see that I have been with the great Teacher of life, and learned to walk in His footsteps?

The Psalmist says (Ps. 1), "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord and in His law doth he meditate day and night."

This man does two things. He keeps away from the wrong; he holds himself to that which is good and right, and performs that which is pleasing and acceptable to God.

Now when those who profess to serve the Lord, they may be old or young people, have their heads filled with the vain and foolish things of this present evil world, which are displeasing to God, and when they are continually indulging themselves in the sinful things that are not pleasing to God, and enjoying them, can we think that they have the mind and the spirit of Christ in them, and that they are seriously thinking of the great question as to where they shall spend eternity?

When we find the professor of Christianity in the beer garden, in the drinking saloon, in the billiard hall, at the gaming table, at the race-ground, at the theatre, the opera, the dance and other kindred places of amusement, would we think that these people are living in the world as "pilgrims and strangers," who have no abiding city here but are seeking one to come, "a city not made with hands eternal in the heavens"? Could we think that these people have any conception of the solemn interests that cluster around the great and awful question, Where will you spend eternity?

When we find professors and even preachers, who continually make sport of "long faces" as the common saying is, and serious-mindedness, and try to cultivate in the minds of Christians people light-mindedness, and a gay, rollicking disposition, we must rather conclude that these people have not yet learned the true spirit of gospel piety, or the awful import of the question, Where will you spend eternity?

The young man who goes out to sow his "wild oats" and have a good time generally, has no doubt, never truly considered, Where he is going to spend eternity.

The young woman who contrary to the teachings and warnings of pious parents, becomes wild and wayward, and enters upon a life of sin and shame, has certainly not seriously considered the awfully important question, Where will you spend eternity?

Both these and every one that follows their example must necessarily, if they desire to receive the inheritance in glory, like the wayward prodigal humble themselves and come back to the Father.

The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present. First in the catalogue of important considerations that relate to the present life is the question of repentance. The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present. First in the catalogue of important considerations that relate to the present life is the question of repentance. The true child of God who is concerned for his future, will certainly consider what he does and how he lives in the present.

The Savior says, Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it, and





Dec, Bills Paid.  
Newton Farmer, mason work 68 75  
George A. Wallace, lumber 38 82  
" " " " 718 46  
Total 8 800 08  
Bills previously paid 104 85  
Orders paid 20 80 131 05  
Total expenditures 229 18  
Bills paid for printing 4 87 19  
Gratefully acknowledged,  
NOAH H. MACK.

SUPERINTENDENT'S REPORT  
For February and March.  
Mr. & Mrs. E. M. Zell, about 82 50  
Jacob Beilinger, provisions 75  
George H. Smith, clothing 1 05  
Mrs. Anna A. Resner, clothing 10  
S. H. Musselman, provisions 37  
Sisters Kreider & Nell, quilts 1 50  
Mrs. Abram Herr 75  
Sister Annie Grod 41  
Mrs. Appacker, clothing 1 20  
S. Rowan, cough drops 80  
W. H. Lord, bacon 80  
Samuel Swelgart, apple butter 80  
Total 810 50  
Gratefully acknowledged,  
NOAH H. MACK.

### HOME-SEEKERS' EXCURSIONS.

On the first and third Tuesdays of each month the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets from Chicago, Milwaukee and other points on its line to a great many points in South Dakota, North Dakota and other Western and Northwestern States at about one fare. Take a trip west and see the wonderful crops and what an amount of good land can be purchased for a little money. Further information as to rates, route, prices of farm lands, etc., may be obtained by addressing E. G. Hayden, Traveling Pass' Agent, Cleveland, O.

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Tickets on sale daily during month of May, at rate of one and one-half fare for round trip. Good 15 days returning.

On all through tickets, either one way or round trip, leaving east of Buffalo, privilege of stop-over for ten days will be granted at Buffalo, on deposit of tickets, with a check at that point and payment of one dollar. Call on or write Agents "Big Four" for full information, circulars of the Exposition, etc.

Warren J. Lynch, W. P. Depe, Gen Pass & Ticket Agt., Cincinnati, O.

### "WHAT'S THE TIME?"

A booklet with this title, just published by the Chicago, Milwaukee & St. Paul Railway, should not only be in the hands of every traveler, but should have a place on the desk of every banker, merchant or other business man.

The four "Time Standards" which govern our entire time system and which are more or less familiar to most of the traveling public but by many others little understood, are so fully explained and illustrated by a series of charts, diagrams and tables that any one who chooses can become conversant with the subject in question. There are also some twenty-four tables by which almost at a glance, the time at any place being given, the hour and day can be ascertained in all the principal cities of the world.

A copy of this pamphlet may be had on application to Geo. H. Heatford, General Passenger Agent, Chicago, enclosing two-cent stamp for postage.

### Triumphs and Wonders of the Nineteenth Century

contains a vast amount of useful information in regard to the progress made in many lines during the century which has just closed. It has been an unparalleled era in the history of the world, and the book tells with remarkable clearness the wonderful strides which the industry of man has made.

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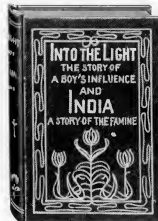
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Do not wait to be reminded of it. A practical illustration of this grand doctrine is found in the new book, *Into the Light—The Story of a Boy's Influence*.



It is without exception one of the best little books for young people, and older ones as well. Once begun, the reader will invariably want to finish it. It is thoroughly wholesome and inspiring. Price in paper binding, 25 cents; in fine cloth, 45 cents. Mennonite Publishing Co., Elkhart, Ind.

Our Family Almanac for 1901 is now ready for delivery. All orders will be promptly filled. It is one of the best almanacs published in this country. It contains besides the complete astronomical calculations, several excellent illustrations, and a very good selection of reading matter that is both interesting and useful. Our almanac this year should find its way into every Mennonite household. If you did not have one last year, be sure to send for one this year. Prices are as follows:

|                                |        |
|--------------------------------|--------|
| Single copy, postpaid,         | \$ .06 |
| 12 copies                      | .45    |
| 25 "                           | .90    |
| 100 "                          | 3.50   |
| 100 " by express, not prepaid, | 2.50   |
| 250 "                          | 4.25   |
| 500 "                          | 7.50   |
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### The Words of Cheer

is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

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is an unusually interesting book, giving many valuable points to Christian workers. It contains 600 pages with over 100 illustrations, including special portraits reserved for this work. This is the only edition authorized by the family. Price, in cloth, gold stamping, \$2.50; half morocco, \$3.50; full morocco, pure gold edges, \$4.50. "Million edition," cloth, ink stamping, \$2.00. We want agents to sell this attractive work. Send 25c. for canvassing outfit and get terms.

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are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEBARN, G. P. A., Cincinnati, Ohio.

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#### Condensed Schedule of Trains.

Effective Jan. 1, 1901.

| GOING SOUTH.    | STATIONS.     | GOING NORTH.   |
|-----------------|---------------|----------------|
| No. No. No.     |               | No. No. No.    |
| 28, 22, 24.     |               | 28, 22, 24.    |
| 8:50 1:43 6:30  | Benton Harbor | 7:10 1:00 6:00 |
| 8:01 12:50 5:25 | Niles         | 8:01 1:56 6:11 |
| 7:27 12:51 5:08 | Grand         | 8:22 1:19 6:32 |
| 7:30 12:18 4:50 | Elkhart       | 8:48 1:37 6:30 |
| 11:57 4:25      | Goshen        | 9:15 2:58      |
| 11:15 4:13      | Midford Jet.  | 9:40 3:19      |
| 11:15 4:50      | Warsaw        | 10:07 3:51     |
| 10:45 4:12      | N. Manchester | 10:45 4:30     |
| 10:40 3:55      | Walsh         | 11:15 4:59     |
| 8:34 1:50       | Marion        | 11:58 5:25     |
| 6:15 4:30       | Anderson      | 12:30 5:55     |
| 10:30 4:50      | Greensburg    | 1:00 6:25      |
| 9:30 4:30       | Leicester     | 1:30 6:55      |
| 8:45 11:15      | Indianapolis  | 6:10 8:35      |

All trains daily except Sunday.

G. A. Henry, Ticket Agent, Elkhart, Ind.

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# HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MAY 15, 1901.

VOL. XXXVIII. No. 10.

ABRAHAM B. KOHN, Editor.

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### EDITORIAL NOTES.

Five young people were baptized at the South Union M. H., Logan Co., Ohio, on the 27th ult.

Services were held for the first time in the new M. H. of the A. M. Congregation, at Stuttgart, Ark., on Easter Sunday, when sixteen young persons were baptized.

Nine persons were baptized and received into membership in the Forks A. M. Cong., Elkhart, Ind., on the 20th, Communion services were held on the 21st.

Armies settle international disputes for the time being, courts settle civil disputes for the time being, but these settlements will not hold good before the judgment bar of God,—another settlement will have to be made there and for all eternity.

Meeting of Examining Board.—The Foreign Mission Examining Board will meet (D. V.) in Elkhart, Ind., on the 7th of June, to examine candidates for the Foreign Mission field. All brethren and sisters who desire to take this examination should correspond at once with the Secretary of the Evangelizing & Benevolent Board, C. K. Hostetler, Elkhart, Ind.

John J. Esher, senior bishop of the Evangelical Association, died recently at the age of 77 years. He was born in Alsace, France, and was a member of the church of his adoption 67 years, a preacher 56, and a bishop over 37 years. He filled many important positions in his church, was an able and eloquent speaker. He took an active interest in the prosperity and progress of the church, and was really the prime mover in many of the successful projects of his denominations.

Words of Commendation.—A correspondent gives the *HERALD* the following words of commendation. "We are so well pleased with the *HERALD* or *TRUTH*, (and whatsoever else we received from your house) that we can hardly wait until the paper arrives that we may read the many soul-inspiring articles it contains. I often feel and see that they have the 'Christian Herald,' in preference to our own church paper."

This brother certainly has the correct idea. Our church paper should be first on the list, and if we love our church as we all should love her, we certainly will give our church paper a prominent place in the family home.

Death of Bish. Jacob Buller.—Our older readers will remember Bish. Jacob Buller of the Alexander-wolher congregation, as one of the brethren who were sent by the congregations of Southern Russia to America in 1873, to look up suitable locations for the various congregations who desired to emigrate to this country to settle. He was one of the prominent actors in this important movement, and we remember well when on a warm summer afternoon about four o'clock, as we returned from the burial of a brother of the Jacob Wiehe congregation, a telegram lay on our desk, with the significant message, "Jacob Buller with 800 souls will arrive in Elkhart at six o'clock." Quick thinking and quick action were in order, and by the help of him whom we may always trust, the whole company was received and provided for, and we had the pleasure of entertaining the dear brother and his companion at our own home. Bro. Bish. Jacob Buller came with his congregation to America in 1873, and settled in Harvey Co., Kansas. He was devoted to his congregation and they to him. He shared with them their trials and they were warmly attached to him. In these pioneer years on the prairie of Kansas, they had their trials and self-denials, but God blessed them and they prospered. He was an earnest witness for the truth, and his teachings had a clear and unmistakable tone. They were especially pointed when he taught the candidates for baptism, so that all could clearly understand the solemn importance of entering into covenant with God and the church. May God bless his labors in the church long years after his departure. He suffered severely during his last hours, from erysipelas and paralysis. He died on Saturday evening, April 6th, 1901, at the age of 74 years. Of eight children, three only survive him.

Pentecost.—All the incidents and events of the life of Christ are full of interest and solemnity, and are fraught with momentous results. From His advent into the world, until life was received out of sight by a cloud and ascended to His Father, we see one grand series of miraculous manifestations and wonders, but when the fifty days after His resurrection were accomplished, and, suddenly, while the disciples were waiting for the fulfillment of the promise, in the upper room at Jerusalem, there was a sound as of a rushing mighty wind which filled the whole house, and there sat upon each of them cloven tongues as of fire, and they began to speak with other tongues, as the Spirit gave them utterance; there was another great wonder, another mighty miracle, which seemed in grandeur, magnitude and power, to surpass all previous ones. It was the sublime consummation of divine glory descending from heaven and "giving gifts unto men." While Jesus was upon the earth in bodily, human form, and could hold converse and be personally present with those who were in his immediate surroundings; while he could speak to those who were round and about him, and while he performed miracles upon those who were with him, or in his immediate vicinity, now, through the manifestation of the Holy Spirit, the disciples spake with other tongues

and every man heard, on that great Pentecostal day, the word of life preached to him, in his own tongue in which he was born; and He, the Son of God, the divine Savior, though sitting at the right hand of God in glory, could through the Spirit set up His throne in the heart of every individual Christian, and reigning there, bring all things to their remembrance, guide them unto all truth, and be to them an abiding Comforter even to the end of time. Now though in heaven and glory. He could make believers, and those who live obedient, faithful lives, all the world over, His own dear children, sons and daughters, to God; be in them and with them, and make them "the chosen generation, the royal priesthood, the holy nation, the peculiar people, to show forth the praises of Him who called them from darkness into His marvelous light."

Now the foundation (so to speak) of the Christian Church was laid; now the old law of ceremonies and ordinances was set aside, now the true spiritual Jerusalem came down from God out of heaven, as a bride adorned for her husband, and the tabernacle of God is his own holy priest to enter into the holy of holies and hold communion with the eternal Father, through the merits of Him who shed His precious blood on Calvary, and became the propitiation for our sins and not for ours only, but for the sins of the whole world, and who said, "Whoever ye ask in my name that I will do." "If ye love me, keep my commandments" and I will pray the Father, and he shall give you another comforter, that he may be with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."

"Come Holy Spirit, calm my mind,  
And fit me to approach my God;  
Remove each vain and worldly thought,  
And lead me to thy blest abode;  
Hear thou inspired to my soul,  
A living spark of holy fire;  
O kindle now the sacred flame,  
And make me burn with pure desire."

The Quaker Bonnet. The progress of worldly conformity among the Quakers not only in dress, but in almost every other particular, in which they, for so long a time, so conscientiously maintained their gospel simplicity, has been



plainly noticeable for many years to every observing eye, and is greatly deplored, by those who would still adhere to the ancient land-marks which the fathers have set. An old sister of the "Friends" persuasion, with whom the writer had a conversation some years ago, while on a trip to the East, spoke of this very matter, and remarked that their "meeting" was no longer able to keep her members under proper discipline—they were losing their hold on the younger portion of the community, and the old usages were being lost, by a growing desire to "be and dress like the people around them."

We had no idea however, that the matter was as far-reaching as the following article, from the pen of Florence B. Hunt, published in the "Indianapolis Press," would indicate.

There is no doubt this matter is bad enough, and yet we fear that Florence B. Hunt has made it a little stronger than facts would warrant; and then again, she may judge from a local standpoint, and what is true of a certain congregation may not be true when it is used to represent a general condition. Sometimes when people want it so and are anxious to have it so, they make their articles fit their own views and don't know it.

But as remarked above the matter may be bad enough, and we are sorry it is only half as bad as the writer represents. We see the same inclinations, the same tendencies in the Mennonite Church, and in certain localities, among such as claim the Mennonite name, all that Florence C. Hunt says about the Quakers, could be truthfully said of the Mennonites, but to make of this condition a general application would be doing injustice to many and would, in that sense, not be true.

May the Lord preserve the Mennonite Church from such perversions of the sacred principles and teachings of our fathers.

One thought more presents itself in this article, and that is that the world looks down with contempt upon those who profess simplicity and then allow themselves to be misled in ways which do not harmonize with our profession. True to our profession, true to our promises, true to the word of God, should be the watchword of every faithful soldier of the Cross.

The following is an extract from the article referred to:

"The statement may be made without fear of contradiction that the plain silk bonnets and the plain straw bonnets now worn by aged Quaker ladies will soon become extinct.

"The reasons are manifold. The religious Society of Friends has progressed with the times. It has revised its discipline, built modern houses for worship, introduced vocal and instrumental music, adopted a hiringling min-

istry, countenanced the collection basket, engaged in mission, temperance and other reform movements, while the members have discarded plain dress and the plain language, joined clubs and secret societies, and entered with so much zest into the pursuit of worldly pleasures that they no longer bear about themselves the imprint of their early religious training.

"They no longer assemble to 'wait on the spirit,' and to remain until 'all minds are relieved,' but after the preliminary song and scripture service the minister talks until both hands of the clock point straight upward, when the meeting is closed.

"The younger members are seldom heard to say 'thee' and 'thou,' while the pastors often forget to use the plain language.

"Even in the most conservative Quaker communities, where the plain dress is most strictly adhered to, when the women who now wear the peculiar bonnets have passed away their successors will adopt a more modern style.

"Millions of the present day say their manufacture is a lost art. Bonnets of this style made fifteen years ago have been so carefully preserved by their owners that they will last them the rest of their lives.

"Fifty years ago the Quaker belles wore the 'stiff plate' like their elders, the only difference being that the bonnets of the former were white or delicate pink, while the latter were drab or black. Gradually the young women discarded this style, never more to adopt it, and that action marked the beginning of the ultimate disappearance of the once honored Quaker bonnet."

FLORENCE B. HUNT.

"In His Name—For His Sake.  
"Whatever ye do, do it to the glory of God." 1 Cor. 10:31.

THE HERALD OF TRUTH is our church paper.

It has now been before the church thirty-seven years, and a welcome visitor in many households.

The paper was established in the name of Jesus, and for His sake.

The sole purpose for which it was established was to glorify God, and make it a means to promote His cause and build up the Church.

THE HERALD has proved itself a faithful representative of the Church and the Mennonite people, and has throughout maintained the principles of sound doctrine.

THE HERALD OF TRUTH, from the very beginning of its existence was the child of opposition and persecution. The history of its many trials and conflicts would form a volume, and we have not time, space nor inclination to recount them here.

THE HERALD was never very popular. It advocated and maintained the truth, and held with unflinching fidelity to the customs, practices and teachings of the Church. This did not always please everybody, and usually when people are not pleased they become contentious and forget that they are working for the Prince of Peace, and Judas like betray their Master, the Church and themselves.

After thirty-seven years of warfare in the Christian life the HERALD OF TRUTH stands to day assailed on every side and more violently opposed than ever before, and therefore needs your help.

We are glad for this, for Jesus says, Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

If these trials and opposition had not come, we should never have known the sublime sweetness of the blessed promises which Jesus gives to His faithful followers, and we are so glad to-day for the blessedness of that grace which enables us to say in the language of Jesus, "Father, forgive them for they know not what they do."

Notwithstanding all our trials, we have the evidence of God's love and mercy continually. We do not complain and by the grace of God we shall go on with our work, preaching the Word, in season and out of season, reproving, rebuking, and exhorting with all long-suffering and doctrine, as long as the Lord gives us grace and strength to continue in the work and the brethren and sisters stand by us and help us to maintain and support it.

We will here ask a favor, a special favor, of our friends and patrons, who read the HERALD and are interested in it, and love to read it; we ask you in Jesus name and for His sake, and for the sake of the Church, to give us your hearty and earnest support, both in working and praying for the prosperity and success of your church paper.

You will say, perhaps, What can I do? Allow me to tell you.

1. Send us articles: Church news, Sunday School items, reports of visits of ministers, meetings, baptisms and communion services, deaths, marriages, and all kinds of items of interest that you think the people in general would be interested in. These will help to make the paper valuable and interesting.

2. Read the paper and talk about the articles. Ask your friends what they think about this or that article; give your own views, and so encourage the people about you, to read the paper.

Many times the secular newspaper and the neighborhood gossip so take up the attention of the people that they never

get time to read, consider and discuss the contents of the church paper, and as a matter of course, they lose interest in the church work.

3. Ask your friends and neighbors who do not take the paper, to subscribe for it, and so increase the circulation, and in this way you can help the publishers to improve and furnish a good paper; and you can help the cause by encouraging the people to read good gospel teaching, and in this way you may help the people to lead better and more consecrated lives, and may be the means of bringing souls into the kingdom.

Now, brethren and sisters, this is an early morning talk to our readers. It may seem to be a very simple talk, but we feel that we ought to do a little more than we have been doing, and we want to work in the right direction, so that we may be able to do some good. We must do good and not evil. We want to help everybody that needs help. We do not want to destroy, but build up. Destruction is the devil's work; to build up, keep the needs, encourage the distressed, the downcast, in God's work, and the work in which God's children engage.

Now, let us all try and see what and how much we can do in HIS NAME AND FOR HIS SAKE. F.

WHY GO? It is not so much the desire as it is the need of the heathen that is calling for missionaries of the cross to come to their aid. But to the true lover of the Lord and his cause and creation, it is the same whether the heathen cry for help or their need calls for help. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of those that preach the gospel of peace, and bring glad tidings of good things!" The Lord sends, or He may through the Spirit tell His people to "separate me" a "Barnabas and Paul," to go to the Gentiles that live in heathen darkness. The Lord does the sending in no unmistakable way when he says, "Go ye therefore—because I will be with you always," because "I the Lord have spoken it," because "ye shall be endowed with power from on high," because how shall "the people that live in great darkness" see that "great light," or "hear without a preacher?" Go because they dwell in the land of the shadow of Death," because their greatest need is the "gospel of peace," because they are "thy neighbor," "thy brother," and "whose hath this world's good, and seeth his brother in need and sheth up his bowels of compassion from him, how dwelleth the love of

God in him?" "Go ye therefore and preach the gospel." Go, with your interests, your prayers, your money, your feeling of their need, your burden of love for lost souls, your desire that your prayer, "Thy kingdom come" may be speedily answered to thousands still out of the kingdom. Go, prepared to do with your might what your hands find to do, and where lies your might? Is it in your preaching, your personality, your prayer, your purse? In whatever particular the Lord has given you power, He says, "Go with that power, and after a while the Lord will not say 'Go,' but 'Come, ye blessed of my Father... faithful... inherit kingdom.'"

## MISCELLANEOUS.

For the Herald of Truth.

### ANTICHRIST.

In these lines we desire to attract the Christian reader's attention to some important facts, upon which, in our day, it would be well to more earnestly meditate than seems to be the case generally.

The term antichrist signifies adverse to Christ and the salvation of the soul; deceiver, opposer to everything divine, virtually, the devil. Therefore in its fullest sense it includes religious doctrine contrary to the teachings of divine inspiration.

Already in the apostolic age there were "many antichristians" gone forth to deceive the followers of Christ. Observe, "He that is not with me, is against me, etc. Do we diligently strive to perceive this difference as we should? To name the actual doings of antichrist today would be as obstinately rejected by a large class of Christian professors, as was the teachings of Christ by the Pharisees. To the predictions of antichristian principles, and their present verifications, we wish to awaken the reader's interest. Satan unquestionably is the instigator of all evil, a spirit vested with supernatural power, who with his legions of followers, "Abode not in the truth," and was cast out upon the earth. To this Christ testifies, that He "beheld Satan as lightning fall from heaven." Probably while the earth was yet "without form and void," at least before God created man, and ever since he is the arch enemy to everything Godlike in man because of his irredeemable condition, and the happy relations afforded man to enjoy with God. Satan's success in Eden, as a deceiver is familiar to all intelligent Bible readers. As to God permitting Satan to use miraculous power, we read in the book of Job, "When the sons of God assembled to present themselves devotionally before the Lord, Satan came also among them to present himself before the Lord. Notice his artful dissimulations. Job had seven sons and three daughters, and possessed much cattle, together with a very great household. And the Lord said unto Satan, All that Job hath is in thine hand, 'only save his life.' After all Job's possessions were destroyed, his flesh putrid from the sole of his feet to the crown of his head, his integrity to

God was firm. Even his wife, through the instigation of the devil urged him to 'curse God.' But through all this Job aimed not "with his lips." This lesson with the new God made of Satan in it, is a grand one for the Christian who can comprehend and endure its purpose.

Notice, Christ also hath power over all devils, even granted to legions of them their petitions. Perfect and upright, as like Job none were found in the land. After suffering the loss of his all, he was not yet fully justified before God; not until he finally realized his own frailty abhorred himself, and repented in the dust did he fully triumph in the victory over Satan, who so harassed his righteous soul. For his firmness, God blessed his latter end with double his loss. As instance of Satan's power further demonstrated, observe, when Moses by divine power performed those wondrous miracles before Pharaoh. Satan's ministers,—the magicians, "as did Moses, so did also the magicians, and turned their rods into serpents, water into blood, and brought forth frogs by their enchantments. But God permitted them to use such power no further on that occasion.

Again, the bringing of Samuel from the dead by the witch of Endor; power to lead even the spotless Jesus to the very brink of perdition; making fire come down from heaven on the earth in the sight of men, giving life to images and to perform other great signs and lying wonders to deceive them that dwell on the earth. Men may say such narrations are not to be understood literally. But if we ignore the literal meaning of those Scriptures, we may as well deny the fact that Satan is enabled to exercise supernatural power at all; a thing no well informed Bible reader will venture to attempt. We are admonished to "Try the spirits." How? The apostle says, "He that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." This, kind reader, is said to me and it is said to you, and is as essential for us as it ever was for any one.

One great evil among Christians generally, is taking for granted that what preachers say is truth, without testing its merits. But if in obedience to His warning, to withstand and shun all antichristian innovations, continually introduced, purporting the betterment of the true Christ-religion, it will be for us as to the latter day "perilous times," of which we are amply forewarned, that men will come in "sheep's clothing," having a form of godliness, but denying the power thereof, do we perceive the like now existing? Doubtless many do, by looking beyond their own shortcomings.

Christ's ambassadors do to day, for some cause, appear not to manifest that zeal, to give distinct warnings on the line of this subject, as they are charged by Christ and exemplified by the apostles. Behold the countless organized associations now existing, and ever springing into being. Cloaked under the guise of Christian institutions, whose leaders appear chiefly of the worldly wise class. The deplorable church factions, with their training schools, for sect doctrine, so utterly

unlike the teachings of Christ and the inspired apostles, with the progress these are making over the world as never heretofore, what does it all signify? Is the world, contrary to all Scripture predictions, coming to Christ, or is it a Satanic deception? "Try the spirits." Is the spirit of Christ or that of antichrist manifested in them? As their moving power, does our spiritual education afford us this distinction? "Prove all things." Beware of "false teachers." What is our bearing in relation to all this commotion? Are we awake? Watching, praying, as we should? It is our sacred duty to heed well their warnings, and diligently investigate the object of such things. Those who hunger and thirst after the righteousness of God, receive more real soul nourishment from a ten minutes' simple unlettered address that comes from the heart, fired with the Holy Spirit and love to God than can be attained from any amount of "sound-ing brass" kind, issuing from the head only. Those dewy discourses, with acquired tact of worldly wisdom, are but as "wells without water" to the thirsty soul. Kind reader, have you ever realized this fact? If not, something very essential is yet wanting. "The tree is known by its fruits." "Try the spirits," whether they are true or false. Every spirit that confesseth, not only orally, but practically, in every particular motive and act, that Jesus Christ is come in the flesh, is of God. All others, no matter by whom, how holy, how attractive and refined, how Christlike, with power as from on high they may appear, are of antichrist and should be rejected. The writer has been accused of being prejudiced for opposing the introduction of what are clearly antichristian principles. We confess and humbly endure the charge, knowing the world will endure nevertheless. But is the world actually coming to Christ, as many profess Christians claim, or are the predictions of inspiration that the church is retrograding and compromising more and more with the world rather to be credited? Those who remember the standing of the church fifty years ago compared with its present condition may see that while in many respects morally, it may have improved, its spiritual condition has clearly become more and more entangled in the onward rush of worldly wisdom, so fascinated with its alluring enticements, so completely involved in its devilish schemes that the principles of gospel doctrine have become but a secondary matter. Is not morality successfully substituted by antichrist for spirituality and as such accepted by multitudes? Hear in mind, the more apparent good Satan does in the garb of light, in this direction, the more readily he can deceive. This difference is easily misunderstood by a large majority of the present day Christians. Satan cares little for the moral good you do if he can but get you worldly enough to keep you out of heaven. When we read of the boasted "great gathering of the nations" to Christ, all over the so-called "Christianized countries" by the "Lo, here and Lo, there." Among the scores of sects who imitate the blessed gospel of Christ, to suit their own nations, we are caused to wonder in amazement at the ex-pression of prominent ministers, urging men to be loyal to their common error of sect doctrine, so indelibly im-

pressed in the heart of man, rather than to be loyal to Christ alone, whose ambassadors have condemned it as heresy may damnable.

Men may assume their conscience to avoid this fact as they will. Yet truth remains. Long before Christ came, Israel became so corrupt in their devotions to God that their sacrifices, their oblations, their assemblies, their solemn meetings, had become so iniquitous that their religion was only an abomination to the God whom they professed to adore. Evidently it will be more tolerable in the judgment for the ignorant heathen than for the millions of Christians misled by the wiles of antichrist, who ever cling to darkness, courting worldliness to gratify the flesh. In apostolic times, church divisions were denounced as carnal—the outcropping of depraved hearts.

We have no record where Christ sent messengers to establish sects or encourage such doctrines. To the contrary, that He sent men to rebuke such idolism is clear.

That men will be held accountable to God for the deplorable distraction of the church militant, as well as those who aid and abet its present condition, by word or act, can not be denied God's word will stand. Evidently many Christians, like the Pharisees, have become so attached to usage, so blinded by this corrupt custom of sect doctrine, that they can neither realize its enormity, nor attempt to restrain or even check its onward rush. We use sect, grating as it may seem, because it is a spiritual term, while denomination is not. In framing a building we must work to the line to make good work. So likewise in spiritual affairs. Since a divided church is neither justified nor recognized in the gospel of Christ, it is of antichristian origin, and if any man preach the gospel differently from what it has been given by inspiration, says the apostle, let him be accursed. Since Satan, as antichrist is "transformed into an angel of light," with miracle-working power, so nearly resembling that of Christ, if it were possible, he would, in this way alone, deceive the elect—the "Bride of the Lamb."

No marvel therefore that his servants, who would be gospel ministers, "transform themselves" into apostles of Christ and ministers of righteousness. Consequently, vast numbers of well-meaning, but over-credulous, unwary Christians are led astray.

Christ calls attention to this class of deceivers (Matt. 7), as being divine miracle-workers, who, at the final judgment, cry, Lord, Lord, have we not in thy name prophesied, cast out devils, and done many wonderful works? Christ did not deny the truth of this claim, but will say to them, "I never knew you," as true servants of mine. Therefore, "depart from me ye workers of iniquity."

Just think of the vast numbers thus misled by Satan since the creation of man! The Pharisees accused Christ of being possessed of a devil. But He, in substance answered them thus, If, as you Pharisees with your blasphemous charges accuse me of having a devil and being in league with Beelzebub, casting out devils in the name and power of the chief of devils, 'by whom do your children cast them out?' It is clearly implied that now followers of Christ did perform such and similar

miracles but was it through Beelzebub, or in the name of Christ? "Therefore shall they (your children), be your judges."

Now if the like had not actually occurred, who would charge Christ of uttering so vain an expression? That devils have been enabled and can yet cast out by demoniac power, by divine permission, unreasonable as it may appear to many, it is nevertheless true; but always in the name of Christ. This is clearly demonstrated in the inspired record. All this has no tendency however, to make a breach in Satan's kingdom, nor is it but Satan's feigned interest for the souls of men, out of whose bodies devils are cast by exorcism, even in the name of Christ. It is deception practiced in the interest of His own kingdom.

I feel assured, this adversary is ever on the alert to his best interests. Abreast with all true Christian effort, he is engaged now, as to the time of Job, among the assembled worshippers of the true God, in the mission field, where Christ is preached to the heathen, doing his utmost to pervert the truth into a false light, where his grandest opportunity presents itself in the discrepancy of the gospel doctrine of Christ.

In view of such clear facts, it does seem the warning trumpet from all gospel messengers, who are not themselves entangled in these gigantic frauds, is entirely too reluctant—too feeble and indistinct to meet the necessity of this pressing occasion, as well as that of this sacred charge. With reference of the many "false brethren," Paul pleads with the Corinthians thus, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted (with the ten thousand false theories of righteousness taught apart) from the simplicity that is in Christ Jesus." "For if he that cometh, preacheth another Jesus, whom we have not preached, or if ye received another spirit which ye have not received, or another gospel which ye have not accepted (as from us), ye might well bear with him." Or what seems a bitter rendering, "So lasset his as rubig goosechene." *Leander*. But there is no other Jesus, nor Holy Spirit, or saving gospel than which the Holy apostles preached.

The descendants of Cain, the murderers were mighty men; men of influence and renown, who about 2,400 years B. C., by the machinations of Satan, had lured the "Sons of God"—the whole posterity of righteous Seth, into that awful catastrophe, the deluge, save eight souls. Again, of the 600,500 able bodied men who left Egypt for "Canaan, with the many vicissitudes and miraculous manifestations of God's power before their eyes, two only so lived before God as to merit permission to enter the promised land. Let us ever remember that, "As it was in the day of Noah and Lot, so shall it be at the coming of the son of man."

In view of such facts, how with the word of Christ so clearly before us, can men maintain that the church is in such condition at the present time as many of the learned claim? Be not deceived by antichristian doctrines, but "prove the spirits."

As to the speculative proportion of Christian professed who, true among all this present antichristian confusion,

may be saved, we leave where Christ left it. See Matthew 7:13, 14; Luke 12:29, 30, from which all can form their own conclusion. However, certain it is, to get safely through, requires a "life and death struggle," something that is rarely noticed.

J. K. ZOOK.

Gunn City, Mo.

For the Herald of Truth.

#### CONSERVATION.

(ROM. 12:1, 2.)

BY A. K. KURTZ.

The above plain Scripture text is very often referred to in a common way without really thinking of its importance as a command, and the consequent reward promised to those who obey it by the increased spiritual light sensation. There is, however, a first step necessary in order that we may be ready to consecrate ourselves to God. The sinner cannot give his body a "living sacrifice," while dead in trespasses and sins; neither does the apostle require an unsaved person to do this because he exhorts the brethren to make this consecration.

In the economy of grace there is an ascending scale, and, therefore a first step is necessary in order to attain to a higher spiritual plane. God requires service of no one who has not experienced true repentance, brought about by godly sorrow for sin, only after we have passed through this experience are we ready to offer ourselves to God for service.

This is plainly typified in the Old Testament scriptures by the cleansing of the vessels, etc., used in the temple, and the anointing oil with which Aaron and his sons were to be anointed before they could be of any service in the work of the Lord. So likewise the truly converted person, filled with love to his God and having a desire to be useful in His service, consecrates him or herself in obedience to the commandments and God accepts the offering and anoints him or her with the Holy Spirit and he is set apart or sanctified for service according to the reading of our text. This person who has consecrated him or herself is now "able to prove what is that good, perfect and acceptable will of God." Short of this step, there is not the least hint given that we may know the will of God. We see then why there is so much groping in a sort of semi-twilight way, with a divided will, which God never accepts because He requires wholehearted service. We want to give Him only half and perhaps not even that.

We hear much said about the coldness of the churches and the indifference manifested by many professors in the work of the Lord, seemingly satisfied with simply the name of belonging to some church.

We see the cause of all this in the fact that the consecration has not been made, and, therefore, the higher spiritual plane, where the pleasure and joy of serving God with full purpose of heart will so far exceed all worldly pleasures and vanities of life, that there would be no desire whatever to indulge in them. This is the Scripture text of the church, the bride of Christ, "without spot or wrinkle," and the only one that will be blameless at His coming.

Smithville, O.

For the Herald of Truth.

#### A LETTER FROM BEHIND THE BARS.

A brother sends us the following and we take the liberty to give his letter to the editor, as a matter of explanation.

—, April 24th, 1901.

Dear Editor: The following is a copy of a letter received from a convict, in the Western Penitentiary of Ohio. I met this young man in company with five others, securely hand-cuffed, and in charge of the sheriff and several deputies, on the train, on their way to Allegheny City, where the state prison is located.

In company with a brother minister, I was visiting some of the churches in western Pennsylvania. And being on the same train for several hours, was moved to go forward to the smoking car, for the purpose of conversing with them, and find out, if I could, what steps led them down to their present level. All were young men, and this one seemed not more than twenty years of age. They were communicative and free to speak of their actions and own their guilt, with one exception.

I write this as a warning to young people who may not know the consequences of wrong doing. Truly, "the way of the transgressor is hard." Mark the first steps: Irregularity at service, neglecting Sunday school and church service, bad company, drinking, speaking of crime, a criminal action, forging, trial, conviction, penitentiary.

L.

Allegheny City, Pa.  
Mar. 5th, 1901.

Dear Sir—

I will endeavor, at my privilege now, to answer your kind and welcome letter, which you were so true and kind to send to me, in order to make good your promise. I was very glad to receive your letter, for it cheered me and made me feel better in heart and mind. I was when this letter is delivered to you that I will find "you well and happy" and "all your household," and that you may prosper more and more each day of your future life in the Lord, and that you may gather more strength and wisdom and understanding of God and the Lord Jesus Christ, and that you may save a great many souls from destruction; the Lord bless you. And as for myself, I am partly in distress. Am I a sinner forever? No, I am not. I am in sorrow and agony with a broken heart, and since I have been reading the Bible, and thinking very deeply into my past life, and den has been on my shoulders and I have been sad. No one knows but God in heaven, how I have suffered with agony and sorrow since I received this great glow, and I have been sick since I have been here, and not feeling good hardly a single day, and that makes it all the worse; but, and that I am hard to bear. No one knows but me all ye who are weary and heavy laden, and I will give you rest." So, Mr. L., I must be up and a doing, for fear I will be too late. What do you think about it? I know you think the same.

Here is a true story: Mr. L., I entered the Christian Church says: "Come unto me all ye who are weary and heavy laden, and I will give you rest." So, Mr. L., I must be up and a doing, for fear I will be too late. What do you think about it? I know you think the same.

Here is a true story: Mr. L., I entered the Christian Church says: "Come unto me all ye who are weary and heavy laden, and I will give you rest." So, Mr. L., I must be up and a doing, for fear I will be too late. What do you think about it? I know you think the same.

another outside village, and of course had me doing some good work for them, teaching classes and at last put me in for secretary. Well, things went all right with me, till I quit attending regularly. Then I began going with company that would keep me from church, and then tempting me a little more and had me to take a glass of beer once in a while. Well, of course, Satan was doing this all the time until I got a tight grip on me. Then I heard others talking about raising checks and forging, so he had that I had a small check to draw. Then I was greatly tempted. I took my check and looked at it a dozen times, and every time I looked at it, something said to me, "Go ahead and raise it just a few dollars; no one will be the wiser for it." So, Mr. L., you see now where I am, and the sorrow and agony I have to bear. I could tell you more about myself if I had the paper. Good bye.

Yours Respectfully,

#### THE CHINESE QUESTION.

The annual report of the American Bible Society, relative to the situation in China, will contain the following interesting statements from its agent in China, John R. Hykes. There was a deep and cunningly laid plot, under imperial sanction, to extirpate Christianity, expel all foreigners, and destroy all foreign interests. No one divined the full extent of the iniquity which was deliberately contemplated.

The now historic Boxer movement is a manifestation of anti-foreign society of Buddhist origin, which practiced hypnotism and made its pupils believe that they were possessed by the gods, and therefore invulnerable. It tried one hundred and fifty years ago, under the reign of the Emperor Kien Lung, to effect the expulsion of foreigners from China. The same society was suppressed in 1809 by Kien Lung's successor, the Emperor Kia Ching, as being dangerous and disloyal. When it appeared in Shantung, late in 1897, its avowed object was anti-dynastic as well as anti-foreign, and its motto was "Overthrow the T'ing" (Manchu dynasty); "Expel the Foreigners." Being already under the ban, and therefore illegal, it ought to have been suppressed at once by the government, even if it had not announced this rebellious object. The Empress Dowager and her reactionaries saw in this organization a powerful auxiliary in accomplishing their long-cherished plan of "driving the foreigners into the sea." The name of the society was changed to the I-ho Tuan, or United Volunteers, and its motto altered to "Exalt the T'ing" (dynasty); "Exterminate the Foreigners." And it was taken under imperial patronage. The Boxer organization, as it figured in the recent anti-foreign outrages, may properly be said to have been called into existence by imperial authority. From its inception it was intended to be not only an auxiliary to the Chinese army in the coming anti-foreign crusade, but as a substitute to hide the real purpose of the government and, in the event of failure of the plot, to enable it to evade responsibility. It was encouraged in imperial edicts, commanded by high officials appointed by the Empress Dowager, paid and

uniformed out of government funds, armed from the imperial armories, and rewarded by imperial bounty for the very outrage for which the government would now disclaim responsibility.

In all, 183 Protestant missionaries, including 60 men, 75 women, and 48 children have been massacred.

With the exception of the massacres at Ku Cheo, in Chekiang, in which eleven persons were killed, and at Hengcheo, in Hunan, all of the deaths occurred in the northern provinces.

By a master-stroke of diplomacy the powerful Viceroy of the southern provinces were induced to enter into a compact with the consular representatives of the foreign governments at Shanghai, whereby hostilities were confined to the north and the peace of the south was assured. Too great credit cannot be given to their Excellencies, Liu Kuen Yi and Chang Chih Tung, for the faithful and fearless manner in which they carried out their part of the agreement. Our Consul General, the Hon. John Goodnow, deserves the grateful recognition of his countrymen, and particularly of the Churches, for his part in bringing about this wise arrangement.

In addition to the loss of foreign life, millions of property were destroyed and tens of thousands of native Christians suffered martyrdom.

The question has been raised at home as to whether the Boxer uprising was anti-foreign or anti-missionary in character. No doubt exists in the mind of any well-informed person in China. The movement was undoubtedly against foreigners as such; and the crusade was directed against everything foreign—Christianity, of course, included. Unfortunately, the treatment China was receiving from some of the great Powers goaded her to madness. It is absurd to say that the extensive preparations, costing millions of money, were for the sole purpose of driving out or killing a couple of thousand helpless men and women who were scattered over the eighteen provinces, preaching peace and good will, educating the children, and healing the sick. The missionaries were the first and the greatest sufferers; but this was to be expected, because they were living in remote parts of the interior and were absolutely defenseless. The rage of the Boxers was directed equally against diplomat, merchant, traveler and missionary. They destroyed railways, telegraph lines, colleges and schools, shops and houses, and churches. They destroyed every foreign article they could find; and one of the greatest conflagrations in Peking was started by firing a store which dealt in foreign medicine and a mill in which foreign machinery was used. Chinese officials were killed, and homes in the provinces were searched by Boxers and beheaded if any article of foreign manufacture could be found upon their persons or among their luggage. More than half of the mandarins in the empire refused to obey the order of the Empress Dowager, and, at the risk of their own lives, protected the missionaries and gave them secret money, and every facility to escape. It would have been much easier for them to have massacred the helpless missionaries, and to have been more agreeable to their imperial mistress. Hsu Ching Cheng and Yuen

Chang, two Ministers of the Foreign Office, would not transmit the edict which reiterated the order to "painfully extirpate all foreigners," but changed it so as to read, "protect all foreigners," and then sent it flying over the wires to the remoter provinces. They were sentenced to be cut in two! Missionaries were the class that was benefited by this act of herolism. The fact that every missionary escaped from fourteen out of the eighteen provinces, would indicate that the crusade was not specially anti-missionary. The kindness of the people to many of those who were escaping from far-interior places, and the welcome extended to those who have returned to their stations, shows that there is no special hostility to them or their work.

While the influence of the missionaries has undoubtedly been a powerful factor in the line of reform in its best and highest sense, and in so far has contributed to the bringing about of a crisis in China, yet the prime causes of this outbreak are not far to seek. The venerable Li Hung Chang, one of the Peace Commissioners, said in his bearing, that "he hated of the Christian religion lies at the bottom of the present trouble." But it is not alone a hatred of Christianity, or of the preachers of that faith, that is responsible for the horrible deeds which shocked the civilized world. The crisis of the past summer would have taken place if there had not been a single missionary in China.

The political encroachments of foreign nations, under the guise of leases of territory, is one of the principal causes of the trouble. These events exasperated China almost to the point of desperation; for she thought, and not without reason, that these inroads upon the part of the great Powers were preliminary to the conquest of the empire.

This apprehension was strengthened by what may be regarded as the second cause of the crisis, the newspaper discussions of the partition of China and the defining of spheres of influence by the Powers. The partition of the empire is the one thing that would make the Chinese fight to the death. The great southern Viceroys informed the powers that an attempt of that kind would be resisted by all the forces at their command. It seemed to the officials and the intelligent, reading people that when the Western powers began to define and haggle about their spheres of influence they were merely laying claim to the territory they expected to fall to them in the general division, and that the dismemberment of the empire was at hand.

Foreign syndicates have done no little to foment the trouble. Backed by their respective governments they have pressed, if not forced, from the Chinese concessions for the working of mines and the building of railways. Rightly or wrongly the people believe that these have been extorted from them. The introduction of railways and labor-saving machinery has been opposed here on the same ground as in other countries, that they throw many laborers out of employment. The great bulk of the Boxers in Chihli were recruited from the carters and the boatmen, the two classes who have suffered most from the building of the railways. All of the machinery at the Kai-ping coal mines was destroyed, al-

though the property belongs to a Chinese company.

The above facts ought to convince any fair-minded man that "those troublesome missionaries," who until one year ago were persistently represented as doing nothing and accomplishing less, have not turned China upside down.

Some of the refugees, particularly those who were fleeing from the wrath of the brutal governor of Shansi, had a terrible experience before reaching places of safety, and a number of them succumbed to torture and exposure; but the majority were treated kindly, both by officials and people. Only in these provinces where the officials were in sympathy with the reactionaries at the capital, and had worked upon the superstitions and baser passions of the common people, did they show any hostility.

All of the mission stations, except at Shanghai and some of the coast ports, have been abandoned since the middle of the year; and all the departments of missionary work have been broken up. In the Provinces of Chihli and Shansi, every school, hospital, and dwelling was looted and burned by the Boxers or imperial troops, the only exception being the property in the foreign settlement at Tientsin. So complete was the demolition of property by these mad fanatics that not a vestige was left to mark the site; even the foundations were dug up and carried away. There was also destruction of mission property in the provinces of Shensi, Honan, Hunan, Hupeh, Kiangsi, Chekiang and Kwantung. The native Christians have been the worst sufferers. Those who escaped the general slaughter, in the northern provinces lost absolutely everything, and many of them are perishing from cold and starvation.

Our work has suffered in common with that of other societies, but not to the same extent. A clean sweep was made of everything we had in Chihli, Shansi, and the interior of Shantung. The Scriptures destroyed will aggregate not less than one hundred thousand volumes; and the actual loss to the Society will not be less than eight or ten thousand gold dollars, including the necessary expense of getting workers to places of safety and back again to their stations. All of our foreign Superintendents were saved. We have to mourn the loss of many noble and devoted native workers. They were warned of the risk they were running, but not a man of the noble band of eighteen flinched. Their reply was, "We go on a colporteur tour. God's will be done." The first day after the eighteenth returned from that journey. Their homes of these martyrs were looted and burned and their families exterminated. Those who survived escaped to the mountains, where they suffered terrible privations and managed to get back to Peking after a year. They were aided by the allied armies. One of the other Christians, Mr. Wang, was chased by the Boxers and so badly injured that it will take months for him to recover. Another, Mr. Wen, had his wife and two children killed. The bookstore keeper at Peking, with his two sons, were taken into the Legation and saved with the other Christians. His home was burned and all of his property de-

(Continued on page 151.)



## MISSIONS.

For the Herald of Truth.

## OUR FIRST COMMUNION IN INDIA.

On Easter Sunday, April 7th, 1901, we were permitted to commemorate the death of our Lord with those who have lately confessed Christ and have been baptized. For one week before, special instructions were given every day. With the exception of some native Christian helpers, whom we have employed, none of them ever saw or knew anything about a Christian Communion Service. Consequently they had to be taught everything about it. There was more or less anxiety on the part of us workers until the first such service was held. But we were glad to say that the service was very enjoyable, impressive and even though these people are very ignorant everything passed off pleasantly and we believe that they received blessings as well as we.

A good many of the women had still been clinging to their heathen custom of wearing bangles; these they love very much, all ornaments are precious things in their eyes. In times when they are able to lay up anything, money is put in bangles, then when hard times come they sell them for bread. But the greatest reason why they hold to them is that it tells their position in society. A widow must break her bangles and can never enjoy any more. And if a wife takes hers off it is a sign she is deserting her husband and is seeking another man. So, naturally a woman without bangles is looked upon as a widow or as being evil. Many missionaries allow their Christian women to keep one bangle for this reason. In the large cities they are subject to many taunts and scoffs and temptations without them and in order to shield them from these they are allowed to keep one. We told our women that their heathen neighbors soon find out why they are without them, i. e., because they are Christians. So before communion they took them all off. As our people are all poor and rather low caste they are very poorly dressed. So we had made for the women each, who are not in possession of them already, two long-sleeved jackets of wash goods and gave to them. When I gave them these they had the boldness to ask for a sari also. This shows their utter ignorance, they no doubt do not know how such things are looked upon by us and that it shows ungratefulness for what they have already received. This is trying of course but it shows to you a little of the kind of people we have to deal with and what it means to be a heathen.

They were all instructed to take a little piece of bread when the "Adri Sahib" would give to them and take one swallow of wine. As the native teacher explained to us, "These people are 'bilukni' ignorant of everything on this line. 'Bilukni' is a word meaning wholly or entirely ignorant. It has a strong meaning that we can express by an English word. They would be likely to drink the whole glass of wine if they were not told and they are not to blame for how could they know?"

As we have no house large enough

to accommodate all the people present and in the daytime it is very hot out doors, we had the service in the cool of the evening in front of our bungalow. The people being seated on the ground and some of them with us on the veranda steps.

Foot-washing was explained to them. Some one remarked that as they are barefoot this was necessary for the cleansing of the flesh for them, so that might make some trouble. We soon settled this difficulty by providing two tubs of clean water, one at each end of the veranda. When the time came for the keeping of this ordinance we gave them the example and then stayed by to show them if they would not know what to do. At first some had to be reminded what to do but those coming later had learned from the ones before them.

At home we would think these things strange, but we remember that Christ had just such people to teach.

He gave the apostles an example, and when he came to Peter, Peter re-monstrated; Christ explained to him that it was necessary for him to do this so Peter was satisfied. These lessons from Christ's life and teachings come more real to us in this land because it is more like the land where Christ taught. Bible verses that are dark to us in America become very clear to us when we see the customs of the East.

Our brethren and sisters will see that these conditions it was perhaps harder to enter into the deep spiritual significance of this ordinance but after all our minds were drawn to its solemnity and for the sake of these who partook of it for the first time our hearts went out in earnest prayer.

We believe that all received a blessing, we trust no one drank condemnation to himself and we praise God that everything was as good as it was.

We felt that it was good to be there and we believe that many of you would feel the same way and if it had been possible you would have been here. Will it not be a grand and glorious feast when we all gather together with Him who redeemed us? Those from all lands who have heard the voice of Jesus and have accepted His ransom?

Your Sister in India,

MARY Y. BURKHARD.

Dhamtari, C. P. India, April 10, 1901.

## HOME MISSION NOTES.

DEAR HERALD READERS:—It is just a year ago that we held our first service in the new Home Mission where we expect to stay until Jesus comes and then occupy a building not made with hands.

A little review will be interesting to our readers.

Just a year ago on the first Sunday of May we had our building dedicated. The sermon was preached by Bro. L. J. Lehman of Calumet, Ill. We not only dedicated our building but our bodies as well. And by dedicating our bodies we find the result of it in the year's work.

I can only write of some of the visible results of the mission work. However we are conscious that there are many invisible manifestations which will only be recalled to our memories in eternity. Thank God for that. There were hundreds of meetings held during the year among which were

meetings for men only, women only, boys only, and meetings where all were united, among those were men, women, children; drunkards, respectable and rich; Jew, Gentile, church of God; believers, doubters, infidels. Nationalities were English, German, Bohemian, Irish, Polish. These were among the prominent; services were held in four different languages: English, German, Bohemian and Polish.

There are a number of changes of workers. Those who were here and have left are Bro. M. C. Lapp, who is preparing at the Elkhart Institute for missionary work in India; Sister Lena Stauffer, who is also at the Elkhart Institute and is taking work to prepare herself for entering one of Chicago's largest hospitals next fall. (D. V.) Bro. J. B. Smith who is in Canada and Sister Amanda Eby who is at her home in Ohio.

Sister Lina Zook and Bro. Irvin Detweiler were here a short time, they now being both at Elkhart Institute. Among the strongest contributors as individuals to the Mission is Bro. Philman Erb, who for about two years has been supplying the mission with good butter for which the workers all send their thanks. Let me just say in this that if many would do as this brother has done it would be a blessing all around. What congregation in the country for the Home Mission during next winter (which amounts to about \$1000 a month). What congregation will say, We will supply the mission workers with potatoes next year.

What congregation will say, We will pay the gas bills for lighting the hall for a year. What congregation will say, We will pay all the Sunday school supplies for one year. What congregation will say, We will send to the mission fifty Gospel hymns that have been laying on the church shelf for years. What congregation will say, We will do all we can to help pay the debt on the building.

Dear brethren and sisters, all this must be paid and many, many things more.

If Bro. Erb of Newton, Kansas, says individually, I will supply the mission with butter, don't you think it ought to put some of us to shame as congregations. May God use the kindness of this dear brother to stir you as a congregation and answer the cry, "Come over and help us."

Another thing which may be of interest to you is, during the last year we have sent eighteen Chicago people to homes in the country. They have found a home among our Mennonite people. Three united with the church at the Mission and others after they were sent out in the country.

We are thankful for the kindness of the Mennonite Publishing Co., who have sent us sufficient WORDS OF CHEER without charge, and also HERALDS, also a number of Bibles.

Our thankfulness goes out for all who have helped us during the past year, and we cannot reward you but we have this much assurance that God will reward you in the life to come.

Brethren, help us in all the ways you can. I will, as superintendent, see all the wisdom God will give me in directing this work on the gospel line as Jesus would do.

Letters will be gratefully received to

the answers of these different questions. Pray for us.

A. H. LEAMAN.

115 West 18th St., Chicago.

P. S. All information regarding the financial part of the debt on the building can be obtained through the Evang. Board at Elkhart, Ind.

For the Herald of Truth.

## ANOTHER PHASE OF THE MATTER.

BY J. A. RESSLER.

Less than three hours ago, six girls and a boy were lined up pleading to be taken into our Orphanage. The girls ranged in age from nine to thirteen years. Two of them had lost both parents. The other four girls were brought by mothers. They told the same sad story that we have heard so often before: "Husband left me with the children, sometimes married two or three others and I cannot support them. The pangs of hunger and the ravages of famine diseases were already telling on the children. If we refused to take them it would be to give them the last shove over the precipice of that abyss where she dwells whose 'helps lay hold in hell.' To take them in was to give them a chance to be saved for Christ."

We have only an Orphanage and not a rescue home and we have been trying up to the present time to keep out all who have not lost at least one parent. But the matter is being pressed upon us in a new and more awful aspect. What came to save from all sin. Shall we be guilty of pressing the pleading, helpless, immortal souls down into those horrid depths? Many missionaries canvass the country to seek and bring in such as these. Shall we drive them away when they come to our very doors asking to be saved?

The amount of confidence these people place in us is wonderful. We asked the mothers what they would do if we took the children. "What can we do? We will beg, we will work, our children at least will be saved."

They were impressed with the fact that we did not want them to come afterwards and make trouble. And we took those children in. The mothers need salvation, too. How long, O Lord, will Thy professed people tarry while sinful India pleads to be rescued by the Gospel of salvation?

Where will the funds come from for all these institutions? We don't know. But the hand of God seems to be pointing out the needs of these people in a way that we dare not misinterpret. There are about 325 children now in our care, 190 boys and 135 girls, and still they are coming in—it seems more rapidly than ever before. One hundred lepers are in the leper's asylum; about fifty pauper patients in the hospital. Yesterday the Hospital Assistant made out a list of persons ready to be discharged from the hospital and I counseled that and sent it up to the "Nail Tassil dar" with the request that they be sent to the leper's asylum; by the police. This is his reply: "No government work has yet been opened. If the American Mennonite Mission can keep them engaged on some work for some time I think government will be able to open some work for them." The

police object seriously to taking these people away. They say they have too much work already. And if we give these people work where shall they live? We have no quarters for so many. Such are some of the questions we take to the Lord in prayer daily. Will you join us in this prayer?

Dhamtari, C. P. India, April 10, 1901.

## A TESTIMONY.

We feel to send a testimony of praise to you, Herald Readers, this week, for all the loving kindness and tender mercies of our dear Heavenly Father which He is continually bestowing upon us. We have been sending in appeals for help, making our needs as plain as possible. We might make another strong one again but we know that we can make appeal to God who hears the cry of His children and we feel this time to send you a letter of a different kind.

We feel to praise God and thank all the brethren and sisters for the help we have received and which we expect to receive more abundantly. Our path is often dark before us but when we stop and think of what the Lord has done for us in the past we must say that His blessing are numberless. Very often there come times in our work here when the only thing we can do is to prostrate ourselves in humility before God and beg of Him to give us those things we so much need. These are special times, but every day for some months we have been earnestly praying and holding on to God to send us helpers. Brethren and sisters in the Homeland, we are still praying for the "Seventy."

Our hearts are harrowed by the sad sights we see daily in people coming for help. All orphans we take in. There are now 314 boys and girls. Our hearts ache for them that they may become true Christians and live in this world as bright and shining lights and an example and blessing to all with whom they come in contact. Do you think that we are able to train all these in the right way? They come from heathen ignorance. The inclinations of men's hearts are always evil and when for generations they have known nothing of good or of God and no good seed has been sown in their hearts, what can you expect of the children as they are when they come to us? Do we think we are able to train all these for Jesus? Verily, No! But we have a God—a loving Father, a tender and merciful Savior, one who by His own death opened the way of salvation for all these little ones, who can purify and cleanse and keep the most sinful heart and to Him we fly, helpless in the work, as a little child in Him, and we will give ourselves and have already given ourselves only to carry them into Him.

We often hear from friends, "I would like to go to India, but when I look at myself I feel so unworthy,—what could I do?" Yes, truly, but who feels they are worthy? Have we ever heard of a servant of Jesus who thought himself worthy? Therefore I say, consider how many are making this an excuse and see whether there are not too many, and whether if you were only put a few more words to that, "Lord I am too unworthy, but I give myself, an empty and broken vessel; if Thou canst use me to

water thy drooping lilies, here I am," and really begin to pray that you may be of greater service and ask of the Lord, "Send me" to give to someone the everlasting Gospel, whether God would not use you in a way you had not dreamed of and possibly many, many of you would be sent by God to water His lilies and feed His little lambs, withering in the dry desert and dying out on the mountains cold in this land of India and in other lands. Ah, we all are sent to some dear souls. Have you found yours? Are you sure you are used by God to the best advantage where you are, or is God calling you, touching a tender chord in your heart that you are needed more somewhere else? Be willing, I pray you, to go where He wants you, and say what He wants you to say, for as true as God's word is true, if you do not seek God's will in this you will be held accountable for a lost soul and possibly souls.

We praise God for his promises; we have proved them true and are proving them still. Phil. 4: 19—"But my God shall supply all your need according to His riches, in glory, in Christ Jesus," is one of our supports. We are so glad we have a God who can and does help. If ye ask anything in my name, I will do it." Jno. 14: 14. We are here in His name, representing His name where it has before not been known, and as long as we abide in Him, we know we have the right to ask great things of God, and He is well pleased with us if we do ask them. It is so blessed to say, Lord, we know this is Thy work and Thy gift and we will supply all needs—we beg of thee to verify Thy promises. We cry out like the blind beggars, "Jesus, thou Son of David, have mercy" on us in behalf of this needy people, and He is the very same Jesus as He was when those blind beggars called out to Him when he was passing by the wayside. He stops and says, "According to thy faith so be it unto thee."

We are receiving great things of God; we are often canted to marvel, but we do not feel that we are alone in this work; we believe that God is hearing and answering the prayers of you, dear brethren and sisters at home. Only God knows how much your prayers have done in this Mission. Keep on, if you are giving only this, it is a great thing in the sight of God. God alone can make this work and you can help very much by praying for it. God wants all His children to pray. "Pray ye therefore, the Lord of the Harvest that He may send forth laborers." Why could He not send them without praying? Because it is not His will. He chooses to have His children interested in His work, feel their helplessness and cry out to Him to do all things for all men and be willing to themselves to be the instrument used.

We are so thankful for God's sustaining power; we are in a climate that is dangerous to our health—we must expect it; we are surrounded by all evil, but God can and does keep. We feel especially thankful for the way He is sustaining our workers by the terrible famine work and all the supervision of the Mission. We truly believe that it has been alone through the prayers of God's people that he has been kept from breaking down altogether long before this. Daily we entreat God here

in His behalf. He is expecting now to take a rest of about a month or a month and a half, and will possibly leave here about the middle of this month and take a trip by sea from Bombay around to Calcutta. We trust he may come back again much refreshed. As was mentioned in previous numbers of the HERALD, our funds have been low, yet we were never a day without all we needed, and as we go along help comes from somewhere. Our faith has been tested but we know who we serve, and in whose commission, "Go ye," there is a final clause, "I am with you always." God can just as well increase a few rupees kept in your derelict as He could the widow's meal in the barrel and the oil in the cruse.

We are praying for one other special thing now, that is, for means and help to be provided that we may separate our girls and boys. We feel it unwise to keep so many boys and girls in one Compound because of the temptations they will be subject to on account of it. They will unavoidably be thrown together too freely and the training we hope to give them both will not be possible if we have them all here. It is the women of India who need to be uplifted. "Take good care of the girls," is the advice of one missionary in charge of an ideal Girls' Orphanage. So we feel that we have a sacred trust in caring for these 123 girls and nearly all quite small. We hope to get land several miles from here and put up all the buildings necessary to accommodate them as soon as possible and may God send whom he has chosen to take charge of them. Another reason for separating them is lack of room. The Orphanage building and grounds will be very good for the boys; so we feel it would be better to take the girls somewhere as the way was opened for the boys and girls is too much for one family to care for. The same number of either girls or boys can be much more easily taken care of than the same number of both.

On a short trip recently visiting missions and especially Orphanages, we received many suggestions as to methods of work and were much refreshed by coming in contact with those who are laboring in the same cause in this land, and who are older in the work than we are. We were very glad to get back again, but we have had so many duties pressing themselves upon us that we have not had time to devote our attention to the language as we should have, but we hope as soon as possible to have our regular daily lessons under a teacher. We have been reading in the Testament and talking as much as we can and we feel that we have gained another victory when we are able to use one more word and keep it in our vocabulary. We are all well and rejoicing in the Lord. Pray for the many needs of India's people to be supplied.

Yours in His service.

JACOB BURKHARD.

Dhamtari, C. P. India, April 3, 1901.

## THE LEPER ASYLUM.

Several times in former articles in the HERALD we made reference to the Leper Asylum. This morning we feel led to give a few words on the subject again and tell what the Lord has done for us.

After the famine work closed the

poor people were given a month's dose of rice from the government. After that they were thrown on private support. Mr. Rogers, through some effort, got some of the natives interested in the care of these poor people and induced them to subscribe certain amounts which were to go towards their support. Soon after that an organization was formed and a Committee appointed, to see after their needs. The Supt. of the Mission was appointed secretary of the Committee. So Bro. Ressler wrote to the "Mission of Lepers," in Scotland, and we received £50 toward their support. They also promised us a yearly support of £120 if we would get full control of the Asylum and see that they would receive Christian instruction. We saw very clearly that if we wanted to help them both physically and spiritually it would be necessary to have the whole affair in our own hands. At the same time it would be any objection if we would teach the Lepers Christianity. It was at once suggested to us that we get the land and take full control of the Institution; then we could teach them what we pleased. The "Tassil dar" and "Nail Tassil dar" made arrangements for us to get the land and also made arrangements for a "Darbar" (a public disposal of the land) on the evening of March 30th. At this meeting the Malguzar (owner of the land), presented to the Mission, as a gift, about four acres of land to be used for charitable purposes. At the same time the whole management was given over to us. Now we are at liberty to work with them as we see best, and we can also fulfill the requirements of the Mission to Lepers of Scotland, upon which they give support. Our purpose now is to begin new solid buildings for the lepers and keep building as the Lord supplies funds. There is not much honor and glory in taking care of lepers, but if they are not taken care of they will have to go begging because many of them cannot work. These people have souls. A number of them have asked for baptism. We have a man employed who sees after their needs and teaches them daily.

At present there are one hundred in the Asylum. At Rs. 3 per month, each one can be supported. While £120 will be a big help towards supplying their needs, it will not be sufficient when the rest of the support will come from us. We know not, but our trust is in God who will supply all our needs.—Phil. 4: 19.

So the work goes on. God is blessing us. The getting of this land we count an answer to prayer. God moves in mysterious ways to supply the needs of those who trust and lean upon Him.

Yours in Jesus' name.

JACOB BURKHARD.

Dhamtari, C. P. India, April 4, 1901.

There is a beautiful story of a poor woman who looked lovingly at the flowers in the king's garden, wishing to buy some for her sick daughter. She was angrily rebuffed by the king's gardener, who rudely told her, "The king's flowers are not for sale." But the king, chancing to pass, picked a bouquet and gave it to the pious woman, who then said to the king, "I am too costly for man to purchase, no billionaire could ever pay an adequate price for it. But God has salvation to give to men. Unless it is taken as a gift, it cannot be obtained.—Ez.



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May 15, 1901.

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## SUNDAY SCHOOL LESSONS.

## LESSON VII.—MAY 19.

JESUS ASCENDS INTO HEAVEN.

—Acts 1:1-11.

[Read Luke 24:44-53. Memory Verses 9-11.]

**GOLDEN TEXT.**—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24:51.

## INTRODUCTION.

**TIME.**—The ascension occurred on Thursday, May 18th, A. D. 30. Not many days after our last lesson.

**PLACE.**—The Mount of Olives, near Bethany.

**Jesus, Many disciples.**

**THE ACTS OF THE APOSTLES.** This book was written by Luke, the "beloved physician," and companion of Paul, and author of the third gospel. The two books are very closely connected. The latter part of the Gospel of Luke is interwoven with the first part of the Acts, as is shown in our to-day's lesson. The Acts contain the history of the infant church. "The former treatise" gives us the ministry of Christ in His own person; the latter gives His ministry in the person of the Holy Ghost working through the instrumentality of the apostles. "It has been called the Gospel of the Holy Spirit and the Gospel of the Resurrection." It covers a period of about thirty years, from the time of the resurrection to Paul's imprisonment at Rome. The book was written some time after Paul's imprisonment, before the destruction of Jerusalem. It was probably written at Rome, under Paul's direction. Luke had accompanied Paul to Rome, and was his companion and co-laborer.

**EXPLANATORY NOTES.** The International Lesson Committee have chosen for our to-day's lesson two parallel passages from one author. The last nine verses of the gospel of Luke and the first eleven verses of the Acts of the apostles—both of which give an account of the ascension of our Lord. For brevity's sake we omit the section chosen from Luke. The same should, however, be carefully studied by each teacher and pupil. A better understanding of the lesson proper will be obtained by noticing the perfect blending of the two sections, as connecting links. In the former, our Lord teaches that His life and death and resurrection were the fulfillment of prophecy. He then declares that repentance and remission of sins should be preached among all nations, beginning at Jerusalem. The apostles were commanded to tarry at Jerusalem until they were endued with power from on high. Lastly we are told how our Lord led His disciples out as far as Bethany, and after which they returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.

## May. HOME READINGS.

13. M.—Jesus ascends. Luke 24:44-53
14. T.—Into Heaven. Acts 1:1-11
15. W.—Prince and Savior. Acts 5:24-32
16. Th.—Going to prepare. John 14:1-11
17. F.—Head over all. Eph. 1:15-23
18. S.—Victorious. Eph. 4:1-10
19. S.—Highly Exalted. Phil. 2:1-11

## LESSON VIII.—MAY 20.

THE HOLY SPIRIT GIVEN.—Acts 2:1-11.

[Read Acts 1:12-2:41. Memory Verses 1-4.]

**GOLDEN TEXT.**—When he, the Spirit of truth, is come, he will guide you into all truth.—John 13:16.

## INTRODUCTION.

**TIME.**—Pentecost, Whit Sunday. In the morning of the first day of the week, May 28th, A. D. 30. Ten days after our last lesson.

**PLACE.**—Jerusalem. In an upper room where the apostles had assembled in prayer.

**PERSONS.**—The apostles, and many other disciples.

**LESSON CONNECTION.**—After the ascension of our Lord, the apostles and a number of other disciples spent ten days in Jerusalem, in prayer and supplications, awaiting the promise of the Holy Spirit. During this time Matthias was ordained to fill the place left vacant by Judas. They were unanimous both in their labors and devotions; being fully prepared for the Spirit's baptism.

**PENTECOST.**—The meaning of Pentecost is "fiftieth." It occurred fifty days after the Passover and was the second of the three yearly feasts held by the Jews. The first, the Passover, commemorated Israel's deliverance from Egyptian bondage, and pointed to the Lord Jesus, our Savior. The second, Pentecost, fifty days after, marked the giving of the law on Sinai, and pointed to the baptism of the Holy Ghost. The third, The Feast of Tabernacles, was kept in memory of Israel's entrance into Canaan, their peaceful home; and points to our inheritance and abiding home. "This second feast was called the feast of the Harvest (Ex. 23:16); also the wheat harvest (Ex. 23:18); and again the feast of weeks (Deut. 16:10), because a week of weeks came between it and the passover." "The resurrection was upon a Sunday, and Pentecost was the fiftieth day from the resurrection; therefore it was also on Sunday."—Bramhall.

**May. HOME READINGS.**

20. M.—The Holy Spirit given. Acts 2:1-11
21. T.—Prophecy fulfilled. Acts 2:12-21
22. W.—First fruits. Acts 2:37-47
23. Th.—Prayer answered. Acts 4:23-31
24. F.—Joel's prophecy. Joel 2:28-32
25. S.—The Comforter. John 14:15-26
26. S.—The Spirit of truth. John 16:1-14

## SUNDAY SCHOOL ITEMS.

FROM JOHNSTOWN, PA.—The Mennonite Sunday schools in the vicinity of Johnstown are in a prosperous condition. May a kind heavenly Father let His blessings rest on every officer, teacher and pupil, so that each may receive a spiritual benefit. It is indeed encouraging to see so many dear young souls unite with the church and take an active part in the Sunday school work, and we hope that the efforts put forth will be the means of winning many more.

Should any who stand outside of the ark of safety read this, I feel to ask you to come to the Lord Jesus in your young days, while your mind is bright. Time once lost is lost forever, and oh, what a sad thing to look back over time that was not spent in the service of the Master. And to those of you who have enlisted under the blood-stained banner of King Emmanuel, I would say, Do not forget to pray. Study your Bible carefully and meditate upon it day and night. And to those of us who have the blossom of old age on our heads, let us not forget that these precious young souls need our care and teaching. It seems to me that we cannot assemble ourselves too often with the young, and speak with them about Jesus. It would be a benefit to us as well as to them. It is indeed a sad thing to see young people's meetings break up. Brethren, this should never be. Let us put Christ first and work for Him only. There are so many places where mission schools should be opened. Christ was a missionary. How can we follow Him without doing mission work?

LEVI BLAUCH.

MADRID, VA., APRIL 29, 1900.—We partly organized a Sunday school at the Hildebrand M. H., yesterday the 28th, with Jacob Groves as superintendent. We will complete the organization next Sunday. We will meet every Sunday morning at 9 o'clock.

J. L. HILDEBRAND.

MCVEY TOWN, PA., May 4, 1901.—Our Sunday school was reorganized for a year, on April 14, by electing S. K. Yoder, superintendent; J. H. Byler and Maud Harshbarger, assistants; J. B. Harshbarger, secretary and treasurer; and J. D. Byler, chorister. A missionary committee was also appointed to keep before us the needs of the Lord's work among the perishing.

## QUARTERLY MEETING OF THE MENNONITE S. S. MISSION.

The regular quarterly meeting of the Mennonite S. S. Mission was held at Kinzer, Pa., Thursday, April 15. The meeting was opened at 9:30 A. M., by singing, "I love Thy Kingdom, Lord." This was followed by Scripture reading (Luke 6) and prayer by Bish. Eby. Supt. Mellinger made a few remarks appropriate to the opening of the meeting and called to the chair, Bro John H. Moennemann, of Lancaster. The minutes of the last meeting were read and approved.

Bish. Eby then preached a sermon from Luke 6:36, 37.

God's mercy was dwelt upon at some length, and the need of a merciful and

forgiving spirit in man, in order to be acceptable to God, was emphasized.

At the close of the sermon the congregation sang, "More like Thee." Then followed an address by Bro. Amos Hoover, of Kinzer. Subject:—"God's Love to Man—How Manifested."

God's love is the most massive subject in the Bible. It is greater than the measure of man's mind. It was manifested soon after the creation and has been manifested ever since in God's dealings with man. If we knew that all men and all the angels in heaven loved us it would be a great thing. Yet this would be only a drop in the ocean as compared to the love of God. What we call man's love is simply the overflow of God's love.

Singing,—"The Love that Jesus Feit for Me."

The various superintendents then gave brief reports of their respective schools. The Lancaster and Philadelphia schools are open the whole year. The country schools are closed for a few months during the winter. All have now been replaced except the one at the Monument, and that one will be opened soon.

A. A. Resler then read a statement of money received by him for the American Mennonite Mission at Dharmat, India.

Singing,—"He Loves Me."

The meeting then adjourned (11:30), for the noon recess.

## AFTERNOON SESSION.

From 1:00 to 1:30 a pleasant song service was held. At 1:30 the regular afternoon exercises were begun with prayer by Bro. C. M. Brackbill.

Jacob H. Mellinger, assistant superintendent of the Welsh Mt. Industrial Mission, then addressed the audience on the subject, "Problems of the Welsh Mt. Industrial Mission—Solved and Unsolved."

Incidents were cited showing that many things that were problems a couple of years ago have been solved. The people are reaching after better things. Some at least are becoming industrious and thrifty.

Singing,—"Something I would tell You."

Bro. Mellinger was followed by Bro. N. H. Mack, Supt. of the mission, speaking on the same subject.

Bro. Mack spent some time in telling of success and failure, of difficulties met and overcome, of problems solved and others yet unsolved, and closed with an earnest, warm-hearted appeal for the support of the people not only in a material and financial way, but also in earnest, trusting prayer to God.

Song,—"Going Home, By and By." The closing address of the day was made by Bro. C. M. Brackbill of Gap. His subject was, "Man's Love to God—How Manifested." In one sense there is no such thing as "man's love." Love is of God, and when it is manifested by man it is only the stream of God's love flowing through him.

The subject was considered under the three heads:—

Duty of loving; Relation of love to obedience, and The blessedness of loving God.

The address was full of living thought, and was delivered with power and effect.

Song,—"I would Love Jesus."

## HERALD OF TRUTH.

Some time was devoted to five minute talks on various subjects after which the congregation sang, "That Beautiful Golden Gate," "Shall We Meet Beyond the River," and the usual Doxology, and adjourned after offering the Lord's Prayer in concert.

AMOS A. RESLER, Sec'y.

## CONFERENCES.

## ANNUAL.

The annual S. S. Conference for Canada will be held at Berlin, Ont., on the 3d of June. All S. S. workers are invited.

## OHIO CONFERENCE.

The Ohio Conference will be held at the Martin's Church, near Orrville, Wayne Co., Ohio, May 16 and 17, 1901. The bishops meet at 9 A. M., of the 16th. All questions must be given to the bishops on or before this time. Ministers, deacons and the laity meet at 10 A. M. for public worship. Conference begins at 1 P. M. All those coming by rail will please inform Jesse Good, S. K. Plank or Michael Horst and be met at the Orrville Station.

## ANNUAL.

The Annual Conference of Ontario will meet (the Lord willing) on the 23rd and 24th of May, 1901, at the Wideman M. H., York County, Ontario. Ministers and others who love the Lord's work are invited to be present. Persons coming to the Markham station G. T. R., on Wednesday previous to Conference will be met at the depot or at any other time if notified.

## ANNUAL.

The Annual Mennonite Conference for the state of Illinois will be held at the meeting-house near Sterling, Ill., on Friday, the 7th of June. The Annual S. S. Conference will be held at the same place on the two preceding days, the 5th and 6th. A cordial invitation is extended to all brethren and sisters and S. S. workers from other conference districts to attend these conferences and lend a helping hand.

J. S. SHOEMAKER, Sec'y.

## ANNUAL.

The Lord willing we expect to hold our church conference at the Clinton Amish Mennonite Church, six miles east of Goshen, on the 23rd and 24th of May. We would be glad to see many of our bishops, ministers, deacons and laity present, both of the Amish and Mennonite brethren. Goshen is our nearest station. Those coming by rail will be accommodated by writing to D. J. John or C. P. Yoder.

D. D. TROYER, Cor. Sec'y.

## ANNUAL.

The Amish Mennonite Conference of Ohio and Pennsylvania will be held, if the Lord willing, at the Belleville M. H., Millin Co., Pa., beginning May 30th, 1901. All who love to follow the Lord Jesus are welcome to attend. Further information may be received by corresponding with J. H. Byler, Belleville, Millin Co., Pa.

J. R. ZOOK, C. K. YODER, C. Z. YODER, Ex. Committee.

## ILLINOIS CONFERENCE.

The Annual Conference for the State of Illinois, will be held in the Mennonite meeting-house, near Sterling, during the first week in June. Sunday school Conference will begin on Monday morning and continue until Thursday evening. All Sunday school workers and others are cordially invited to attend. The Church Conference will begin on Friday morning and close in the evening. All bishops, ministers and deacons are especially invited to be present, as well as all others interested in church work. The railroad station is Sterling. Some one will be at the station to meet strangers who come on the railroad.

PHILIP NICK.

## CORRESPONDENCE.

RIVERSIDE, CAL., May 5, 1901.—A greeting to all who are called to be saints in Christ Jesus. Grace be to you, and peace, from God our Father, and the Lord Jesus Christ. That He might grant you to be strengthened by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Since coming to this place, we often are made to think of the brethren and friends in the east with whom we had blessed fellowship and pleasant association in the service of the Lord. Our prayers continually ascend to Him who hears and answers prayer, in behalf of the church, and all that pertains to the edifying of the body of Christ.

My family came here the 16th of February. I did not reach Riverside till April 13th, on account of some work that I had arranged to do before I would leave Scottsdale, Pa.

We found our friends here well, except my wife's mother; at this time she is a little better than she was, though she is confined to her bed most of the time.

It is a great change from Western Pennsylvania to Southern California, this time in the year. From private letters we learn of the disagreeable weather and backward spring in the East. Where here we have had sunshine every day. The air is filled with fragrant orange blossom perfume, the flowers are in full bloom. At this time the oranges groves are being plowed up, and cultivating and irrigating is the daily occupation of many people. There are hundreds of acres of fruit to gather yet and ship east. We sit in our door and look east and north and see the snow capped mountains, while here in the valley we have summer, and hay is being made for a month. We had a nice rain the night of April 30th.

I have not found any Mennonites here yet though I am told there are some in this valley. I shall try to find them if I can.

A Dunkard Sister came to my wife on Tuesday and wanted to know if she was a Dunkard. Through her we learned of their Mission ch. at Cotton, six miles north. We want to attend their service on May 12th. I did

not stop in Idaho and Oregon as I once thought I would, on my way out, because I wanted to spend more time with the churches there than I felt I was able to at that time. I will be glad to hear personally from my brethren in the Lord while sojourning in California.

With love and best wishes to all the faithful, and desiring an interest in your prayers, I am yours in brotherly love.

AARON LOUGHS.

147 Indianapolis Ave.

INTERCOURSE, LANCASTER CO., PA., APRIL 28, 1901.—As I don't remember of seeing many lines appearing in the *HERALD* from Hell Well, I will try and write a few lines.

We have great reasons to be encouraged to still press onward and forward into the Lord's work, for we see His Spirit is yet working among us, for which we are thankful.

Some of the reasons we well know about the work at this place and of course may do not, so I will give a short description of it. About six or seven years ago our ministering brethren would preach a sermon about every four weeks in a little stone school house along the edge of the mountains, for those poor people of whom many were old in years and had not the privilege of going to church as there was none close by. At once there was an interest awakened, next a Sabbath school was opened by the Mennonite Sunday school mission, and as the work was still growing, finally the school house was too small, so a few years ago we were blessed with a pleasant church house. We have preaching regularly every two weeks. (Hitherto both the Lord helped us.)

Feb. 27th, eight more precious souls were received into church fellowship, four with water baptism, and four renewed their home church relations. May the Lord richly bless them, that the step which they have taken may be the means of bringing many others into the fold.

To-day sixty-five brethren and sisters participated in the communion service at this place. We have reason to believe the meeting was pleasing in the sight of the Lord.

Sunday school we have winter and summer every Sunday afternoon. We have now enrolled one hundred and twenty-seven. We had a very good attendance to-day, the weather being very pleasant. Bro. John Musselman is our superintendent. We believe he is greatly interested in the school. May we not forget him in our prayers.

How thankful we should be for the many beautiful blessings we receive daily from our heavenly Father. And yet we ask the prayers of God's people that those of us who are in weakness working in this large field of labor may press forward and not grow weary in well doing. May God bless you all.

N. A. H.

NEW HAMBURG, ONT., APR. 24, 1901.—On March 31, baptismal services were held in Bishop's Cong., Wilmet, at which time nine dear souls were received into church fellowship through water baptism. May they also receive the baptism of the Holy Ghost, that they may be bright and shining lights in this world of sin. March 17th, a

## HERALD OF TRUTH.

Sunday school was organized at Geyer's M. H. Wilmet, with Bro. John H. Supt.; Bro. Jeremiah Good, Asst. Supt.; Bro. Abram Good, Sec., and Bro. John E. Hingeman, Chor. May the Lord bless them as this is the first Sunday school for this place. On Good Friday the Sunday school at Bishop's M. H. was organized with Bro. Ephraim Cassel, Supt.; Bro. Noah Cressman, Asst. Supt.; Bro. Urias Cressman, Sec. & Treas.; Bro. Zeena Snyder, Chorister. Pray for us, brethren and sisters, that we may teach the youth the Word of God in all its purity and power. J. S. N.

A VISIT TO THE CHURCH IN WARWICK CO., VA.—In a colony where there are representatives from five, six or possibly more states, many friends and relatives are watching with eagerness to see whether it will be a success or a failure. While doubtless all wish that they might succeed, yet some are fearing that it will end unfavorably. Of the financial condition of the church, we are not able to say much, as it was not my mission to investigate. Although I am led to believe that they have endured privations and hardships and will not for some time to come have everything convenient as in old established settlements. Yet it was very gratifying to me to see the condition of the church at that place.

It seems they have for their motto adopted the language of the apostle, "He is our peace, who hath made both one and hath broken down the middle wall of partition between us." (Amiah and Mennonite). That church being an organization of members from both branches, there being no distinction known or seen between the two.

Would not all branches of the same "advice"? "Instead of one another?" And now I am unable to say from which branch some have come, as they are united in one church, working harmoniously together for the cause they hold dear.

True, the church has had her seasons of severe trials in the past, but the enduring of chastening is a clear proof and evidence of sonship, when born in the spirit of meekness.

They are preaching in their school house, (which is a large one) every Lord's day, and Bible Reading in the evening.

When we consider the language of Paul to Timothy, "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," we conclude the church in Warwick is prospering.

The warmth, brotherly love, thirst after divine knowledge, and an eager need and willingness for a more pure and godly life seems to manifest itself more here than in some old settlement where churches are surrounded by more worldly possessions, and "are careful for many things." May the good Lord graciously lead us all into that higher divine life by His Spirit.

E. C. SHANK.

GARDEN CITY, CASS CO., MO., May 6, 1901.—As it has been a long time since I have seen any news from this place in the *HERALD OF TRUTH*, I thought I would pen a few lines, wishing all the *HERALD* readers, Greeting in Jesus name, may his choicest blessing be upon you.

We have been richly blessed with spiritual showers from God's Word. Bro. Andrew Shank, from Oronogo, Jasper Co., Mo., arrived at Garden City, May 2nd, and preached three evenings. On Sunday one soul was received into church by water baptism, and the communion services were held. The same evening he preached at Seymour. On Saturday (May 4), he conducted the funeral services of Elizabeth Greaser, at the Bethel Church.

Bro. Shank left here on the 6th of May for his home where he expected to remain a short time before starting out on a trip south. May the Lord be with him and abundantly bless his labors in the Master's vineyard wherever he goes.

N. SHREFF.

McVEY TOWN, PA., May 6, 1901.—On Saturday, May 5, the instruction meeting was held. On Sunday, May 6, nine persons were received into church by baptism. God has manifested his love and the power of his saving grace among us, and in this we humbly and reverently rejoice with the angels in heaven.

ROCKTON, PA., April 23rd, 1901.—Greetings to the readers of the *HERALD*. I thought that those who are interested in our church work would appreciate a message from the Rockton congregation. Bro. Bender came on the 23rd of March and held a number of meetings. Although the weather was inclement and the roads in bad condition, yet we had an interesting meeting and if it had continued longer we would, no doubt have had an ingathering. Much interest was awakened and among some who heretofore were altogether careless concerning the better life. Bro. Brillhart of Scottdale, Pa., former minister, came to us on the 30th and continued the services the week after Bro. Bender had left. But the rains kept away all except the most determined, yet the work was encouraging, the church was strengthened and edified. Our counsel meeting on the first Saturday in April was more largely attended than any yet held in our new church house. At the counsel meeting we selected our S. S. officers for the coming year: Bro. Austin Gelmette, Supt.; Bro. David Kirk, Asst.; Bro. J. A. Hummel, Sec'y; Sister Mary Brubaker, Treas.

The teachers are Bro. W. G. Speicher, for the advance class of men and boys; Sr. Anna Parrish, second advanced class; Sr. May Speicher, class No. three; Sr. Elva Hummel, class No. four; Sr. Lorana Speicher, class No. five. The school is in good condition and all seem interested in the work. May we all labor earnestly in this cause, for much depends on the success of our school. Workers are needed in our church if we expect to enlarge our borders and it must come from the S. S. scholars of to-day. We feel to urge all the members of the churches everywhere to faithfully attend all the services of their respective churches and not excuse themselves on the plea of inability to work in the Lord's vineyard; for if we lack wisdom, we may ask of God, who giveth liberally and upbraideth not. If we use our talents and energies, supported by the power of the Holy Spirit, success is assured and the good cause will become a mighty power to the pulling down of

the strongholds of Satan. At present, we are deprived of a home minister, but we have the assurance of Bro. Brillhart's return and we hope it may be before long. Through the kindness of our Bishop, Bro. J. N. Durr, we have services every four weeks. That seems long to wait for the breaking of the bread of life. The *HERALD* gladdens us with its visits and we are glad to see the ingathering of so many precious ones. May the Lord strengthen and keep them and help them to become earnest workers in his church. Pray for us that we may continue faithful to the church and its cause.

ANNA PARRISH.

FROM LANCASTER CO., PA.—Communion services were held at the Kraybell Mennonite Meeting-house on Sunday, April 28th.

Baptismal services were also held by Bish. Jacob N. Brubaker, at the Hermy meeting-house, on Saturday, April 20th, at which occasion five persons were baptized and received into church fellowship.

FROM DHAMTARI, IND.—The uncertainty of human life and especially the severity of the Indian climate makes us thoughtful for the future of our work. If the Mission should be left without an ordained minister the work would be materially hindered until some one else could come out and learn the language. So in accordance with the instructions received in reply to an inquiry sent to Bro. A. Schiller (from whose congregation Bro. Burkhard came), and the council of the local church here, Bro. Burkhard was ordained to the ministry on Good Friday, April 5th, 1901. This step was not taken without much prayer and meditation and we feel that the Lord's blessing will attend the work. Let the church unite in prayer that God may bless the labor of our brother in this land of heathendom. The ordination was conducted in the Hindu language throughout.

J. A. RESSLER.

The Spanish Inquisition during its existence during the years from 1481 to 1808, burnt not less than 34,368 Christians in person, and 10,048 in effigy.

### "FOR MY SAKE."

Three little words, but full of tenderest meaning.

Three little words the heart can scarcely hold;

Three little words, but on their spirit dwell—

What wealth of love their implications unfold!

"For my sake" cheer the suffering, help the needy;

On earth this was my work; I give it then, If thou wouldst follow in thy Master's footsteps.

Take up my cross and come and learn of me.

"For my sake" press with steadfast patience onward,

Although the race be hard, the battle long, Within my Father's house are many mansions;

There thou shalt rest and join the victor's song.

"And if in coming days the world revile thee, If for my sake" thou suffer pain and loss, Bear on, faint heart; thy Master went before thee.

They only wear the crown who share His cross."

—Churchman.

### THE CHINESE QUESTION.

stroyed. Of the colporteurs under missionary supervision I have not heard of one who escaped. In some other parts of China colporteurs endured terrible persecution, and some of them are only now venturing out of hiding.

More than forty thousand native converts (including Roman Catholics), met death with a heroism worthy of the best age of the church. Chinese Christians have proved that they have the martyr spirit and all the qualities of heroes. Proclamations were posted offering them their lives if they would recant, but tens of thousands preferred death to dishonoring their Savior; and even children fearlessly faced the executioner rather than deny their faith in God.

The probable effect of the events of the past year upon missionary work is a matter of great moment to the Christian Church. The churches at home dare not abandon the church in China; it has proved its right to exist. The ideas which have been disseminated by preacher and colporteur cannot be killed by fire or sword; they are immortal, and will yet regenerate this greatest of all heathen nations of the earth. The events of the past year call loudly for an advance along all lines.

While the total number of volumes of the Scriptures published is 37,700 less than the previous year, the number of pages is slightly in excess. The number of pages printed in 1899 was 95,932,300; this year it was 77,646,700, or about three-quarters of a million more. This whose country is one year by the China Agency, and will give some idea of the proportions to which the work had grown when, in common with all other forms of Christian work, it was suddenly interrupted by the events of the past year.

The number of Mandarin Bibles manufactured is worthy of special notice. There were received from the printers no less than 14,500 complete Bibles, and 5,000 copies were in press on December 31. Ten years ago an edition of 2,000 copies was thought sufficient to meet the demand for several years. This fairly indicates the growth of the native church during this period, for it is from native Christians that the demand for these Bibles comes.

But there is another meaning which I wish to give this "little coat." In the Bible dress is an emblem of character. Christianity is spoken of as a garment; we are exhorted to "put on Christ," to be "clothed with humility," and to keep our garments unsullied from the world. Nor is it a mere pun—playing with sacred words, to remind you that habit both signifies dress and signifies the disposition of the mind, and its tendency to good or evil. The habit of doing right is the essence of godliness.

Now we parents not only clothe our little ones; we also provide, in no small degree, the habits of their souls. We make for them coats which no moth can consume—coats which they shall be wearing after we have mouldered into dust! Our children put on the habit of sin, and wear it. Not only do they repeat in their opinions and their conduct, our character streams into our children. It enters into their eyes and through their ears every moment.

How quick they are to copy our habits, which lodge there. Our disquisitions make them tricky and deceitful. If a boy is handled harshly and jerked into obedience, he will be

lenced by Christian missions in China since their establishment. This crisis has been to come; and it is a crisis for very great thankfulness that the disturbances were confined to the North and that the whole eighteen provinces were not involved, as was originally planned by those who are responsible for the horrors of Tai Yuen Pu and Pao Ting Pu. Reform cannot be killed by fire or sword. The onward progress of Christianity cannot be stopped by riot and massacre. The blood of the martyrs always has been the seed of the Church, and it will be so in China.

### DRESS AN EMBLEM OF CHARACTER.

BY THEODORE L. CUYLER.

I know of thousands of parents, who have received from God a child, and then they think of the young immortal into a dressmaker's doll! As if God had not made the little creature beautiful enough, they must overload it with upholsterings of silk and lace, and then torture its graceful freedom into the long and screws of arbitrary fashion. On a certain Sabbath these parents brought their children to church. But all the rest of the time they are consecrating their offspring to that other trinity—fashion, flattery and folly! I tell you that this overdrugging of the body strikes through into the heart. It poisons the mind with affections and most unchildlike greed of admiration and vain glory. How can a step ever be put to the crop of fops and fashions if children are to be trained into poverty and coxcombry from their cradle? How can our children be taught self-denial, humility, and the grace of spiritual mindedness, while their graceful forms are smothered under the artificial trappings of pride and extravagance? I am quite sure that when the sensible Hebrew mother "made a little coat" for her lovely boy she remembered that he was "lent unto the Lord," and not to the "lust of the eye and the pride of life."

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How quick they are to copy our habits, which lodge there. Our disquisitions make them tricky and deceitful. If a boy is handled harshly and jerked into obedience, he will be

likely to turn out a snaky, obstinate creature; he will be just what your impatient rudeness makes him. If millions tattle sour our conversation at the table, our children's teeth will be "set on edge." If we talk "horses," and "base ball," and races, etc., they will be on fire with rage for sporting. If we give our boys a dollar for the toy-shop or place of amusement, and only a dime for the contribution box, they will teach them that self-indulgence is oftentimes more important than charity. If we live for the world, they will die for the world, and be lost forever! The mind-garments which we weave they will wear. Long after we are dead, our children will be clothed in habits we helped to fashion.

My fellow parents, we are weaving our children's habits every hour. We do it as clothes are made, stitch by stitch. We do it by little things, and through unconscious influences. We are making the "little coats" which shall be worn only in the world but in the world to come. O, how much it depends on us whether they shall "walk in white" among the glorified heaven! The property which we can leave our children may be small indeed. We may not afford them an expensive education. But day by day we can be gracefully, patiently, weaving for them that garment of goodness which shall grow brighter and brighter until they put on the shining raiment like unto those before the throne!

### A REMARKABLE EXPERIENCE.

[Those who faithfully wait on the Lord, will often experience a wonderful nearness to God, or a wonderful nearness of God to them. The following is an extract from the Memoirs of Stephen Grellet, a strong advocate of the "Peace Doctrine," from "The Spiritual Mindfulness," which is a blessed proof of this fact.—Ed.]

I had a meeting at Williams Port, in the court house. \* \* \* On our first sitting down my mind was brought into much conflict, upon apprehension that the yellow fever had made its appearance in the city of New York; this language passed through it, "One of thy near relations is taken with it," at which my soul was bowed before the Lord. I remembered my feelings in parting with my dear wife and her father at Rahway, and I endeavored to feel after that submission and confidence which is our only refuge and strength in trouble. After having thus made a fresh surrender of my all to the Lord's will, I was prepared to enter into feeling for the meeting, which was largely attended by the most respectable inhabitants. \* \* \*

Rising early next morning we came thirty-six miles to Norwich, where a meeting had been appointed at five P. M. \* \* \*

My mind begins to feel for the distressed in New York, though I have not yet any outward information of the yellow fever having begun its ravages among them; but, under the strong impression that some of my near relatives are taken down with it, I am ready to conclude it may be right for me to return home, and methinks I hear the sound of the trumpet.

On I crossed the mountains, and on the 13th came through Reading to Exeter. Here I heard that the yellow fever was in fact prevailing in New York.

Pottsgrove, 13th. This was a remarkable time to me, for after sitting a while in the meeting, it seemed as if I was following some of my near relatives to their grave, and I saw with clearness that it was right for me to return homewards with all speed. It was a trial to me, as I had some prospect of having a few more meetings in these parts; but I felt that the same power that had put me forth in His service, now called me back from it; therefore my soul bowed before the Lord, in adoration. Then I was introduced into very near feelings for some in that meeting. \* \* \*

I proceeded that afternoon and the following days, with all speed, towards New York. On the 15th of Ninth month I reached Rahway by noon, and there heard that my wife's mother was very ill with the epidemic. Thus, confirmed in the correctness of the impressions made upon me, I pursued my journey, and after crossing the North river that afternoon, I met my mother on who gave me many heavy tidings that my mother-in-law was deceased, and that the family were at Westchester (twelve miles farther), where they had retired when the fever made its appearance in the city, and that my dear wife was sick. About nine at night I reached the house, arriving in two days and a half ridden with my own horse one hundred and forty-nine miles, over hilly ground. I found the family in great affliction, but supported under the stroke; and now our solitude was excited on account of my dear wife, for she had a heavy load of disease upon her.

It is remarkable that on the evening of this my speedy return to her, her mind was so sensible of my being near, that she told her sister, who was near her bedside, that she saw me, as if I was in the chamber. Her sister thought she was dreaming, through the fever; but she replied, "It is a reality; I see him now," though at that time, she had every reason to conclude I was about two hundred miles distant. She felt very much the loss of her valuable mother, which rendered the disease upon her the heavier; though she did not weep as one without hope—our beloved mother having manifested, by her daily walk in watchfulness before God, that she endeavored to live in a state of preparation.

Religion was her every day work. Being a full believer in the Lord Jesus Christ, she was remarkable for the meekness and gentleness of her temper, and the quiet cheerful resignation she manifested under the various trying occurrences which attended her. She recovered.

### SERIOUSNESS.

JOHN FLETCHER.

Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behavior, and in weighty, not trifling actions. Some people are serious by nature, some by policy and for selfish ends, and some by grace and from a sense of duty.

Jeering and raillery, lightness of behavior, useless occupations, joy, without trembling and awe of God, an affectation of vivacity and sprightliness,



are all contrary to the Spirit of God. "A fool laughs loud," saith Solomon; but a wise man scarce smiles a little.

Levity is contrary to contrition and self-knowledge, to watching and prayer, frequently to charity, and to common sense, when death is at his heels.

Levity is also destructive in our own hearts, and in those of others, by unfitting the company for receiving God, and bringing a suspicion of hypocrisy upon all.

Seriousness is useful to prevent the foregoing miscarriages, to keep grace, to recommend piety, and a sense of God's presence, to leave room for the Spirit to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not priests and kings to God, temples of the Holy Ghost? Are we not walking in the presence of God, on the verge of the grave, and in sight of eternity?

All who walk with God are serious, taking their Lord for their example, and walking by Scripture precepts and warnings.

"But are we to renounce innocent mirth?" Our souls are cleansed. "Are we to be dull and melancholy?" Seriousness and solid happiness are inseparable. "Is there not a time for all things?" There is no time for sin and idleness.

#### For the Herald of Truth THE JOURNEY OF LIFE.

BY A. H. LEAMAN.

Beneath the rosy tinted west,  
The sun was sinking low;  
It welcomed evening shadows  
From the hills and vales below.

A pilgrim on a country road  
Sat down awhile to rest,  
Beneath the shades of crenelle  
To view the golden west.

He sees the school-house on the hill  
The children round it play,  
He hears their merry voices  
Mingling with the closing day.

His eyes are filled with thoughtful tears,  
He thinks of by-gone days;  
How in when once farthest boy,  
Enjoyed those childish plays.

His schoolmates long have ceased to roam  
Upon the playing ground;  
Their names he cherished once so dear,  
Among the dead are found.

Before him lies the churchyard,  
In pleasant vale below;  
It's sited near the river,  
Where many wild flowers grow.

Before him stands the old white church,  
Its spire pointing high;  
To a home of joy and gladness,  
Above the starry sky.

"I'll walk me down," the pilgrim said,  
His voice was sad and low,  
"And see what comfort I can find  
In the churchyard just below."

My mother often prayed for me,  
I can remember still  
Her troubled face and faltering voice,  
In prayer for darling Will.

She often told me, while yet young,  
To keep away from sin,  
And give my heart to Jesus  
That He might reign within.

He rises from his rustic seat,  
Beneath the bending oak,  
His heart is filled with sadness  
From words he just had spoke.

His form is bowed, his step is slow,  
He leans upon his cane,  
He reads the lonely pathway,  
Along the shadowy lane.

The evening breeze is playing  
Upon his silvery hair,  
"Long years have passed," it seems to say,  
Since mother's hand was there.

The air is still, the sun is low,  
The birds take homeward wing,  
And all of nature seems to say,  
"Ye must be born again."

Oh can it be, my friends, so dear,  
A man who long has trod  
The way of sin and folly  
Should crash the voice of God.

Go take him by his aged hand,  
And point him to the way,  
Of joy, and peace, and comfort  
In Jesus, yet to-day.

He passed through the gates away—  
The gates behind him close;  
He gets the sweetest fragrance,  
From the Lily and the rose.

The Rose of Sharon he knoweth not,  
The Lily of the vale,  
To him are like a legend,  
Or like some fairy's tale.

He looks upon the marble white  
He reads the little cross,  
And with a heavy sigh he says,  
"I wish my name were here."

The writing on the marble stone  
Has faded long ago;  
And she who sleeps beneath the sod  
Has prayed for him with tears.

Oh, wandering boy, away from home!  
Oh daughter, young and fair!  
Why wilt thou still go on in sin,  
Unheeding Mother's prayer.

Some day thou shalt a pilgrim be  
Traveling through life alone  
And so mother's hand to guide you  
For we must say, "She's gone."

Come to Jesus, Oh thou pilgrim;  
With all thy sin to-day,  
With His love and tender mercy,  
He will wash them all away.

Then when all of life is over  
Thy pilgrimage all done,  
Thou shalt meet thy loving mother  
Beyond the setting sun.

Chicago, Ill.

In the ruins of Pompeii there was found a petrified woman, who, instead of dying from the doomed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both. "Ye cannot serve God and Mammon."—*Sol.*

#### SAVED IN THE STORM.

Some time about 1820 there lived in one of the hill towns of Massachusetts a woman of eminent piety. She was a woman of godly wealth, and of faith and prayer. Several years after her death, one of her daughters wrote a memorial of her, entitled "Our Mother." From this memorial the following extract is taken. It is an example to many of the providence of God, a doctrine precious to all believers:

"When her children settled in life, most of them removed to a great distance from her; and although it is believed that she daily carried their fervent cares to the mercy seat, she has been heard to say that she had never been led to ask for them a worldly good. Whenever the trials of life were the subject of their communication, her footsteps would soon be heard in the little chamber she had chosen for her Bethel, and frequently have I seen her lean from it with a countenance that showed she had been communing with God.

"But though her prayers were in secret, her heavenly Father rewarded her openly. Some striking and remarkable instances are known of answers to her prayers, but of so sacred a nature they cannot be recorded. One only will be mentioned, as an encourage-

ment to others. At one time, after most of the family had removed more than a thousand miles from her, there was a longer period than usual that no intelligence was received from them.

"She discovered a greater anxiety to hear than she had ever manifested before; and when a letter arrived, she was greatly agitated, and perused it with much emotion and with tearful eyes. I took the letter from her trembling hand, and found that one of her sons, after having been providentially prevented from taking passage in a vessel that was lost, had been in great danger on the water in the same storm that buried the other beneath the waves.

During one night, when they were expecting every moment to be engulfed in the deep, the vessel, contrary to all expectation of the commander, mounted safely on the billows in a most wonderful manner. Still I could not quite understand the powerful effect this letter had, and continued to have, over her, and to my repeated inquiries she at last related to me the following circumstances:

"One evening as she retired to the little chamber I have mentioned, the image of one of her absent sons rose with more than ordinary distinctness before her mind; and as she knelt before her God it was as though her time and words with Him in his behalf, until she lost all sense of time and place, and her soul was burdened with groanings that could not be uttered. She at last went down to her family, but she could not join their circle. She sought her bed, but not to sleep, and there she expired as another who has felt it only knows. Some time during the night she was enabled to leave him entirely in the hands of her covenant God, for time and for eternity; and although the conflict was passed and the victory won, her feelings so far exceeded in intensity anything she had before experienced, that she noted down the day and hour, coincidentally expecting to hear that she passed from this into an eternal state at that time, though no one was further from enthusiasm and superstition than herself.

"From that time a calmness pervaded her mind, and she heard nothing from him until the arrival of the letter I have mentioned. Judge, then, of her feelings, when expecting the announcement of his death, she read of his providential preservation on the same night, and how even, that she had entrusted him to her God."—*Golden Rule.*

#### THE ASCENSION.

How long did Jesus stay on earth after he rose from the grave? Forty days. During that time he appeared very often to his disciples, and taught them many things and gave them many commands. At last, the time came for Jesus to be taken from them, and to go up to heaven. So he called them once more, and led them to Bethany, the little village of which we have read before, where Lazarus, and Martha, and Mary lived. Then Jesus lifted up His hands and blessed His disciples. And so it was, that, while he was blessing them, and talking to them, "He was taken up, and a cloud received him out of their sight." The disciples looked steadfastly toward heaven, as

He went up; and watched the bright cloud which hid Him from their eyes. It went up higher and higher, far above the blue sky, and then they saw it no more. Jesus was gone. He was gone into heaven, to sit on the right hand of His Father's throne. Were the disciples sorry? Perhaps they were sorry to lose the sight of that dear friend who had been with them so long. But they had much to comfort them still. They remembered what Jesus had said, "I go to prepare a place for you; and where I am, there you shall be also."

As the disciples were looking up towards heaven, two angels clothed in white, came and stood by them. And these angels spoke to them, and said, "Why do you stand looking up into heaven? This same Jesus which is taken up for you into heaven, shall so come, like as ye have seen him go into heaven." Then the disciples were comforted, and they returned to Jerusalem, there to wait for the promise of the Holy Ghost, as Jesus commanded them.

We have been reading a great deal about the life and death, and resurrection and ascension of the Lord Jesus. Now all these things are very needful for us to know; because without them, we could not be saved. Jesus became a man, lived and died, and rose again, and ascended into heaven, for us and for our salvation.

He was born into the world, that, as man He might obey all God's holy law, and so work out a perfect righteousness for us; that "as by man's disobedience many were made sinners, so by the obedience of one many might be made righteous." Rom. 5:19; and "that he might leave us an example, that we should follow his steps." 1 Pet. 2:21.—*B. History.*

#### THE MARKS OF THE LORD JESUS.

No one who is at all familiar with the story of Paul's hardships, sacrifices, and sufferings endured for the sake of his divine Lord, will accuse him of boasting or of self glorification when he declares in his epistle to the Galatians, "I bear in my body the marks of the Lord Jesus." His devotion to the cause of Jesus, whose disciples he had bitterly persecuted, was complete, intense and aggressive, and one of its natural results was that the former persecutor he numbered among the persecuted. But persecution was only one of the many things. This left its mark upon him; but if it were indelible, so were the marks made by the afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings, sorrows, shipwrecks, journeyings, perils and weariness of which he writes—a dreary but glorious category—and to which he appends this note of exaltation: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." "For Christ's sake"—this is the holy principle that governs the lives of the true disciples of Jesus. It was so among those whom He called to be His close comrades and apostles. It has been so through the intervening centuries. It is so to day among the multitudes of thousands who, having accepted His marvellous salvation, have become new creatures in Him.

May 15,

1901.

Could we know the self-sacrifices, self-denials and sufferings made for Christ's sake and borne for love of Him, we should behold many a humble follower glorified into sainthood, and beholding, we should understand the peculiar significance of Paul's expression, "I bear in my body the marks of the Lord Jesus," for then every line in the care-wrinkled face, and every hair whitened by sorrow would be recognized as a "mark of the Lord Jesus."

O child of God, weary of the burden, fainting in the struggle, impatient of the increasing sacrifice, keep heart! In your own strength you can do nothing, but "for Christ's sake," for Him who endured and sacrificed so much for you, you can do anything He asks. The world knows nothing of what you are enduring for others, nor of your shattered hopes and ambitions, nor of the anxieties that tear at your heart, nor of your midnight sighs, nor of your frequent petitions for divine help when your nature is on the point of rebelling against being held any longer as prisoner of duty—the world does not know, and it is well that it does not. But God knows, and He who is always mindful of His own has all these, and many other things concerning your heroism and devotion, in remembrance. Keep heart. In a few days or years it will be over and the high and holy day of your life's coronation will come; and with it will come to you also a satisfaction supernatural and a reward rich and eternal.

"It is not," says Dr. Cuyler, "strange that conversions are so few, and that evangelical religion makes no greater headway when multitudes have no other reading on the Lord's Day than the godless Sunday newspapers, and but little reading during the week except the novels that pour in such an increasing deluge from the Press. If parents give house-room to trashy or to corrupting books, they need not be surprised if their children give heart-room to the world, the flesh and the Evil One. When instructive and profitable books are so abundant and so cheap, this increasing rage for novels is one of the portentous signs of the times."

#### WHAT IS DOWIEISM?

Beware of what may be witchcraft and sorcery. Is not Dowieism the new form of Papacy, which is to come up at the close of this age, of which we read in Revelation, 13:11-18? We are only in the beginning of Dowieism, a new school of so-called Christian religion and can not as yet tell what the outcome will be. Nevertheless one who has been in close touch and has carefully studied the doctrine knows it is not the gospel of Jesus Christ. Who hath bewitched the "Proctor" that he should try to introduce "another gospel." See Gal. 1:6, 7; 3:1. The eleventh verse of the above cited scripture describes a beast coming up out of the earth having two horns like a lamb, which gave it the appearance of a Christian. The word born in the Bible denotes power. And these two horns were like those of a lamb, this beast which is typical of a man, seems to have the power of a Christian, or an apostle which Dowie evidently

thinks he is. The beast is said to speak as a dragon. Is not that something like Dowie's way and manner of living? Does not the twelfth verse fitly apply to Dowie and his school? Let everybody beware how they read and apply the teachings of "Leaves of Healing." A SENTINEL.

It is further reported of Dowie that he is preparing to spend at least \$50,000 in furnishing his residence in Zion City, the new settlement near Waukegan. He selects none but the richest and most expensive articles, ordering one table costing \$14,000, which will be the counterpart of one owned by King Edward VII.

"The pope of Rome has a palace and magnificent furniture," he is quoted as saying, "because he is the head of a great church. I am the head of a church, too; so why should I not have the same kind of things?"

"Dr. Dowie's residence will not be completed for a year, it is said, the plans being on a scale calculated to astonish the public when they are revealed."

#### THE WALNUT.

Under a great tree close to the village two boys found a walnut.

"It belongs to me," said Ignatius, "for I was the first to see it."

"No, it belongs to me," cried Bernard, "for I was the first to pick it up." And so they began to quarrel.

"I will settle the dispute," said an older boy who just then came up. He placed himself between the two boys, broke the nut in two and said: "The one shell belongs to him who first saw it, the other shell belongs to him who picked it up, but the kernel I keep for judging the case. And this," he said, as he sat down and laughed, "is the ordinary conclusion of most law suits."

Persons who love the law too well  
The kernel lose and win the shell.  
—From the German of C. von Schmid.

#### BUDDHISM, BRAHMINISM, CHRISTIANITY.

A converted Chinaman gave the following characteristic comparison between the three above named religious systems:

A man had the misfortune to fall into a deep pit, whence he was unable to extricate himself from the mire and dirt at the bottom. Whilst he was struggling and moaning, Confucius came along, and looking over the brink of the pit, said to him, "Poor man, I pity you, but why were you such a fool as to stumble into this hole? If you ever get out be careful that you don't fall into it again."

The poor man said, "I can't get out."

That is Confucianism, the religion of China.

Then came a Brahmin, and looking over the brink of the pit, said, "Poor man, you are in a deplorable situation; if you only can manage to scramble up three-quarters or even half way, I will reach down and help you out;" but the man said, "I can not climb up any distance at all."

That is Brahminism, the religion of India.

At last Jesus Christ came along, and kneeling down on the brink of the pit, reached down, took the poor man by the hand, drew him up bodily, and set

him on his feet, washed, cleansed, and clothed him, and said, "Go and sin no more."

That is Christianity.

Every unregenerate man is spiritually in such a horrible pit and mire clay, he can not help himself. Jesus is the only name given by which men can be saved, and if a sinner calls on him in faith he will certainly be saved. He came into the world to seek and save sinners.—*Ex.*

#### A WORLDLINO'S TESTIMONY.

Few have seen or known much more of the world's fashion, pride and vanity than Lord Chesterfield. He was not a religious man, but was gay and fashionable, a pleasure-lover and a pleasure seeker. This is his testimony:

"I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasure of the world, and I appreciate them in their real worth, which is in truth very low. Those who have seen only their outside, always overrate them, but I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decoration to the astonishment and admiration of the ignorant audience. When I reflect on what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose."

A PREACHER of wide, practical experience reports this lasting impression: "I remember the first year of my ministry I visited an aged and poor old woman. I found her very happy, notwithstanding her many infirmities. I asked her, 'Are you always happy?' she replied, 'Yes, always happy.' 'But are you never unhappy?' She replied with great earnestness, 'No; I won't be unhappy.' I suppose I have thought of this visit a thousand times. I am persuaded the will has much to do with our happiness. We may be determined to rejoice in the Lord always, and by grace be able to keep the purpose of our heart, our peace being as a river and our righteousnesses abundantly as the waves of the sea."—*Ch. Con.*

#### A NOTABLE HISTORICAL FIGURE.

"Three times in the narrative of the Scriptures, three times only during the thousands of years covered by the biblical history, is there allusion made to a certain man, and yet it is safe to say that no other whose name occurs in the sacred books has given rise to so much question or comment. This man is Melchisedech, King of Salem, Priest of the Most High God.

"As Abram returns weary and worn from the battle, the aged Melchisedech greets and blesses him in the name of God, and as a priest, brings forth an oblation of bread and wine. No more is told of him; he is not spoken of before, and after this he falls back into the shadow whence he came.

"A thousand years pass; then the writer of the 109th Psalm, in a burst of

prophecy concerning the great King who is to come, cries out 'Thou art a priest for ever after the order—or, more literally, after the manner of Melchisedech.

"Again comes silence and another thousand years. Once more, and for the last time in the Bible, Melchisedech's name is uttered; now the author of the epistle to the Hebrews cites him as a figure of Christ, since he is, like the Son of God, alone, unique, having neither beginning of life nor end of days.

"This is all there is about Melchisedech, and yet there is scarcely one of the Fathers, there is not a single theologian, who has not spoken of him; there is almost no strange opinion concerning him which has not had supporters; Jews and Christians alike have disputed about him; grotesque sects from the very beginning of Christianity have claimed him as their head,"—*Catholic World Magazine.*

#### WESLEY'S RULES.

The following rules of John Wesley, still preserved in his own handwriting and signed by himself and eleven other ministers are found in "The Life of Faith," and deserve to be constantly kept before Christian people:

It is agreed by us whose names are underwritten—

1. That we will not listen or willingly inquire after an ill concerning each other.

2. That if we do hear any ill of each other, we will not be forward to believe it.

3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.

4. That till we have done this we will not write or speak a syllable of it to any other person whatsoever.

5. That neither will we mention it, after we have done this, to any other person.

6. That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conference so to do.

#### WHAT IS WHISKY BRINGING?

Asked a portly liquor dealer,  
What is whisky bringing now?  
Well I know he meant the dollars  
That 'twould sell for; but somehow  
Directly the meaning struck me,  
And upon his word I thought,  
These methinks the things that whisky  
—*Is bringing*—has brought:  
Bringing men to crimes unholy,  
And to dismal prison lives;  
Bringing poverty and sorrow  
To children and their wives,  
Bringing shame and pain and cursing  
Where sweet love and peace should dwell;  
Bringing souls that might win heaven  
To the lowest depths of hell.  
Bringing tears where there should be no tears,  
Bringing groans where should be singing,  
Bringing endless stores of anguish,  
These the things that whisky's bringing.

#### THE WALK TO ENITHAS.

Seven and a half miles distant from Jerusalem and therefore seven and a half miles distant from the terrible scenes of Friday the Emperor Vespasian had planted a colony of disbanded soldiers. The site of that village has





- 19 The Good Shepherd.  
20 Good Tidings. Talmage, Spurgeon, Parker and MacNeil.  
21 Sovereign Grace. By D. L. Moody.  
22 Select Sermons. By D. L. Moody.  
23 Temperance.  
24 Nobody Loves Me. Walton.  
25 Resurrection. Sermons by McLarson, Spurgeon and Moody.  
26 Sowing and Reaping. Moody.  
27 Probable Sons. A story. Huest.  
28 Good News. By Robert Boyd.  
29 The Secret of Guidance. Meyer.  
30 Sunday Talks to the Young. Mee.  
31 Parables from Nature. Gaily.  
32 Kadesh Barnea, or the Power of a Surrendered Life. Chapman.  
33 Whiter than Snow and Little Dot. By Mrs. O. F. Walton.  
34 The Overcoming Life, and Other Sermons. By D. L. Moody.  
35 A Royal Exile, and Other Sermons. The Prodigal. By Spurgeon, etc.  
36 The Spirit-Filled Life. MacNeil.  
37 Jessica; a story in two parts. By Hilda Stretton.  
38 A Castaway, and Other Addresses. By Rev. F. B. Meyer.  
39 Heaven on Earth. By Rev. A. C. Dixon.  
40 Northfield Sermons. By Moore Webb, Peopie, Murray, etc.  
41 Absolute Surrender. Murray.  
42 Possibilities. McClure.  
43 Faith. By Spurgeon, Moody and others.  
44 Christ's Old Organ. Walton.  
45 Naaman the Syrian. Mackay.  
46 The Lost Crown. Chapman.  
47 Weighed and Wanted. Addresses on the Ten Commandments. By Moody.  
48 The Crew of the Dolphin. Stretton.  
49 John Houghman's Talk. Spurgeon.  
50 Meet for the Master's Use. Meyer.  
51 Our Bible: Where did it Come from? Leach.  
52 Alone in London. Stretton.  
53 Moody's Anecdotes.  
54 Drummond's Addresses.  
55 The Miracle of Life.  
56 The Children of the Bible.  
57 The Power of Pictorial. Waugh.  
58 Men of the Bible. Moody.  
59 A Peep Behind the Scenes. Walton.  
60 The School of Obedience. Murray.  
61 Tales of Adventure from the Old Book. Champness.  
62 Moody's Stories.  
63 The True Estimate of Life. Morgan.  
64 The Robber's Cave. A. L. O. E.  
65 The Life of David. Illustrated.  
66 John Plowman's Pictures.  
67 Thoughts for the Quiet Hour.  
68 Mothers of the Bible. Chas. Leach.  
69 Shorter Life of D. L. Moody. Vol. II.  
70 Moody's Latest Sermons.  
71 Missionary Penny. L. C. A.  
72 Atone. A Symposium.  
73 How to Pray. R. A. Torrey.  
74 Little King David. Nellie Hellis.  
75 Short Talks. D. L. Moody.  
76 The Great Appeal. J. G. McClure.  
77 Pilgrim's Progress. John Bunyan.  
78 Christ, the King's Servant, Mrs. Walton.  
79 What is Marantha? G. W. Gilling.  
80 Kept for the Master's Use. P. R. Haverall.  
81 Back to Bethel. F. B. Meyer.

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On all through tickets, either one way or round trip, reading east of Buffalo, privilege of stopover for ten days will be granted at Buffalo, on deposit of tickets with Joint Agent at that point and payment of one dollar.  
Call on or write Agents "Big Four" for full information, conditions of the Exposition, etc.

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#### The Words of Christ

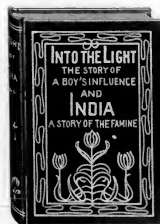
is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

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are cheaper than in the North. Living is cheaper, too, in a climate, where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Home-seekers' tickets sold at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEBARN, G. P. A., Cincinnati, Ohio.

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contains a vast amount of useful information in regard to the progress made in many lines during the century which has just closed. It has been an unparalleled era in the history of the world, and the book tells with remarkable clearness the wonderful strides which the industry of man has made. It contains over 700 pages, with 350 illustrations, and sells at the following prices: In extra fine cloth, gold and color stamping, \$2.50; in half morocco, marbled edges, \$3.25; in full morocco, with pure gold edges, \$4.75. We want agents everywhere, to sell this very instructive book. Large descriptive circulars free. Send 25 cents for canvassing outfit and get our liberal terms to agents. Address Mennonite Publishing Co., Elkhart, Ind.

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(BIG FOUR ROUTE)  
MICHIGAN DIVISION.

Condensed Schedule of Trains.  
Effective Jan. 1, 1901.

| GOING NORTH. |       |               |               | GOING SOUTH. |      |      |     |
|--------------|-------|---------------|---------------|--------------|------|------|-----|
| No.          | No.   | No.           | No.           | No.          | No.  | No.  | No. |
| 22           | 24    | 26            | 28            | 27           | 25   | 23   | 21  |
| AM           | PM    | AM            | PM            | AM           | PM   | AM   | PM  |
| 5:50         | 1:45  | 8:20          | Benton Harbor | 7:10         | 1:00 | 5:03 |     |
| 6:30         | 12:30 | 9:00          | Niles         | 8:15         | 1:15 | 6:15 |     |
| 7:17         | 12:31 | 9:06          | Granger       | 8:28         | 2:10 | 6:55 |     |
| 7:50         | 1:25  | 9:40          | Elkhart       | 8:48         | 2:57 | 7:31 |     |
| A. M.        |       |               |               | P. M.        |      |      |     |
| 11:57        | 4:25  | Goshen        | 8:35          | 2:55         |      |      |     |
| 12:55        | 4:35  | Madison Jct.  | 9:40          | 3:19         |      |      |     |
| 1:15         | 5:10  | Warren        | 10:07         | 3:51         |      |      |     |
| 2:45         | 5:12  | N. Manchester | 10:45         | 4:30         |      |      |     |
| 10:00        | 5:35  | Wabash        | 11:15         | 4:59         |      |      |     |
| 10:30        | 5:45  | Marion        | 11:45         | 5:22         |      |      |     |
| 10:55        | 5:55  | Anderson      | 12:15         | 5:45         |      |      |     |
| 11:20        | 6:00  | Greensburg    | 12:45         | 6:15         |      |      |     |
| 11:45        | 6:10  | Cincinnati    | 1:10          | 6:45         |      |      |     |
| P. M.        |       |               |               | A. M.        |      |      |     |
| 6:30         | 10:15 | Louisville    | 6:50          |              |      |      |     |
| 8:45         | 11:15 | Indianapolis  | 8:10          | 8:35         |      |      |     |

All trains daily except Sunday.

G. A. Henry, Ticket Agent, Elkhart, Ind.

Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.

# HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JUNE 1, 1901.

VOL. XXXVIII. No. 11.

ABRAHAM B. KOLB, Editor.

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#### EDITORIAL NOTES.

Correction.—The article in the first of May number of the HERALD OF TRUTH, on "Pentecost" was written by Sister E. S. Miller, and not by Bro. E. S. Miller as given in the HERALD. We are glad to make the correction.

A new minister, it is reported, is to be chosen in the Line Lexington, (Bucks Co., Pa.) Mennonite Congregation, in the near future. May God direct the work that a man apt to teach, sound in doctrine and established in the faith and order of the church may be chosen.

The Ohio Conference was held according to previous announcement, on Thursday and Friday, May 16th and 17th, at the Martin Mennonite M. H., near Orrville, Ohio. It was largely attended and the discussions were harmonious and edifying. See report of the proceedings in another column.

Created in Christ Jesus unto good works: "The words, 'In Christ,' while they appear very simple as we first look at them, when we study them more closely, we find them full of mystery and difficult to understand.

A certain writer says, "Indeed God's taking upon Himself humanity, and yet remaining God, is hardly more in-

explicable to human thought than man's becoming a 'partaker of the divine nature, and yet remaining man. Both are of those secrets which belong wholly to God."

The Mennonite Missionary Messenger, is a little four page paper devoted to missionary interests in the foreign field. It gives illustrations of scenes and places in India. Sample copies were sent out with the HERALD of the last issue. The paper costs 25 cents a year, and is received with much favor by the friends of the cause. All subscriptions and communications should be addressed to A. C. Kolb, Editor, Elkhart, Ind.

Things to Consider.—There are four principle things which we ought never to forget:

1. We must be careful what we say.
2. We must be careful how we behave.
3. We must be careful where we go.
4. We must be careful how we dress.
5. We should always be careful to speak the truth.

6. We should be careful always to show proper regard for the position, the feelings and the opinions of others.

Business and the Mennonite Publishing Co.—The Mennonite Publishing Co. supplies books at the lowest living rates. We do not make an effort to undersell others who are trying to make an honest living, and yet we try to do our customers and patrons all the good we can. We have faith in the old adage, "Live and let live," and while we give our customers low prices, we still try to make a living profit for ourselves, and give other dealers the same privilege. Thus we combine Christian principles with business principles, and do business in such a way as to help everybody and hurt no one.

The Mennonite Publishing House located at Elkhart, Indiana, bears the corporation name of Mennonite Publishing Company, and in writing to us be sure and write the address, Mennonite Publishing Company, ELKHART, Ind. There is another party, located in another part of the state that has adopted the name, Mennonite Publishing House, which is very apt to confuse people who do not know the difference.

It is for this reason that we wish to

impress on the minds of our people that we are located at Elkhart, Ind., and that they address all letters intended for us as above, Mennonite Publishing Company, ELKHART, INDIANA.

A man, though everybody's friend, may have many enemies; but even our enemies do us no good. If in no other way, they remind us of our own weaknesses, and give us an opportunity to be Christlike. David says, The steps of a good man are ordered by the Lord, and Solomon tells us that when a man's ways please the Lord, he maketh even his enemies to be at peace with him. Human weakness manifests itself in all human actions, and the dealings of God with men, are truly incomprehensible and wonderful; and when a man's purposes are right and he makes every possible effort to order his life and his dealings in accordance with righteousness and truth, God will bless his efforts, and men will more readily bear with and overlook his imperfections and mistakes.

Original Articles.—We must appeal again to our correspondents and writers, not to forget that the HERALD OF TRUTH is to make its visits regularly on the first and fifteenth of each month, and our readers expect to have it filled with articles that are both interesting and edifying, and in order to do this we need articles. It was hard for the Israelites in Egypt to make brick without straw, and so it is a difficult matter to fill the paper without proper material. This present issue is made up largely of selected matter. While the selection is good and edifying, we know our people would prefer to have articles rich and fresh from the pens of our own brethren and sisters. Now to help this out, how many will take a little time and send us good, well written original articles. Give us your best thoughts; put on paper in the best way you know how, and send them. We shall thank everybody for an article.

Brethren and sisters, make use of your opportunities.

Our Collections.—In response to our request to all who are owing for the HERALD or for books, to kindly remit the amount due us, a number have already paid, for which we sincerely thank them. We again ask those who have not yet done so, to consider this

appeal as made to them and ask them to kindly remember the printer and give him his dues. It will save us writing and expense if they remit before we have to send a personal letter. We always prefer to have our patrons send their remittance without being *dunned*, but much as we dislike to do it, we will be under the necessity of making a pressing appeal to all who are owing us, to pay up at the earliest possible period, and if we cannot reach them by this public appeal we will have to send the letters.

Any mistakes that may have occurred, if you will kindly advise us, will be gladly corrected.

Any new subscriptions, or orders for books that you may be able to send us with your remittance will be greatly appreciated.

Every one that is interested in the pros- perity of the Church and the love of souls, will not fail to use every means to attain that end. Much can be done by circulating the right kind of literature. The church denominations which prosper most and are most successful in increasing their membership are those which are the most liberal and zealous in circulating their papers, books, tracts, etc. Our Mennonite people have an open door here, through which hundreds of souls could be brought under the Gospel, if only the means at hand would be more extensively used.

Every member could do something; every minister should aid in the good cause, and use his influence to induce the members of his congregation to read and support their own church paper. We have many excellent testimonials furnished us continually of the blessings and benefits afforded by good gospel literature supplied through the medium of a church paper, when the paper deals with spiritual topics and not with secular news, politics and business.

Brethren and sisters, let us use our influence to enlarge the circulation of the HERALD OF TRUTH until we shall be able to find it in every family.

BAPTISM OF HEATHEN From the report of the CONVERTS.

"A Marathi Mission of Western India," of



which a copy has been sent us, we extract the following opportune remarks on the subject, Receiving members into the church, from the ranks of the heathen converts:

In speaking of requests for baptism, during the year, Dr. Ballantine says, "They have been constant and repeated, but, we advised pastors not to baptize too freely. As soon as the people had shown their steadfast decision to become Christians, and had proved by their conduct, that they were living worthy lives, they could be admitted to the rite of baptism." Rev. R. A. Hume, D. D., lays down the principle, that, "While we, as Christian Missionaries, sincerely desire all men to take the help of the Lord Jesus Christ, we should be especially careful to take no advantage of the distress of the people, to urge them to make any Christian profession."

"The position of 'adherents' is thus defined by Rev. E. Fairbank: 'Persons desiring to become Christians, who yet are not properly instructed in the simplest principles of Christianity are admitted to a covenant. This pledge announces the decision to renounce the Hindu religious practices; to remain under regular Christian instruction in order to gain acquaintance with the Christian religion; to observe the Sabbath as a day of worship; to make some contribution every week to some Christian church; and finally, to use all possible influence against early and irregular marriages and to follow Christian customs with reference to the burial of the dead.'"

This short extract shows us, how great care is necessary in order to have those who come up out of the ranks of heathenism, thoroughly instructed and trained in the principles and practices of the Christian Church, before they are received as covenant members with the people of God, and these teachings harmonize beautifully with the teachings of the apostle when he writes to Timothy: "Lay hands suddenly on no man." And this admonition applies to bishops and ministers in the home churches just as well as to those in the foreign field. True conversion and a true practical consecration of ourselves and our all to God, are the true elements of fitness to receive baptism or any other Christian ordinance.

#### PERSONAL NARRATIVE.

PRE. SIMON HETTRICK, of Milan, Oklahoma, is visiting at present in Elkhart and adjoining counties. On Sunday, May 10th, he preached in the meeting-house at Elkhart, from the text Isa. 49: 16.

MRS. PETER Y. LEIMAN attended the Annual Conference for the state of Ohio, held at the Martin's Meeting-house, near Orrville, on the 16th and 17th of May. Several sisters from Elk-

hart, and several ministers from the surrounding country were also present.

BRO. SAMUEL DINTFMAN, of Ithaca, Mich., writes under date of May 22nd, that scarlet fever has broken out in the neighborhood. His little daughter is also suffering with the disease.

BRO. JOHN F. FUNK, of Elkhart, Ind., conducted communion services in the Bounte Congregation, in Kent Co., Mich., on the 26th of May. Bro. J. P. Miller, of White Cloud, Mich., who was recently ordained to the office of bishop, was also there and assisted in the services.

#### MISCELLANEOUS.

For the Herald of Truth.

#### THE BLACKSMITH'S DAUGHTER.

A minister was busily engaged in writing in his house. There was a knock at the door and he spoke a cheerful "come in."

A woman entered, and after the customary salutations, told him that she had come to speak to him about a very sick girl. Her father, she said, works for the blacksmith. He never goes to church and opposes even his wife's going. He has only the one daughter and a young son!

The woman further said that the girl was very sick, that she had a bad cough and that the doctor had told her mother that she would no doubt go into quick consumption. The mother, however, went into the room where the girl lay sick, weeping and wringing her hands, and cried out, "I can't bear it; the doctor says you are going to die."

This naturally frightened the suffering girl. She was sitting up in bed talking cheerfully; but when she heard the fatal words, she fell back like one dead. Her cheeks were as white as though she had fainted, and her mother screamed, "There, I have killed her; the doctor told me not to tell," and her eyelids quivered and her hands clinched.

The mother of this young girl was really a kind hearted woman, but she was so nervous that it unfitted her altogether for the responsibilities of taking care of a sick girl, such as her daughter was at this time.

The girl, whose name was Phoebe, was unconverted and had no desire to see the minister, and besides this her father had sworn in his anger, that the minister should not come there to vex his daughter to death, and was very angry at the doctor for telling Phoebe that she had the consumption.

The next day Phoebe had a severe attack of bleeding at the lungs and as the minister called to see her in the afternoon, she had a high fever and was too nervous and excited to be seen by any one.

Several days later the minister found time to call again. He was admitted and as he entered the room where the sick girl lay, she at once recognized him, as she had often seen him at school, and it seemed as though, after all, she was glad to see him.

He drew a chair near the bed, laid his hand tenderly on her forehead, and expressed his sorrow at seeing her so

ill. After talking to her about ten minutes about school and her studies, and the examination in which she had so often taken part, he found that she was interested, and the fear and terror which she had felt at first in meeting the minister, had all passed away, and she really enjoyed the meeting.

The prudent and thoughtful minister, however, knew that he must not talk too long with the poor sick girl, lest he would overtax her strength. He took her hand to bid her farewell, and said softly, "I shall remember you and pray for you. Shall I give you a pleasant verse to think of?" "If you please," she replied, and he gave her this text: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

But the minister was going out Phoebe called him back and told him how she had at first said, she wouldn't see him, but now she was glad he came, and asked him to come again.

The girl's mother was much comforted and encouraged by the visit, and really felt sorry when he withdrew and went home. She said to her daughter, "I suppose that is the minister. He talked well enough, but you'd better not tell your father that he was here."

Two days later when the minister called again, a bright color suffused her pale cheeks as she heard his voice inquiring for her in a cheerful tone. She held out her hand eagerly, and the minister said: "I need not ask you how you are this morning, Phoebe. You look so bright. I think you must have been meditating on my beautiful text."

Her breath came quick and short, and a slight expression of fear passed over her countenance, and she said, "I don't understand it." "You will understand it by and by," said the minister. "It was written for just such persons as you; weak and feeble, lying on a sick bed, but able to trust all their cares and trials to their heavenly Father's love. Your sickness, whether it will bring you life or death, whether it will be living with Christ, and helping to glorify Him a little longer on the earth, or going to dwell with Him in the paradise above, this verse means that if you give all over into the hands of your heavenly Father, to let Him do with you as is well-pleasing in His sight; then you will have perfect peace. Then too, you will understand what Jesus means when He says, 'Come unto me all ye that labor and are heavy laden and I will give you rest.'"

It is indeed sweet to feel that while we are living and suffering here in this world, we are "safe in the arms of Jesus."

"But I don't feel so," painfully gasped the suffering girl, as she pressed her thin hand to her heart.

"You certainly desire to feel so, do you not?"

"Oh, yes, I wish I could," and she burst into tears.

Her mother fearing that the excitement incident to this conversation might produce dangerous physical conditions, told the minister that it might be better if he would go and leave her, saying, "She is very feeble and her father would be angry to have her worried."

He rose to go, but the dear girl in her depressed and sorrowing condition was not satisfied and requested that he might stay longer.

"Shall I tell you how to attain that

peace? It is very easy," said the kind minister.

"Yes, tell me," was the whispered response.

"Our kind heavenly Father so loved us, that He gave His dear Son, Jesus, to come into the world, through His death and suffering on the cross, we might have forgiveness of sins and obtain eternal life. If we now repent of our sins, accept Him as our Savior and Redeemer, and obey Him in all the teachings of His Word, He will receive us as His own dear children, and living or dying, our souls will be filled with heavenly peace and comfort."

As he was about to take his departure, she asked him to pray for her, and to come to see her again.

He assured her that he would do this, and also that he would remember her in his prayers, hoping that by the time he saw her again she might have found that better Friend who has promised to be with us always to the end of the world.

She now spent some time alone, meditating upon the wonderful plan of salvation and the goodness of God in sending His Son Jesus, to save His people from their sins. Her mother was greatly affected when she saw the subdued spirit of her daughter, who had been very irritable ever since her illness.

The next morning a second attack of hemorrhage brought the feeble sufferer to the borders of the grave; but God had a purpose of mercy toward her and she revived. Before she was able to speak the minister entered the room. Her father was bending over her in agony, but looked up quickly to see what cause she had for a bright smile over the face of his suffering daughter. He was not aware that she had ever seen the minister, and a deep frown settled on his forehead as he recognized him.

He drew back into a corner, as his wife eagerly placed a chair near the bed, and the good minister said to the suffering child, "Can you understand the text now, and do you realize that Jesus is your Savior?"

After a few moments thinking, she bowed assent.

"And you can trust yourself and your all into his hands?"

Again, she gave a motion of assent, and this time with a beaming smile on her face.

As she was too weak to talk, the minister took a pencil and a small piece of paper, and holding a book for her to write on, asked: "What is your greatest desire?"

Without a moment's hesitation she wrote, "O, that my parents might know the blessedness of loving Him!"

"Do you wish nothing for yourself?"

"Nothing but to see Jesus and to live with Him forever."

"Have you ever done anything to earn the happiness of heaven?"

With a look of surprise, she wrote, "O, no! but He bought me with His precious blood."

"You are too weak to write more my dear Phoebe, but if you wish I will pray with you before I go."

She again took the pencil, and wrote, "For them, too," glancing toward her parents.

The father kept his seat, but before the prayer was closed, he rushed into the room, sobbing aloud. He caught the minister by the hand, as he passed through the entry, and with a heart full of feeling said, "I swore you should not

see her; but somehow I was not able to say anything against it."

The next day the clergyman stood at the side of the bed, but it was only to gaze on the marble tenement. The soul had fled away to rest in the bosom of her Savior.

He stood gazing on the lovely countenance, so lately beaming with intelligence, when the mother approached, and placing into his hand a bit of paper on which he read the words: "I would thank you if I could, Don't forget my parents. Oh, how precious is Jesus!"

"She wrote this with difficulty at two or three different times in the course of the night," faltered the weeping mother. "She knew us to the last, and just before she died, she pressed her father's hand and pointed upwards."

O, for desire to tread,  
The footsteps of my Lord!  
To point lost sinners to the Word,  
And lead them home to God!

O, for a tongue of flame,  
To tell the wonderful tale,  
Of Jesus crucified and slain,  
For sinners doomed to hell!

—(Adapted.)

#### THE OVERCOMING LIFE.

Someone has said that a preacher will never miss the people when he speaks of temper. It is astonishing how little mastery even professing Christians have over it. I have had people say to me, "Bro. Moody, how can I get control of my temper?" If you really want to get control, I will tell you how, but you won't like the medicine. Treat it as a sin and confess it. People look upon it as a sort of a misfortune, and one lady told me she inherited it from her father and mother. Supposing she did. That is no excuse for her.

If one member of the family is constantly snapping, he will have the whole family snapping. It is true whether you believe it or not. You speak quickly and snapshaply to people and they will do the same to you. We have got Christians, a good many of them, that are good in spots, but mighty poor in their places. Just a little bit of them seems to be saved. They are not rounded out in their characters. You know there are a great many people who want just Christianity enough to make them respectable. They don't think of this overcoming life that gets the victory all the time. They have their blue days, and their cross days, and the children say, "Mother is cross to-day, and we will have to be very careful." We don't want any of those touchy blue days; these ups and downs. If we are overcoming, the effect our life is going to have on others will be that they will have confidence in our Christianity.

When I am faint, I am faint, to find out whether a man was a Christian, I would not go to his minister. I would go and ask his wife. I tell you I want more home piety just now. If a man doesn't treat his wife right, I don't want to hear him talk about Christianity. What is the use of his talking about salvation for the next life, if he has no salvation for this?

We want a Christianity that goes into our homes and every-day lives. Some men's religion just repels me. They put on a whining voice and a sort of a religious tone and talk so sanctimoniously on Sunday that you would think they were wonderful saints. But on Monday they are quite different. They

put their religion away with their clothes, and you don't see any more of it until the next Sunday. You laugh, but let us look out that we don't belong to that class. My friend, we have got to have a higher type of Christianity, or the Church is gone. It is wrong for a man or woman to profess what they don't possess. If you are not overcoming temptations, the world is overcoming you. Just get on your knees and ask God for help. My dear friends, let us go to God and ask Him to search us. Let us ask Him to wake us up, and let us not think that just because we are church members we are all right. We are all wrong if we are not getting victory over sin.

Where can rest be found? If I wanted to find a person who had rest, I would not go among the very wealthy. The man that we read of in Luke, thought he was going to get rest by multiplying his goods, but he was disappointed. "Soul, take thine ease." I venture to say that there is not a person in this wide world who has tried to find rest in that way, and found it. Money cannot buy it. Many a millionaire would gladly give millions if he could purchase it as he does his stocks and shares. There is ease in getting wealth, and more ease in keeping it.

Nor would I go among the pleasure-seekers. They have a few hours' enjoyment, but the next day there is enough sorrow to counterbalance it. They may drink the cup of pleasure to-day, but the cup of pain comes on to-morrow.

To find rest I would never go among the politicians, or among the so-called great. Congress is the last place on earth that I would go to find rest. The House they want to go to the Senate; in the Senate they want to go to the Cabinet; and then they want to go to the White House; and rest has never been found there. Nor would I go among the halls of learning. "Much study is a weariness to the flesh," and would not go among the upper ten, the "bon ton," for they are constantly chasing after fashion. Have you not noticed their troubled faces on the streets? The face is the index to the soul. Their worship of pleasure is slavery. Solomon tried pleasure, and found bitter disappointment, and down the ages has come the bitter call, "All is vanity."

Now, there is no rest in sin. The wicked know nothing about it. The Scriptures tell us the wicked are like the troubled sea that cannot rest. Rest cannot be found in the world, and we must fight the world cannot take it from the believing heart! Sin is the cause of all this unrest.

Now for something positive. I would go successfully to someone who has heard the sweet voice of Jesus, and has laid his burden down at the cross. There is rest, sweet rest. Thousands could testify to this blessed fact. They could say truthfully,

"I heard the voice of Jesus say,  
'Come unto me and rest;  
Lay down, thou weary one, lay down,  
Thy burden upon my breast.'"

I came to Jesus as I was,  
Weary and worn and sad,  
I found in him a resting place,  
And He has made me glad."

"Come unto me, and I will give you rest." Now, if this text was not true, don't you think it would have been found out by this time? I believe it was

much as I believe in my existence. Why? Because I not only find it in the Book, but in my own experience. The "I wills" of Christ have never been broken, and never will. I like to have a text like this, because it takes us all in. "Come unto me all ye that labor." That does not mean a select few refined ladies and cultured men. It applies to saint and sinner. Hospitals are for the sick, not for the healthy people. Do you think that Christ would shut the door in any one's face, and say, "I did not mean all; I only meant certain ones?" A lady told me once that she was so hard-hearted she couldn't come. "Well," I said, "my good woman, it doesn't say all ye soft-hearted people come. Who can soften your hard heart but Himself."

Now there are a good many believers who think this text applies only to sinners. It is just the thing for them too. What do we see to day? The Church, Christian people, all loaded down with cares and troubles.

"Come unto me," All! I believe that includes the Christian whose heart is burdened with some great sorrow. The Lord wants you to come. It says in another place, "Casting all your cares upon him, for he careth for you." Take these people that have some great burden, and let them come into meeting. If you can get their attention upon the singing or preaching, they will say, "Oh, wasn't that grand! I forgot all my cares." And they drop their burden at the end of the pew. But the moment the benediction is pronounced they grab the bundle again. You may be one of those that does this. Cast your care on Him. Sometimes they go into their closet and close their door, and they get so carried away and lifted up that they forget their trouble, but they just take it up again the moment they get off their knees. Leave your sorrow now; cast all your care upon Him. If you cannot come to Christ as a saint, come as a sinner. But if you are a saint with some trouble or care, bring it to Him. Saint and sinner, come! Don't let Satan deceive you into believing that you cannot come if you will. Christ says, "Ye will not come to me."

With the command comes the power. Are you cross and peevish, and do you make things unpleasant at home? My friend, come to Christ and ask Him to help you. Wherever the sin is, bring it to Him.

"Oh for a faith that will not shrink  
Through pressed by every foe;  
That will not tremble on the brink  
Of any earthly woe;  
That will not murmur nor complain  
Beneath the chastening rod,  
Hut in the hour of grief or pain  
Will lean upon its God."

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger, knows no fear,  
In darkness feels no doubt."

—D. L. Moody.

For the Herald of Truth.

#### DO NOT BECOME DISCOURAGED.

BY A SISTER.

"And Juda said, 'The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.'" Neh. 4: 10.

These words were spoken by some of the Jews who were of feeble faith after they had started a little in building the

walls of Jerusalem. Many of them when they heard that their enemies wanted to come also, tried to discourage Nehemiah in his noble work, by saying, "We are not able to build the walls." Many had no heart or interest for the work; but Nehemiah was not discouraged. Knowing that his undertaking was of Divine origin, he feared not failure, neither talked discouragingly, but went valiantly on to victory; though Opposition, as a mighty flood, came up against them on every side.

Every good work that was ever begun has been strongly opposed by the devil. In order to vanquish all these foes and succeed in the work of the Lord, we need to watch continually, pray earnestly and labor diligently. Nehemiah had made his prayer unto God and he trusted in Him. God is pleased with those who trust Him and do not get discouraged so soon. He told Joshua to be strong and of a good courage, and again he said to him, "Only be thou mighty and very courageous, that thou mayest observe to do according to all the law which Moses, my servant, commanded thee; turn not to the right hand or to the left, that thou mayest prosper whithersoever thou goest." This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then shalt thou have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

God had here commanded him to be very courageous, but after Achan had stolen those things Joshua became discouraged and said, "O Lord, what shall I say when Israel turneth their backs before their enemies?" For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth, and what wilt thou Thou do for thy great name?

The Lord showed his gracious acceptance of Joshua's humiliation and prayer and gently rebuked his despondency and unbelief. He had already spent a full proportion of time in this manner; and as chief magistrate, he had other work to do, which, when he had performed, he might expect better success. The Lord said to Joshua, "Wilt thou stand before their enemies? thy face?" Israel hath sinned, and they have also transgressed my covenant which I have commanded them; for they have taken of the accursed thing, and have also stolen, and dissembled, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies; and neither will I be with you any more, except ye destroy the accursed from among you. Ur, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, There is an accursed thing in you, and of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

There is reason to fear that there are Achan's in many of our congregations whose lives prejudice more than the truth, and bring a secret blight on the ministry; and the Lord will not be with



us any more unless we use our best endeavors, without any partiality or personal preferences, to separate them from among us.

First of all we should look into our own hearts and make diligent search, whether there be not some accursed thing there, which God sees and abhors; some unthoughtful lust, some wicked gain "put among their own stuff," some withholding from God and the poor their dues, in order to gratify vanity, or support luxury and the pride of life. We cannot expect to prosper until the accursed thing is destroyed out of our hearts, removed out of our homes, and forsaken in our lives. Those who have families should remember that, they are accountable for them also, if they do not use all their care, and exert their utmost ability and authority to preserve them free from every accursed thing. In this only way will Israel prosper and our souls will be like a watered garden, and the word of God will have free course, and His name glorified. Then will be with us and fight for us."

We always need such men as Nehemiah, who, when they have begun a good work, trust in God and know that He will help them through. When we engage in important and useful undertakings, we should expect discouragement from every quarter. For we shall be tried, not only by our enemies, but also by the inconsistency and lukewarmness of friends and helpers; and many who wish well to some good work, will weaken it by reporting the slanders or boastings of the adversaries.

Misrepresentations often tend to weaken the hands of the courageous. But a clear conscience, a lively faith, an assured conviction, and a zeal for the doing our duty, and that we are the honor of God, will carry us above all discouragements, if we only lift up our hearts in prayer to God to strengthen our hands and encourage our hearts. Shemshai said unto Nehemiah, "Let us meet together in the house of God, within the temple; for these enemies will come to slay thee; yea, in the night will they come to slay thee. And Nehemiah said, should such a man as I be? and who is there that, being as I am, would go into the temple to save his life? I will not go in. If Nehemiah had followed this advice, he would have lost his reputation for courage and confidence in God, and have appeared weak and contemptible; the people would have taken the alarm, deserted the work, and sought their own safety. In short, it would have overturned his whole design, and given his enemies the desired advantage. Should such a man as I be? Every man should study consistency with his profession, former character, station, and engagements. That which is allowable in one man, may be very improper in another. It is therefore useful frequently to inquire, Should such a person as I do so and so? Should I, who am a Christian, a saint, a child of God, a member of Christ, a temple of the Holy Spirit, a ransomed sinner, an heir of heaven; one set up to be a light in the world, and the salt of the earth, a preacher of righteousness, and steward of the mysteries of God; should I even appear to be covetous, or proud, or envious? Should I be

stolish, unbelieving, or unmerciful or unkind? What effect will such conduct in me have upon others? Will not some be grieved and misled? others emboldened in ungodliness and enmity to the truth? Will not this prevent the effect of my exhortations in my family, among my connections, or from the pulpit? This, all that God has done for us, or by us, may become an argument for watchfulness, diligence and self-denial. It is peculiarly instructive to consider, how others in similar circumstances would act. Would Peter and Paul have done so, to save their money, to indulge their sloth or pride, to escape a cross, a prison, or death? In all cases, indeed, they who would lead others in arduous services must share the danger and the hardship, and this is the reason, why the enemy of souls employs so many instruments, to discourage the active servants of God. If the shepherd can be frightened away, the flock will be scattered. So, dear reader, let us make our prayer unto God like Nehemiah and not talk discouragingly to the minister or leaders of any good work, but pray for them and help to clear the rubbish away.

Lancaster Co., Pa.

#### For the Herald of Truth. A MISSPENT LIFE.

BY URSULA MILLER.

I can conceive of no spectacle better calculated to lead the mind to serious reflections than that of an aged person who has misspent a long life, and who, when standing near the end of life's journey looks down the long vista of years, only to recall opportunities unimproved.

Now, that it is all too late, they can plainly see where they passed by in heedless haste the real "germs of life" in pursuit of the glittering gewgaws of pleasure; but which, when gained, like the apples of Sodom, turn to ashes in their very grasp.

What a different course would they pursue, would time but turn backward in its flight and they be allowed to begin anew to weave the tangled web of life; although regrets are useless, save when they awaken in the minds of youth a wish to avoid error, and a desire to gather only the "jewels of life."

Life, with its thousand voices, waiting and exulting, reproving and exalting, is calling upon us, "Arouse and gird yourself for the race. Up and onward and waking, be awake to sleep no more."

Nor alone by its ultimate destiny, but by its immediate obligations and advantages, use and enjoyments, must be estimated the infinite untold value of life. It is a great mission on which we are sent. It is the choicest gift in the bounty of Heaven committed to our wise and diligent keeping, and is associated with countless boons which heaven alone has power to bestow. But alas! its possibilities for woe are equal to those of woeal.

The worst punishment that can result from an idle and mispent life is being what you are.

Many of us are just starting on the road of active life. The volume of the future lies unopened before us. Its pages are illumined by the pictures

of fancy, and the hopes are gleaming with the golden tints of hope. Vainly we try to loosen its wondrous clasp; 'tis a task which none save the hand of time can accomplish.

Life is before us, not earthly life alone, but life; a thread running interminably through the warp of eternity. It is as sweet as well as a great and wondrous thing!

We can make life what we please and give it as much worth for ourselves and others, as we have energy for. Tennyson says, "Man is man and master of his fate."

The journey of life is a laborious one, and we must not expect to find the road all smooth, for life is not all joy and pleasure, but has homely details, painful passages, and a crown of care for every brow. Great destinies lie shrouded in our swiftly passing hours; great dangers lie hidden in the by-paths of life's great highway, great uncertainty hangs over our future history.

God has given us existence, with full power and opportunity to improve the gift and be happy. He has also given us equal power to deplete the gift and be wretched. Which we will do is the great problem to be solved by our own choice and conduct. Our bliss and our misery, in two words, hang pivoted in the balance. With God and a desire to do right in human life it becomes essentially a noble and beautiful thing.

Every youth should form at the outset of their career the solemn purpose to make the most and the best of the power, which God has given them, and to turn to the best possible account every outward advantage within their reach. This purpose must carry with it the assent of the reason, the approval of the conscience, the sober judgment of the intellect.

We choose our own aims and ideas and consciously or unconsciously we grow toward them. We can if we choose, make life a complete failure, and we need not go farther than ourselves to find the lowest of mortality. On the other hand we may soar with our aspirations till the desired rank is attained.

It is said when Longfellow was a professor of a college, he gave as a motto to his pupils, "Live up to the best there is in you." He gave the example to aim, to pursue the best of our possible opportunities.

Have a definite aim in life and push toward your chosen point. Difficulties will come and the person who becomes discouraged and is tempted to give up the attempt will never succeed. Rome was not built in a day, and the man who is patient and persevering, although he sees only the dark side of life, at the present moment, as he tries to peer through the dark curtains hanging between the present and the future, will at length be rewarded, perhaps, far beyond his expectations.

We should seek to cultivate motives and habits by them. Day by day they move amid the manifold activities and associations of life, all unconscious of lofty inspirations high purpose impart.

When real cool effort is far below actual capacity of achievement, and the cause loses immeasurably; all who go with such low of spirit and motive to the high calling of God are unprofitable servants.

I must say to the readers that we

should not neglect to have God as our refuge and sure trust; commit ourselves wholly to him; with the opening of each day ask His guidance, with the close, His blessing; and accept no other standard in morals as one save that the golden mountains, and the light of heaven streams down through the gathering mists of death, we may have a peaceful and joyous entrance into that world of blessedness, where the great riddle of life, whose meaning we can only guess at here below, will be unfolded to us in the quick consciousness of a soul redeemed and purified.

Partridge Kansas.

For the Herald of Truth.

#### IN THE SUNDAY SCHOOL WORK FORTY YEARS AGO.

[An address delivered by John F. Funk, Sup't, before the monthly Teachers' Meeting to the Milwaukee Depot Mission Sunday School, Chicago, Ill., on Thursday evening, Sept. 25th, 1892.]

It is with much pleasure that I present at this meeting a report of the visitation of our district. I am highly gratified to know that our visitors have been so prompt and done their work so well.

When we undertook this work, I must confess that it was with misgivings as to its successful accomplishment. But the whole district, with a few exceptions, has now been twice thoroughly canvassed, and I can not refrain from expressing my heartfelt gratitude to the teachers for the interest they have taken in this work and the faithfulness with which they have performed it. It is encouraging to my heart; it is an answer to my earnest prayers; it is a help and a support, the value of which we cannot have an adequate idea, and I only hope, yes I have the assurance in my own heart, that this labor of love will be carried on as it has been commenced and that at our next meeting I shall be able to report that every family in the entire district has been visited.

The importance of this work, I presume, is evident to all, when we consider the benefits which it secures, not only to the school, but also to the children and parents and even to the teachers themselves. By this means the teachers will be able to become better acquainted with the children, their characters and their homes, and it would be possible in the limited time they spend with them in school on Sunday. They will meet them at their homes under different circumstances from those in the Sunday school; they will learn something about their surroundings, their associations, their advantages and disadvantages, their habits, manners, and inclinations, and what ever else helps to form the character of the children, all of which it is of the highest importance for the teacher to know in order to teach successfully. In this connection I would suggest that aside from the visitation of the tract distribution, every teacher would visit all the scholars of his or her class as often, at least, as once a month.

The advantages of such a course would be beyond calculation, besides the pleasant feeling and the happy thought it awakens in the minds of both the teachers and children. It is one of the best means to secure regular, prompt and punctual attendance.

Some might think visiting an unpleasant task, and would prefer to follow their own inclinations and their own pleasures rather than to attend to a duty of this kind. But, teachers, I can assure you that you will find it more pleasant than you anticipate, and when you have done it, you will wonder why you dreaded it so much, and will find it a pleasure rather than a duty.

The children, who come to you from Sabbath to Sabbath and receive your kind instructions, love you, and they would rejoice to have you come and visit them at their homes, and those who do not come every Sunday, will after a few visits become so attached to you that they will be seldom absent. And when you once have the confidence and the affections of the children you will always meet with a cordial reception from the parents.

I have learned to my great pleasure, within the past two weeks, how deep is the love of many of our scholars for their teachers. I have heard more than once the exclamation uttered with the deepest feeling, "Oh, why don't our teacher come?" and I have seen the boys of a certain class more than once go up to the door of the school room and see if their teacher was there, and if he was not, they would linger outside until he came; and if he came not, I could hardly prevail on them to come in at all. Thus I might go on giving instance after instance and show how much scholars become attached to their teachers and to their teachers. You can have no idea how much these children love their teachers, how much they expect from them, and if they are a little wild and wayward sometimes, let it not discourage you, but be faithful and labor on; sow the seed of love into the good ground of their tender hearts, and in due time it may bring forth fruit abundantly. But I have not time to enlarge upon this subject now, only let me assure you that a visit to your scholars would afford you the highest satisfaction and pleasure; besides it is a duty we all owe to our classes, to the Sunday school and to the Master in whose service we are engaged.

An instance came under my observation which I cannot help giving. A short time since the teacher of a class of girls in one of the Sunday schools with which I am connected gave up his class and left the city. But before he left, he had intended to visit all the scholars in his class at their homes. Finding, however, his time too limited, he was compelled to forego a visit to one or two of them.

When the little girls again went to the Sunday school under the care of a new teacher, those of the class not visited, complained bitterly of his thought, the injustice and unfairness of their former teacher in not visiting them also, as he had their companions. They felt themselves greatly slighted and offended at their kind teacher's unconscious neglect.

There is nothing that gives a child so much pleasure and heartfelt joy than to have the teacher he loves come to visit him. I have observed it in a great many instances among the children of our own school. I have seen them in the midst of their play dropping everything, and leave play and playmates to meet me at the door of their homes, conduct me into the presence of their parents and introduce me as their Sunday school teacher, while their eyes beamed with joy and their whole countenance glowed with delight. I have also noticed the bright hopes and the happy thoughts that gleamed in the mother's eyes as she told me how much the children loved the Sunday school; and this teaches us that in these mission schools the scholars expect their teachers to visit them. The parents expect you to visit them and know them at their homes. They will love you more every time you come, and every visit you make will add another thread to the golden cord that already binds them so fondly to your hearts. You will also by regular visitation be able to win the affections, sympathy and co-operation of the parents. You may be sure to create the interest for the school which will add you greatly in leading and directing the footsteps of the children in the way of life, and besides this in your visits you may be able to speak a word of love or do an act of mercy which in the hands of Providence may be the means of leading some poor wandering soul to God, or of turning some stray one back into the fold of the Redeemer. And thus in many ways may be the means of promoting the interest of the school, gaining for it friends and sowing seeds of love, which in due time shall spring up and bring much fruit to the glory of God.

But there is another reason why we should at this time regard our school regularly prosecute this work. Our school has existed in this place for four years and through this time has been carried forward and maintained successfully against many obstacles, impediments and discouragements, many of which we still have to contend with. It has gained in this time many warm-hearted and devoted friends among the children, parents and teachers; friends who will be true to it and stand by it as by their own firesides. But our visitor's report shows, in many portions of the district, as I myself have also discovered, that among many families in the immediate vicinity of the school, the school is very little or not at all known. Surely it seems to me we have been delinquent in letting our lights shine, and no doubt one of the best methods that this moment suggests itself to make our school known as in numbers, is in interest as well as in numbers. I may be allowed to suggest to the teachers that in going their monthly rounds they should make it a point to converse with every family and find out all about the children, whether they go to school or not, and if they do not, tell them all about our own school and invite them to come to it, visit it, both parents and children, and if possible induce them to become regular attendants of it.

In this way our visitation will be made to answer a double purpose, and accomplish double good. The tracts will be distributed, families will be visited, and children will be brought into school, the school will be benefited

and good will be done. Teachers and visitors will feel the happy consciousness of having done their duty, and when our work on earth is completed and our Master calls us to higher scenes of enjoyment, we will reap the rich reward of our toils and the bright crown of eternal life will be ours forever.

For the Herald of Truth.

#### "GETTING AWAY FROM GOD."

BY F. B. F.

There are many reasons why men and women are not Christians, or why they are not as decided Christians as they ought to be.

The chief reason, no doubt, is: They do not on the one hand comprehend or appreciate the benefit and value—the blessedness of God's favor—enjoyed in this present time, much less do they comprehend or understand the wonderful glory and blessedness which God has prepared for his people in eternity.

On the other hand men fail to see the magnitude of the injury they are doing to themselves as well as to others, neither do they understand the terrible consequences of God's wrath and disfavor, and what it means to be forever banished from his presence.

In consequence of this want of understanding and appreciation of the goodness and justice of God; this seeing things as they are, both for time and eternity, men grow careless and unconcerned, wander away from the service of God, and lose themselves in the wild mazes of sin, and a life of worldliness and pleasure.

Under this general want of being able to see things in their right light, and an intelligent understanding of God and his goodness; of what he has already done for us and what he is still continually doing for us, there are certain special forms, or courses of life, which very naturally, some more than others, lead away from God, and if we look around us carefully and study our surroundings and the influences that are brought to bear upon us, we will be able to guard ourselves against many of the temptations that so continually beset our way.

Among these are, 1. The pursuit of wealth. 2. The honors of the world. 3. The gratification of the carnal desires. These embrace, what the apostle presents to us in "the lust of the flesh, the lust of the eyes, and the pride of life, which things are not of the Father, but of the world."

There are also other propensities that manifest themselves, which may be classed as secondary influences, or secondary causes, leading men in the wrong direction, though through secondary in the line of force or power, are nevertheless prolific sources of evil, and get men far enough away from God, to bring condemnation and wrath upon themselves.

Among these we notice desires. A desire to be like other people; a desire to be more singular or peculiar than others; a desire to enjoy what others enjoy and indulge in what others indulge in; a desire to get away from the duties of religion, from the teachings of the Bible, the influence of Christian people and the church, and by these means, we very soon get away from God.

The writer once heard Sam Jones relate—it was the only time we ever

heard or saw him—that a certain southern lady accused him of being vulgar, because he tried to illustrate gentleness in persons by the conduct of a gentle horse, she claiming that he compared persons to horses or dumb brutes, which certainly was vulgar. It might take better with some people to say that some of these lower animals have some resemblance to men in their ways of doing, but the result would be about the same, and, in fact, there is after all a very striking comparison between human beings and the lower order of animals. Even the Lord through the prophet makes the very pointed declaration regarding his chosen people, Israel: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider." And so it often goes with people. Adam and Eve were not satisfied with the fruit of the beautiful Eden God had given them, but allowed themselves to partake of that also that was forbidden them, and so similar instances might be multiplied, I should not wonder if we were not satisfied with the things of God, nor of their highest good in this world or in the world to come.

We are forever longing and seeking after the things that are only detrimental to us spiritually and temporally: Ease, pleasure and self-gratification, with all its long list of mortifications and sufferings. Self-denial, humility, and self-restraint bring us the best blessings. It is better to suffer restraint at gain peace, love, and happiness, than to indulge now and suffer later. What shall it profit a man if he gain the whole world and lose his own soul. The way to heaven is the way by the cross, and where there is no cross, there will be no crown.

CHRISTIAN ARITHMETIC.

Some one has compiled the following rules for Christian arithmetic from God's Word: Notation, "I will put my laws into their minds and write them in their hearts." Numeration, "So teach us to number our days that we may apply our hearts unto wisdom." Addition, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and about godliness brotherly kindness; and to brotherly kindness charity." Subtraction, "Let us put off the works of darkness, and let us put on the armor of light." Multiplication, "Mercy unto you, and peace, and love be multiplied."

Division, "Wherefore come out from among them, and be separate, saith the Lord, \* \* \* and I will receive you."

## MISSIONS.

## LETTER FROM INDIA.

The following published in the Letitz Express of May 10th, was sent to us, and by request we give it a place in the columns of the Herald. It will be read with pleasure by all who are interested in foreign Missions.

KHAMOAGAN, Berar, India,

March 29, 1901.

My dear sister, Lizzie K. Brubaker: I would like to say, my co-workers, words fall me to express the joy and thanks I owe to your faithfulness and prayers, for it means so much to the work here. Just a few weeks ago I wrote to you. I again received the money you dear people sent and I do not know that I ever felt the praise of the Lord more. I believe the good Lord will meet me in the work for He knows the need. I do praise God for those faithful children of His that hold me up in prayer, and O, do continue to pray. Will you kindly thank the dear ones that have sent this last offering. I would like to write to each one, as you gave their names, but God knows I can not do that and they will kindly accept the thanks given by you.

The work is very encouraging at present; our Wednesday evening prayer meetings are always a great blessing to my own soul and little Tagi I wrote to you about last year. She is truly a missionary and her testimonies are so good. She said a few nights ago: O girls, let us search our hearts if we are ready if Jesus should come to night and last Saturday she took her testament and went out and spoke to a blind man for half an hour. If she can tell any about Jesus her face beams with joy. Her life does speak for itself; all say she is our missionary. The new girls too, are turning to the Lord and leaving their awful habits; pray much for them all, they still need your prayer, May God bless you all. Again many thanks for all you sent.

Your sister in Jesus,  
ALICE L. YODER.

LETITZ, Lanc. Co., Pa.,  
May 6, 1901.

## Dear friends:—

I will again give you the benefit of Sister Yoder's letter and by her request thank each one for their contributions also extend sincere thanks for what has been given toward the industrial work. A contributor from Strasburg, Pa., without the name so I now acknowledge that offering through these columns and all given is on its way to India and will be rewarded at Rev. 22:12.

It seems these offerings have been given so cheerfully; there is no law to make us give, except the law of Christ constraineth us. God lets us have our own way, but there is a great responsibility. Daniel Webster said that the most awful things he knew was "accountability to God." "Unto whomsoever much is given, of him shall be much required" Luke 12:48. Only for a little while are we on trial, but resp'ing day will come, "For we that shall come, will come, and will not tarry" Hebrews 10:37. Then you will not regret your liberality in the support of a work where we believe souls are gathered in for the heavenly garner.

May we continue to stand by Sister Yoder as long as God uses her as a messenger to these young hearts and minds. Very gratefully yours,

LIZZIE K. BRUBAKER.

## A FEW QUESTIONS CONCERNING THE ORPHANAGE ANSWERED.

We received many letters from our friends in America in which they ask us questions concerning the Orphanage work. As some of the questions are of such a nature that answers to them would be interesting to anyone who is interested in the Lord's work at Dhamtari, we send in this article.

1. What amount of money will support a child one year? Ans. \$15.00.  
2. Does this amount include everything, such as food, clothing, education, etc? Ans. Yes. With this amount each child's needs can be provided for.  
3. How old are the children when you take them in? Ans. We take them at all ages from less than a year old up to fourteen. Sometimes when girls come who are above that age we take them. If the girls of India could be saved, a great work would be done. A native missionary told us some time ago, "If you save a boy, you save one soul; if you save a girl you save two souls."

4. When one person agrees to support a child, do you know which child is provided for? Ans. Yes: When a person sends the amount required for a year's support and states that he wants to support a child, we select one and put the supporting name opposite the child's name in our register and look to that person for the support of that one for the time promised.

5. Do you change the names of the children, if so desired by the supporter? Ans. Thus far we have changed no names. We would gladly do it if it were not for a few reasons which make it objectionable. 1st. English names are very hard for these people to pronounce. 2nd. They invariably goby their old name among the natives, and if they do call them by their new name they mispronounce it. For example, we have a Christian woman in our employ whose name was changed from her old name "Kara," to Rosa (an easy name for English people to pronounce). She goes by her former name nearly all the time and Rosa is pronounced by them Rofha. The Hindi language has no sound to correspond with "r." The same thing is true of many other letters. English has sounds which the Hindi has not. The writer has talked with a number of missionaries on this subject, and all seem to discourage it. If our friends who support children wish to send us names, it will be all right and those they receive no training in correspondence. At any time we see it advisable to give the new names we will do so.

6. How do you find the morality of the children? Ans. The morality of the people is simply very low, and children generally do not rise above their parents especially when they receive no training in correspondence. Are they as much inclined to impure thoughts, words and actions as our American children? Ans. Yes, they are. Human nature is the same in India as in America. Most children in America realize that it is wrong to use bad language, steal, etc. These children do not realize that because they have never been taught. A converted Brahmin told the writer some time ago, that the Hindoos make no pretense whatever to train their children. Just let them grow up.

8. Do you have tables to set the children around? Ans. No. The natives of India don't use tables to eat from as we do. Each boy and girl has a "bhalu" (brass plate) and a "lota" (brass cup). The food is put into the thali and the lota is used to hold the drinking water. When the meal is ready they sit on the floor or ground and place the food before them and instead of using knives, forks and spoons, they use their fingers to put the food into the mouth. The natives of this country would not thank you for the above named articles if they had to use them to eat with.

9. What kind of work have you for the boys who are old enough to work? Ans. At present we have some of the boys at work a certain period every day preparing gardens so as to be ready when the rainy season comes. The work question is no small question with us. Thus far we have not been able to begin any industrial work on account of too much other work. We expect to begin some industrial work as soon as we are able. Most of our boys are small. All who are old enough are in school every day of the week except Sunday.

10. Do you teach them English? Ans. No. Only a few have ever been in school before they came to us, and as Hindi is the language of this part of India we teach them Hindi. After they get far enough along we may teach some of them English.

11. How long do you expect to keep them in school? Ans. This will depend largely upon the nature of the children? Those who are more inclined to work than study we may not keep in school longer than till they can read, write and cipher some. Others who are bright and take an interest in study we may keep in school for some time and give them a good education.

12. Do you expect to send them to America to finish their education? Ans. There will be some time yet to decide this question. They must be exceptionally bright and well established before we can send them. For the present we can make use of all of those right here as fast as they get ready.

13. Do the children behave well or does it require much teaching and training before they mind you? Ans. The natives have a great respect for a white person. The children are taught to respect older ones and especially white people. The children soon learn to mind us and are glad to do a favor.

The above questions I have answered in a brief way, and I trust they will be of interest to the readers of this article. At this writing we have 370 boys and girls in the Orphanage. Will you pray for these boys and girls that they may become useful in the service of God. There is power in prayer. Jno. 16:7.

Your brother,

JACOB BURKHARD.

Dhamtari, C. P. India, April 24th, 1901.

## MENNONITE HOME MISSION.

Mennonite Home Mission.

May 18, 1901.

Dear HERALD Readers:—

Greeting. "Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord." 2 Peter 1:2.

It is a blessed thought to know that "God is with us." Isaiah 8:10, and that he will never leave us alone, if we but trust and obey him. There are times when things do not go as we would like them to, and we allow ourselves to become discouraged, yet, if we stop to consider, we can see, after all, the hand of God leading, and that it is far better to allow Him to have His way about it. Let us wait on the Lord, and allow Him to use us. "For my thoughts are not your thoughts, neither are your ways mine, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and your thoughts than your thoughts." Isa. 55:8, 9.

In visiting homes there are many sad cases to be seen, which cause one's heart to ache. One young man, twenty-seven years of age, who had been visited lately, and who is in the last stages of consumption, is so hardened in sin that he does not care to hear God's Word read. He uses profane language, and treats his mother very unkindly. He had been a drinking man. Last October the young man's brother was taken home from a saloon, dying. The last fifteen minutes of his life were terrible, and his mother said, "Must I see it again?"

One of our Sunday school boys, Roy Morgan, is working in the country on Brother Isahak Rieker's farm, Bucks county. He has been up sometime, and like the farm work very much. We are glad to have him under Christian influence, and wish it were possible for many more to go to the country, where they would be away from the many voices which are found in the city.

On Ascension day, Sisters Mary and Amanda attended services at Doylestown, Bucks County, and afterwards visited friends.

Bro. Benjamin Zimmerman, of Cumberland County, paid us a visit, and had services here on Sunday evening, May 13th. In the Master's name,

MILTON L. NEFF,  
1930 E. York St., Phila.

## THE DUTIES OF MOTHERS.

In the mother of Samuel we have a worthy model, a beautiful example for mothers in all conditions of life to imitate. In her troubles she prayed to the Lord and found relief. She was a woman worthy of confidence. Her husband loved her and trusted in her good judgment and piety. When Hannah proposed a certain thing concerning Samuel, her husband said, "Do as seemeth thee good." Too often when the mother strives by the grace of God to discharge the sacred duties in the training of her children, she is entrusted to her, she falls to find in her husband the help and encouragement which is due her. This greatly hinders the performance of a mother's duties. She naturally desires and has a right to claim the help and co-operation of the father of her boys. Let him not think himself at liberty to live his life and responsibilities.

ties are even greater than those of the mother. God wants the one and the other to fill their respective places. The mother of Samuel was a woman of prayer. A God-fearing woman and one who had implicit faith in God and His promises. We find that she offered her son at a very young age to the Lord. She knew that in His hands her child was safe. She also prayed for him and the Lord answered her prayer. Motherhood do we not find a practical lesson in this good woman? Would it not be well for us to imitate her example? It seems her very life was wrapped up in her boy. She said she lent him to the Lord when, really, the Lord had only lent him to her. Yes, the little jewels are entrusted to our care to be nurtured and trained for the Master. Hence, our great responsibility as parents. In our own strength we utterly fail to discharge the duties we owe to our children. We need the wisdom from above and the help of a divine hand to lead us in the right way. The unconverted mother takes delight in ministering to the wants of her child. Prompted by the natural ties of love, she clothes, feeds and cares for the little ones. As they grow older she delights in their successes, and does all she can to promote them to a life of usefulness as men and women of the world. But alas! she has neglected the most needful; she has failed to teach her child the "Way to God." Her hands were busy in supplying her family with the comforts of life. But oh! how much is lost by not heeding the advice of Paul. He says, "Bring up your children in the nurture and admonition of the Lord." "Train your child in the way he should go," and "Teach him the fear of the Lord." The true mother takes pleasure in ministering to the temporal wants of her children. The mother of Samuel gave him at an early age to the Lord. Yet we find her busily plying her needle in making for him a little coat. Methinks I can feel the mother-love tingling through the heart and fingers of Hannah as she stitched away on that last garment. When she went to offer sacrifice to the Lord she took it to him; and I imagine little Samuel was happy. The Lord, Grew in favor with God and man. No wonder the heart of his mother rejoiced and felt her self well paid for all the trouble she had taken in bringing her son to the Lord. No sacrifice should be considered too great when it is made to the advancement of the spiritual welfare of our loved ones. God blesses our efforts, and it is our highest duty to trust Him with the results of our labor. In the New Testament we have an account of a young man named Timothy, whom Paul called his beloved son in the faith, and band loved her and trusted in her good judgment and piety. When Hannah proposed a certain thing concerning Samuel, her husband said, "Do as seemeth thee good." Too often when the mother strives by the grace of God to discharge the sacred duties in the training of her children, she is entrusted to her, she falls to find in her husband the help and encouragement which is due her. This greatly hinders the performance of a mother's duties. She naturally desires and has a right to claim the help and co-operation of the father of her boys. Let him not think himself at liberty to live his life and responsibilities.

"When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois and thy mother Eunice." Thus showing us that the godly life of both Eunice and Timothy are but results of a mother's duties to her children faithfully performed. Mothers, how safe it with us to day? Do we not too often allow our children to go into forbidden paths instead of teaching them the ways of the Lord in their childhood as did those noble mothers of the Bible? We indulge them in worldliness and let them go unrestrained as their evil inclinations would lead them. May God awaken us to a sense of the responsibilities hanging over us. May we as mothers receive grace from His hand to guard our children from the snares and pitfalls of Satan, and may their little feet be early trained into the paths of righteousness and peace. (Essay read at Bible School at Bethany, M. H., Neutral, Kansas, by a sister.)

For the Herald of Truth.

## A VOICE OF WARNING.

BY OSCAR HOOVER.

In these lines I wish to speak a few words of warning to all of us who think we stand, so that we may take heed and not fall. I will write something of my experience. I gave myself up to the service of the Lord about six years ago. I was then living in the country. About three years ago I came to this city and was trying to serve God as best I could, but temptations came and I made great mistakes. I first began to attend the theater, which certainly, as everybody knows is no place for Christians. If any of my readers are tempted to attend places of that kind, I would warn them to desist and to ask themselves the question: "Am I using the money that God gives me to glorify His name and to help His cause?"

There is reason to fear that many of these temporal things which God gives us are used to promote the cause of sin and unrighteousness in the world, while the cause of Christ goes begging and suffers.

Let each one that is tempted to go to a place of this kind first ask himself or herself this important question, Can I take Christ with me? If you feel that you cannot take Christ with you, then stay away.

Another temptation came, and this led me into the drinking saloon. Here, God blesses our efforts, and it is our highest duty to trust Him with the results of our labor. In the New Testament we have an account of a young man named Timothy, whom Paul called his beloved son in the faith, and band loved her and trusted in her good judgment and piety. When Hannah proposed a certain thing concerning Samuel, her husband said, "Do as seemeth thee good." Too often when the mother strives by the grace of God to discharge the sacred duties in the training of her children, she is entrusted to her, she falls to find in her husband the help and encouragement which is due her. This greatly hinders the performance of a mother's duties. She naturally desires and has a right to claim the help and co-operation of the father of her boys. Let him not think himself at liberty to live his life and responsibilities.

I went to the Mennonite Mission at No. 1930 East York St. on a certain Sunday. The sisters saw the condition I was in by my words and actions. They talked to me about salvation. One of the sisters said she believed the Lord had sent me there. I did not like to hear this, so I stayed away. It was

the devil telling me this in order to keep me away from that place. He kept me away for a long time, but the sisters did not forget me. One Thursday I received a postal card that there was to be preaching there on Sunday.

On the postal card I read these words: "Jesus is able to save to the uttermost all who come to God by him." I laughed at these words and swore that I would not go to the mission on Sunday. But when Sunday came something seemed to lead me there, and I have been going ever since.

Dear brethren and sisters, let us draw closer to Jesus who has done so much for us, that great debt which we ourselves could never have paid. He saves our souls from eternal destruction if we only put our full trust and confidence in Him.

We read in John 20:19 that the apostles had the door closed for fear of the Jews.

Let us close the door of our hearts against the sinful pleasures of this present evil world and trusting in Jesus He will speak peace to our souls and save us. Let us have our lights trimmed and burning so that they may give light to all.

Philadelphia, Pa.

For the Herald of Truth.

## GODLINESS.

BY A. S.

The Bible says that godliness with contentment is great gain. It also says denying ourselves of all ungodliness and worldly lusts we should live soberly and righteously in this present world.

True godliness will be followed with many blessings and a happy life. It brings the sweet fruits of the Spirit: Love, joy, peace, long suffering and kindness. Yes, all these traits of the soul are magnified and brought out by the influence of godliness in the heart. Webster defines the word godliness thus: Piety, belief in God and reverence for His character and laws; a performance of the religious duties proceeding from love and Christian obedience.

Of what a world of power lies in the embrace of this one little word, godliness! We need it everywhere; in the church, in the home, in the school room, in the field, in the kitchen. Yes! everywhere, in all the affairs of life we need godliness. We cannot help but notice the great contrast between godliness and ungodliness.

Where the former rules, whether in church, neighborhood or home, we find the dove of peace, the angel of love and mercy hovering over us. Each one is interested in the welfare of the other. Love melts the hearts of many into one. There each can feel his brother's sigh and woe; there each has a part; there none flows from eye to eye and joy from heart to heart.

Where ungodliness rules and reigns, we behold the opposite. All manner of sin and vice, strife and confusion, lying and cheating, drinking, cursing, swearing, yes, all the works of the flesh are manifest; because the power of godliness is lacking. Is it not of the greatest importance that we cultivate a spirit of godliness in our hearts; since it elevates and saves while ungodliness sinks and destroys?

Let us refer to a few more Scripture passages. If the righteous scarcely be saved where shall the ungodly and sinner appear? Prov. 16:27. An ungodly man diggeth up evil; in his lips there is a burning fire. Psal. 1. After giving the blessings of the godly the Psalmist says the ungodly are not so, but are like the chaff, which the wind driveth away. They shall not stand in the judgment nor in the congregation of the righteous.

Godliness will land us in glory; ungodliness will sink us to eternal punishment.

Neutral, Kansas.

## OUR OPPORTUNITY.

Whatever God may deny us, He never denies us the opportunity to do the right thing. This thing may be our going forward, or our holding back, our acquiescence or our refusal. He leaves it to us to decide, and this is our opportunity. Sometimes the opportunity is to become poor, sometimes to become rich; sometimes it is to live, and sometimes to die. But it rests with us to make the circumstances in which we are placed our opportunity to do the right thing and to take it. God often shuts the door in our face in order that we may go through another which He has opened.

He knows that the closed door is the one we want to go through. "But sometimes He permits the opening of a door which He knows that we know we ought not to enter. He thus puts us to the test by allowing us the opportunity of keeping out of it. And there are times when He closes all doors in order that we may have the opportunity of patiently waiting and persistently knocking until one is opened. No one can complain of the lack of opportunity for He is pretty sure to be in one or another of these cases."—Scri. by L. M. J.

## VALUE OF TRACTS.

Dr. Coke gave a tract to a family in Virginia, which was the means of the entire family, numbering fourteen, being converted to God.

A tract entitled "Repent or Perish" was found floating in the Fraser river. A man saw it, took it out, dried and read it, and by it was converted to God.

A man who had lost heavily in gambling and was contemplating suicide, had a tract given him which resulted in his conversion.

Some can print the leaflets, some pay for them, some—yes, many—can distribute and can follow them with prayers.

Dear readers, if you never have done anything in this direction, begin this moment. Distribute yourself or place them in the hands of some Christian worker and pray that God will greatly multiply the precious seed thus sown. Send to the Mennonite Publishing Co., Elkhart, Ind., for them. They will cost you nothing.

There is not such a great difference between grace and glory as all think. Grace is the bud and glory is the blossom. Grace is glory begun; and glory is grace perfected. It will not come hard to people who are serving God here to do it in the world to come. They will change places, but they won't change employments.—Monty.







for the sisters, and many outside influences are brought to bear on our people to lead them away from the teachings of the gospel on this subject, what position should our bishops and ministers take on this question?

**Ans.—Resolved,** That since the practice of our sisters wearing the prayer-head covering is a scriptural ordinance, therefore the bishops and ministers should be particular in instructing the converts and members of the congregation in this line and give them a Scriptural reason why they should wear it.

Forenoon session closed with prayer by Daniel Kauffman, of Missouri.

The afternoon session was opened by song and devotional exercises by Jacob Shenk, of Indiana, after which the questions were again taken up.

4. What are some of the more important doctrines and teachings that ministers should at the present time impress upon the minds of the people?

**Ans.—Resolved,** That when the minister is consecrated to God the Spirit will direct.

5. What are some of the best evidences of being saved and of growing in grace?

**Ans.—Some** of the evidences that we are saved are: In ceasing to do evil and learning to do well; in loving God and keeping His commandments, and bringing forth the fruits of the Spirit as taught in Gal. 5: 22, 23, and by faithfully following the admonitions of Peter, 1 Pet. 1: 5-8.

6. What are some of the essential qualifications and duties of a minister to make him successful in his ministerial work?

**Ans.—That** he be contented and full of faith and the Holy Ghost; free from self-will and self-seeking; knows the worth of souls and not ignorant of Satan's devices. Able to teach, willing to suffer and die if need be for Christ and the Church; and willing to take care of the flock of God, not for filthy lucre, but of a ready mind.

7. How could our conference session be made more edifying to the church and community in which it is held, as well as to the members of the conference?

**Ans.—Resolved,** 1. That we first put into practice the council of conference. 2. That we consign such questions as come up and need to be discussed. 3. That we hold a ministers' session composed of bishops, ministers and deacons, and that in this session such questions be discussed as may not be advisable to discuss in open conference, and all questions the bishops consider questionable.

Bish. I. J. Buchwalter then disposed of several questions of a local nature that had been presented.

The Humphrey Co. Tenn. congregation having some difficulties among themselves appealed to the Ohio conference to send a committee to adjust the difficulty, and the following action was taken:

**Resolved,** That this conference select two bishops to adjust the Tennessee troubles if they bear the expenses, and are willing to have them act and abide by their decisions. 1. J. Buchwalter and John Burkholder were elected.

The congregation at Pickerington, Ohio, appealed for a minister to come and locate with them.

**Resolved,** That the evangelist of the Western district take charge of the congregation at Pickerington this year

and report conditions and situation at next conference.

State evangelists for the ensuing year were elected as follows:

Eastern district, Allen Rickett; Western district, David Hostetler; Central district, N. O. Blosser.

Resolutions of thanks were adopted by the home congregation to all the ministers, brethren and sisters, who came from a distance to attend conference, also by the visiting brethren and sisters in return for the great kindness manifested to them.

John Blosser was elected moderator for the ensuing year by ballot.

The following bishops, ministers and deacons were present.

#### BISHOPS.

Michael Horst, Orrville, O.  
P. Y. Lehman, Goshen, Ind.  
J. M. Shenk, Elida, O.  
I. J. Buchwalter, Dalton, O.  
John Burkholder, East Lewistown, O.  
Jen. Gerig, Smithville, O.  
D. C. Amstutz, Rittman, O.  
Daniel Kauffman, Versailles, Mo.

#### MINISTERS.

Christian God, Dale Enterprise, Va.  
Allen Rickett, Columbiana, O.  
David Lehman, East Lewistown, O.  
Martin Lesherman, Wadsworth, O.  
Moses Brennenman, Lima, O.  
C. B. Brennenman, Elida, O.  
David Burkholder, Nappanee, Ind.  
C. P. Steiner, Cranberry, O.  
C. D. Steiner, Orrville, O.  
J. M. Kreider, River Stix, O.  
David Martin, Orrville, O.  
Benj. Huber, Maxwell, O.  
David Hostetler, Velleerville, O.  
M. S. Steiner, Pandora, O.  
David Garber, Nampa, Idaho.  
J. B. Smith, Garden City, Mo.  
D. S. Brunk, Elida, O.  
Geo. Ross, Elida, O.  
John Stoenner, New Stark, O.  
Van Huren Shoup, Mt. Eaton, O.  
Jacob Gerig, Smithville, O.  
C. C. Amstutz, Kedron, O.  
Adam Brennenman, Orrville, O.  
Amos Mumaw, Wooster, O.  
Jacob Shenk, Elkhart, Ind.  
Jacob Christophel, South West, Ind.

#### DEACONS.

Henry Newcomer, Wadsworth, O.  
C. Z. Yoder, Wallersville, O.  
J. L. Yoder, Columbiana, O.  
Perry Brunk, Elida, O.  
Andrew Stoenner, Elida, O.  
Abm. Burkholder, Maxwell, O.  
S. K. Plank, Orrville, O.  
John Hackman, North Lawrence, O.  
Wm. Shoup, Mt. Eaton, O.

Closing prayer by C. P. Steiner. The conference was characterized by union and harmony being manifested throughout.

Adjourned to meet in Allen Co., O., on the third Thursday in May, 1902.

A. METZLER, } Secretaries.  
DANIEL BUCHWALTER, }

#### CONFERENCES.

##### ILLINOIS CONFERENCE.

The Annual Conference for the State of Illinois, will be held in the Mennonite meeting house, near Sterling, during the first week in June. Sunday school Conference will begin on Monday morning and continue until Thursday evening. All Sunday school workers and others are cordially invited to attend. The Church Conference will

begin on Friday morning and close in the evening. All bishops, ministers and deacons are especially invited to be present, as well as all others interested in church work. The railroad station is Sterling. Some one will be at the station to meet strangers who come on the railroad.

PHILIP NICE.

#### CORRESPONDENCE.

THOMPSON TOWN, PA., May 25th, 1901.—It is some time since I have seen any news from this place in the Herald. I wish to the Herald Readers, Greeting in the name of the Lord. May all who read the HERALD OF TRUTH be benefited by it. This paper is truly worth to our family twice the amount it costs. We can truly, always learn something in it, and it is a welcome visitor to our home. We have been richly blessed with spiritual showers from God. In this community there were twenty applicants added to the church. May they all be bright and shining lights unto the end, so that we may all be crowned, and gain the victory, and have our souls washed and made white in the blood of the Lamb.

A. L. BENNER.

AURORA, OREGON, May 21st, 1901.—A kindly greeting to all God's children who read this. The people in this vicinity mostly all enjoy good health except a few who are down with bad colds and lung trouble. The Mennonite congregation at Hopewell is having a spiritual feast since Bro. S. A. Kurtz from Nampa, Idaho, and Sister Lizzie Detwiler of West Liberty, Ohio, are in our midst. We have been having a number of meetings and most of the evenings the old church house was crowded and a good interest manifested. Since the meetings closed we have twice a week (Wednesday and Saturday evenings) Bible reading and practice in singing, which is also well attended and good interest is taken. We are very thankful to our dear Lord for the brother and sister's help and are glad they think of staying with us several months. The brethren are now busily engaged in cleaning off the ground for the new church house and getting the material ready. If the Lord will we shall be ready to commence putting up the house about the 15th of June. We also had communion on Easter Sunday when peace and union prevailed, pray, brethren, for us that we may hold out faithful to the end. We also have fair prospects for good crops, both grain and fruits, for which we are thankful to our good Lord. When Sister Detwiler receives her books from the east that she sent for, she will teach vocal music at Hopewell. May the Lord bless all God-fearing people.

J. D. MISHLER.

JOHNSTOWN, PA., May 17, 1901.—Dear Herald readers, I am glad to let you know that yesterday we had a season of rejoicing in the Weaver meeting house, where five Sunday schools were represented in the capacity of a Sunday school conference which was one of great interest and should long be remembered by all who were present. The subjects were spiritually and frankly discussed and the earnest attention paid to the discussions showed that the hearts of the people were touched. The saints were encouraged, the sinners were warned and

we hope God was glorified. Towards the latter part of the evening session the mission spirit was earnestly discussed and our prayer is, that we may see the fruit thereof in due time. Brethren and sisters, let us not be satisfied with mission work only on the tip of our tongues, but let it come from the bottom of the heart; then is the time that it will amount to something. Let us earnestly pray for the work everywhere.

LEVI BLAUCH.

FROM THE BOWEN (KENT CO., MICH.) CONGREGATION.—Communion services were held here on Sunday, May 26th. The services were conducted by John F. Funk, from Elkhart, assisted by J. P. Miller, of White Cloud, Mich. Services were also held on Saturday afternoon and evening, and on Sunday evening. The last meeting was especially well attended. The congregation numbers some eighty members, some of whom, on account of sickness and other causes, were not able to attend the meetings. They also had a prosperous Sunday school which numbers about sixty scholars. The membership of this congregation has been augmented within the last six or eight months by two members moving in from other localities. The congregation is engaged at present in building a new house of worship for which the foundation is just laid. The dimension of the new house is 36 x 58. The new house will be a great convenience both for the church meetings and the Sunday school.

CRESSMAN CONG., BRELSLAU, ONT.—On the 11th of May, at this place thirteen persons were received into church fellowship by baptism, one was baptized in the evening, the others in the water with water. May the good Lord endue them with power from on high to prove true to their solemn vows. Bishops Elias Weber and Jonas Snyder officiated. Sunday the 12th, we had communion at the above named church. J. Gingerich, preaching in English, and Jonas Snyder, in German, to a full house of attentive hearers. A goodly number partook of the emblems of the broken body and shed blood of our Lord, affording a time of refreshing to many.

Cor.

ORONOKE, MO., MAY 20, 1901.—Greetings to all in the name of the Lord. On Sunday, May 19th, communion services were held at the White Hall Mennonite M. H. A number of dear brethren and sisters came from Neutral, Kansas, to commemorate the sufferings and death of our dear Lord, who died that we through Him might have eternal life.

Let us not be forgetful of Him whose blood was shed for us, and let us work for Him while it is day, for the night cometh when no man can work.

ANNA S. KILNER.

THROUSDALE, KANS., MAY 20, 1901.—In the past thirty days I have had the opportunity of seeing many people in the various congregations, where the Father permitted me to visit, and where many were made glad because of the grace of God that could be seen so clearly manifested while we were all exhorting to cleave unto the Lord.

Our ministering brethren at home, as well as those from abroad, have been passing from place to place holding meetings in many localities throughout

the land. Here in Kansas, Bro. Ramsey, of Bluffton, Ohio, and Bro. Shultz, of Pennsylvania, were among the number of zealous laborers for the Master that have been with us. Bro. J. L. Winley also, who was called to attend the bedside and funeral of a sister at Peabody, held a series of meetings at West Liberty, McPherson Co., during that time.

I was also with Bro. Page, of Elkhart, Ind., eighteen days during his recent trip in the interest of the mission work in India, as he was going from place to place where the congregations had invited him to come. I am pleased to say that from \$1,000 to \$1,800 have been given and promised for India by the people who have listened to the talks given by Bro. Page during the time I was with him. \$450, \$500, \$800, and even \$1500 in cash or personal donations have been handed to me for the dear children in India, which are under the charge of Bro. Reesler and Bro. and Sister Burkhardt. Just to day a letter came to me with a \$500 bill from a young husband and wife who were minded to do this much for the needy ones in that famine stricken land.

Having heard so much about the great zeal that is manifested in India where they worship their gods of metal and stone and how there are those now who have heard of our mission work there, who have also desired for them to come to other places besides Dhamtari, we are made to think of Isa. 42: 4: "And the isles shall wait for his law."

Our young ministering Brother Wiebe, who has been among the negroes in North Carolina, has also been giving encouraging talks among our German Mennonite brethren here in Kansas. He has three orphan children with him from the mountains. They are white children, and even if they had no real chance of going to school, yet these three little girls repeat the twenty third Psalm in concert, sing beautiful songs, and also bow together in prayer, etc., showing thereby that they have intelligence and abilities and only need opportunity to develop them. Cor.

KOKOMO, IND.—Communion services were held in the Amish Mennonite church on Sunday, May 12th, 1901. There were 141 members that partook of the emblems of the broken "body and the shed blood of Christ," and a very large number of spectators were present. The house was filled to its utmost capacity. Also Sunday school was re-organized with Bro. Ira Mast, supt., and J. F. Slabaugh, chor.

FROM WEST LIBERTY, OHIO.—According to previous announcement, the Mennonite Orphans' Home at this place was formally opened for use on the 14th of May.

Nearly five hundred people assembled at the Home at 1:30 P. M.

The meeting was opened by song service conducted by J. B. Schmidt, from Canada, after which Bish. David Plank read a scripture lesson and Bish. J. M. Shenk led in prayer.

Bish. Daniel Kauffman, from Missouri, then addressed the people on the "Church: Her Care for the Helpless." He presented in a clear and concise manner the importance of the church being founded on Bible principles. Next he showed the duty of the church by taking Christ for our teacher, ex-

ample and redeemer. This duty then is to uplift humanity, and helping and training children in the nature and admonition of the Lord. He quoted from James 1: 27. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unstained from the world. A number of other scripture texts were quoted and his entire address was founded on gospel principles.

David Garber, of Idaho, discussed "The Homeless Child and its Future." J. S. Shesmaker, of Illinois, not being present. He showed the value of the little deeds of kindness and quoted the words of Solomon: "Picking up beggars from the dining hall and placing them among princes." From this he inferred the possibility of children being taken from the slums of the city and made useful men and women. He impressed the people very forcibly that in order to do more for the helpless child, we must practice more self-denial and sacrifice, more luxuries and unnecessary pleasures.

Short talks were given by D. C. Amstutz, Secretary of the board, A. Metzler, Superintendent of Orphans' Home of this place, Bish. J. M. Shenk and Levi Hooley.

A few words of encouragement were given to the Orphans' Home by three of the speakers. By their talks we believe they appreciate the work done at the home. Bro. Metzler, Supt. of Orphans' Home, gave an interesting talk on the work they were doing. He quoted from Exodus: "And when she had opened the ark, she saw the child; and behold the babe wept, and she had compassion on him, and said, take this child away, and nurse it for me and I will give thee thy wages." He expressed his thankfulness to the community and to the town for the interest and kindness they have shown to the Home. The congregation then joined in singing No. 27, of "Finest of the Wheat."

M. S. Steiner, President of Board, discussed the "Outlook." He showed that the difficulties which the Orphans' Home has had have proven beneficial. His expectation for the future is that the Orphans' Home may also become a training institution. And the aim will be to equip the children for physical, mental and spiritual education. The outlook is bright in the amount of wills and legacies. He expressed his appreciation of the interest which has been taken by the citizens, community and church, and desires the Orphans' Home of this place to be a blessing to the same.

A collection was taken which amounted to \$123.74.

The congregation then joined in singing "The Uncrowned Day," and were dismissed by the President of the Board. Every one went away feeling a greater interest in the Home than ever before.

Sunday forenoon, May 12, three persons were baptized and in the afternoon communion services were held in the Bethel Cong. Bish. J. M. Shenk officiating at both services. Bro. J. B. Smith preached there Monday evening. Bro. David Garber, Tuesday evening.

A. M.

CUMBERLAND CO., PA., MAY 23d, 1901.—Greeting. Dear Brethren and sisters in the faith, I am glad for the

correspondence column, for we hereby can hear from the brotherhood in different localities, how the good Lord has blessed them, and prospered the work to the saving of souls. Brethren and sisters, let us be more zealous in the Master's work, making better use of our time and talents, whether it be one or five with which God has blessed us, by writing, or in whatever way He may direct. We feel thankful to our Heavenly Father for the blessed privileges we do enjoy. On the 11th of May there was a preparatory service at the Churchtown meeting house, and on the 12th communion was observed. We thank God that we could once more commemorate the death and sufferings of our dear Savior who died, that we might live. Praise His Holy name.

On the 10th of May services were held in the Slate Hill meeting house in the forenoon, where two precious young souls were baptized and received into church fellowship. Let us pray that the good Lord may bless and keep these dear ones in the narrow path, and that they may trust Him fully, leading a pure and holy life, letting their light shine brightly in this world of darkness, and be faithful to the end, then at last receive a crown in glory. Who will be the next to follow Jesus? On the 18th there was a preparatory service at the Slate Hill meeting house, and on the 19th, communion. While we have seasons of rejoicing, we also have seasons of sorrow. Our hearts were again saddened by the death of a young friend, who died on the 16th of May and was buried on the 19th. He was just in his nineteenth year. It is hard to see loved ones laid away in the cold and silent grave, and especially those who are young in years. And while we do not always understand God's dealings with the human family, we know that He is a merciful God, and too wise to err. Let us then trust Him fully who doeth all things well.

May God help us all to heed this loud call that who have named the name of Jesus may be more consecrated to His service, for we are, as the poet says:

"Gathering home! Gathering home!  
Fording the river, one by one!  
Gathering home! Gathering home!  
Yes, one by one!"

B. M. G.

#### MISCELLANEOUS.

##### PASSOVER.

"Christ our Passover is sacrificed for us."—1 Cor. 5: 7.

You remember the story of Israel in bondage in Egypt, and how when the time for them to go out free had come, God told every family to take a lamb, a white, gentle, patient, spotless lamb, and kill it and sprinkle its blood over the top and on the sides of the door. Then when the death angel came that way to smite the first born of the wicked Egyptians he would see the blood on the houses of Israel and pass over them all. Ex. 12: 23.

Christ is our Passover. He was the lamb of God. Because he died we live. On the ledge of a roof of a chapel in Germany, is a carved stone lamb. This is how it came there. Years ago where the lamb now stands a man was busy repairing the roof of the chapel, sitting in a basket fastened by a rope. Suddenly the rope which held the basket

gave way and he fell down, down from the great height to the ground below! Every one who saw the dreadful accident expected that the man would be killed, for the ground was covered with sharp stones. But he rose from the ground quite unharmed. A poor lamb had strayed up to the side of the chapel, in search of the sweet young grass among the stones and the man fell on the soft body of the lamb. It saved his life; for he escaped with the mere fright and with not so much as a finger broken. But the poor lamb was killed by the heavy fall upon it. Out of gratitude the man had the stone lamb carved and set up as a memento of his escape from a fearful death, and what he owed to the lamb. Is not this a beautiful story? Does not it remind you of how we are redeemed with "the precious blood of Christ, as of a lamb without blemish?" 1 Pet. 1: 18, 19.

Jack was a naughty boy and abused his cousin Susie in many ways. When he would hurt her he would say, "I don't care." Susie was a gentle little girl, and one day he threw her hair into the fire, pulled her hair, and hurt her arm so much that it bled. She was shut up in a dark room, and only given prisoner's fare, bread and water. He kept saying, "I don't care." After staying there for three days with only bread and water as food he kept saying still, "I don't care."

Then Susie said, "Mother, mayn't I go and be shut up while Jack comes out to see how pleasant it is? There is no sun there nor anything." Her mother told her that she might. She went up to Jack's door and said, "I asked mother if I might come and take your place Jack, while you go out and see how pleasant it is! It is so dismal and lonely here." Jack looked at her and said, "What a fool you are," and he walked slowly out. Susie was locked in. At dinner time Jack took the bread and water up to Susie. After dark he said, "Must Susie stay there all night if I don't?" "Yes," said Mrs. Stone. Tears started in Jack's eyes. He ran up stairs and darted into the dark chamber, and said, "Susie, you are the best girl I ever knew. I will never treat you so again. I am sorry, I am. I will be a good boy, I will. Susie, what makes you so good to me?" He threw his arms around her neck and cried as if his heart would break. It made a good boy out of him to know that Susie had taken his place of punishment. Jesus took our place.

"He bore our sins," 1 Pet. 2: 24. "With his stripes we are healed," Isa. 53: 5.

He loved us and gave Himself for us. Eph. 5: 2.

It will make us good to realize that Christ died for us.

A beautiful Hebrew story tells that on the day of the Passover a little daughter in one of the Hebrew houses lay sick. She was the first born and exposed to the hand of the destroyer. As the day drew to its close her father came and sat beside her, when she said, "Father, has the blood been sprinkled?" "Do not worry, little daughter," he replied, "the servants will attend to that."

She lay quietly for a little time, then turning her pale, eager face to him, asked again, "My father, is the blood upon the door posts?"

"Lie still, little one; the lamb with-

out blemish was selected four days ago, I told the servants to attend to it, and they surely will." Silence again fell over them, but as the rays of the setting sun streamed over her couch, she laid her feverish hand upon her father, and stretching out her little arms, said piteously, "Take me, father, and let me see the blood."

Lovingly he carried her to the open door. "There, my child, see—" Ah! it was not there, and the evening hour so near—the death angel might already be on his way. Hastily he laid her down and dashing out of the door grasped the sharpened knife and sprang to where the selected lamb waited patiently. No servant would do now—his own hand must shield his little one. Back he rushes with the hyssop branch and the crimson life-blood streams over door-posts and lintel, then falling upon his knees beside his child, he covers the trembling little hands with tears and kisses, crying, "Under the blood, my child, you are under the blood, and the destroyer cannot reach my little one!"

Hyssop, the lowly, common, coarse grass that grew by the roadside, stands for humility and faith; for the personal, yielding act of obedient faith by which we take the salvation, Christ died to obtain for us. Anyone could gather a bunch of hyssop. Anyone, even a little child can "believe—and be saved." Act. 16:31. Faith is as common as the hyssop.

We live by faith. We eat, we sleep, we work by faith. We trust our parents and friends. We trust the bed to hold us, the chair to support us, the food to nourish us. The same faith in God that we have in people and things gives us a perfect salvation.

"The child leans on its parent's breast,  
Leaves there its cares and its rest;  
The bird sits singing by its nest,  
And tells about  
His trust in God, and so is blest  
Neath every cloud.

The heart that trusts forever sings,  
And feels no light as it had none;  
A well of peace within it springs:  
Come God or Ill,  
Wh' he'er to-day, to-morrow brings,  
It is His will."

(From *Bible Morning Glories*, an excellent book for sale by the Publishers of the *HERALD OF TRUTH*, Elkhart, Ind.)

### LIKE CHRIST.

#### In His Dependence on the Father.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing." Then you are struck by the implicit obedience that just seeks to imitate the Father: "for whatsoever things the Father doeth, these doeth the Son in like manner." You then notice the loving intimacy to which the Father admits Him, keeping back none of His secrets: "for the Father loveth the Son, and sheweth him all things that himself doeth." And in this dependent obedience on His Son's part, and the loving teaching on the Father's part, you have the pledge of an ever-growing advance to greater works; step by step the Son will be led up to all that the Father Himself can do: "Greater works than these will he show him, that ye may marvel."

In this picture we have the reflection of the relationship between God the Father and the Son in His blessed humanity. . . . No child in his ignorance, no slave in his bondage, was ever so anxious to keep to what the father or master has said, as the Lord Jesus was to follow the teaching and guidance of His Heavenly Father. On this account the Father kept nothing hid from Him: the entire dependence and willingness always to learn were rewarded with the most perfect communication of all the Father's secrets. "For the Father loveth the Son, and sheweth him all things, and will show him greater works than these, that ye may marvel." The Father had formed a glorious life plan for the Son, that in Him the Divine life might be shown forth in the conditions of human existence: this plan was shown to the Son piece by piece until at last all was gloriously accomplished.

Child of God, it is not only for the only-begotten Son that a life plan has been arranged, but for each one of His children. Just in proportion as we live in more or less entire dependence on the Father will this life plan be more or less perfectly worked out in our lives. The nearer the believer comes to this entire dependence of the Son, "doing nothing but what he seeth the Father do," and then to His implicit obedience, "whatsoever he doeth, doing these in like manner," so much more will the promise be fulfilled to us: "The Father sheweth him all things that he himself doeth, and will show him greater works than these." LIKE CHRIST! that word calls us to a life of conformity to the Son in His blessed dependence on the Father. Each one of us is invited thus to live.

To such a life in dependence on the Father, the first thing that is necessary is a firm faith that He will make known His will to us. I think this is something that keeps many back: they can not believe that He will make known to them so much that He will indeed give himself the trouble every day to teach them and to make known to them His will, just as He did to Jesus. Christian, thou art of more value to the Father than thou knowest. Thou art as much worth as the price He paid for thee—now it is the blood of His Son. He therefore attaches the highest value to the least thing that concerns thee, and will guide thee even in what is most insignificant. He longs more for close and constant intercourse with thee than thou canst conceive. He can use thee for His glory, and make use

something of thee, higher than thou canst understand. The Father loves His child, and shows him what He does. That He proved in Jesus; and He will prove it in us too. There must only be the surrender to expect His teaching. Through His Holy Spirit He gives this most tenderly. Without removing us from our circle, the Father can so conform us to Christ's image, that we can be a blessing and joy to all. Do not let unbelief of God's compassionate love prevent us from expecting the Father's guidance in all things.—Andrew Murray in "Like Christ."

For the Herald of Truth.

LOVE. 1. John 3:1.

In this passage the inspired writer us of the love of God to the children of men in these words, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not."

"Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall see Him as He is." The words, it seems, were written to a class of Christians who were not very far advanced in their Christian life, probably they were Gentile converts.

In 1 John 2:12, he writes, "I write unto you fathers, because ye have known Him, that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father."

The apostle here shows his confidence in his fellow believers to whom this epistle is addressed; but it seems that the necessity to inculcate into their hearts the grace of grace (love) prompted him to write this epistle. It seems to me that no one could have so vividly set forth the love of God, as could this disciple whom Jesus loved and who leaned on His breast while somewhat in doubt whether his faith would hold out to resist the temptation of denying, nay, even betraying Him whose presence was more precious to him than gold, and whom he could in truth adore with the words, "How fair and how pleasant art Thou, oh love for delight!" This thy stature is like to a palm tree, and thy breasts to clusters of grapes." Cant. 7:6,7.

Solomon says of love, "Many waters cannot quench love, neither can the floods drown it: If a man would give all the substance of his house for love, it would utterly be condemned." Cant. 8:7. Paul says, "And above all put on charity (love), which is the bond of perfectness." Col. 3:14. But how can we attain to that degree, being weak, fallible mortals, passionate by nature, nothing good being present with us? How can we become perfect in love? Simply by giving ourselves over to God, disclaiming all temporal things, condescending to the humblest things, and Christ, taking Him as our Father and guardian, trusting that all he does is for our own good. If this is our position, we will soon be in a state of development, and then only can we understand that the Christian life does not consist of stages or periods, but of a continual

growth in grace. As long as the love of Christ ends an abiding place in our hearts, we will not be satisfied with our present condition, hoping and knowing that if we continue to "press towards the mark," God will give to us the "prize of the high calling of God in Christ Jesus." Phil. 3:14. "And every man that this hope putteth in himself, even as he is pure." 1 John 3:3.

It is very natural for us to love. God has given us this passive power, and no exertion is needed to exercise the same as long as things go in accordance with our desires and wishes. But this kind of love is often very dangerous and sinful. Paul taught the Colossians that they should "mortify their members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

All of the above named evils arise from improper love, inordinate affection, perhaps the most dangerous, especially with young people who are in the act of falling in love with one of the opposite sex. How often we discover the sad fact that professing Christians are lured away and enticed—by charming looks, fluent words, and sometimes they cannot even resist the temptation of engaging in disgraceful indulgences. Oh, my dear young friends, whatsoever and wherever you may be, will you take the warning and remember that Christ has said, "That whatsoever looketh on a woman to lust after her hath committed adultery already with her in his heart." Math. 5:28.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God. And such were some of you." 1 Cor. 6:9,10, and part of 11.

If any one reading this feels that he or she is guilty of any of the above mentioned offenses, I would advise such a one to take immediate opportunity of God's free grace and have his name entered with those addressed as follows: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. 6:11.

Let us accept Christ as our affectionate lover, and we need never despair, even if all the world despises and hates us. It is certainly a great comfort, nay, a blessing not to be computed, to have friends of whom we feel confident that they are loving us; but the love of earthly friends is very uncertain, and often deceiving. Let us consider the compassionate words uttered by our Lord as he journeyed toward the doomed city (Jerusalem), for the last time, well knowing that death was awaiting him there; yet his compassion failed not, and he uttered the pitying words: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Math. 23:37. Oh, the love that the Savior must have felt as he wept over the city, because the things which were essential to their peace were hid from their eyes. Now,

this is the condition of every sinner; the things that bring peace he cannot see, and they cannot be obtained unless the love of Christ is given entrance into their hearts, not until they are willing to say, "Blessed is He that cometh in the name of the Lord."

If we love Christ, he has promised to send us the Comforter, which is the Holy Spirit; and if the Holy Spirit is abiding within us, it will manifest itself by its fruits, which are: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

### LITTLE SORROWFUL.

And Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, "Because I bore him in sorrow."

Through this little passage, as through a lens, we look back and see a sorrow stricken Hebrew mother, yet pale and weak, with a new-born infant in her arms. She puts the mark of her grief on the brow of her boy in the name she gave him. She called him Jabez, which signifies sorrow. Why, we know not. Whether it was that she brought him into life with no common anguish, and at the peril of her own; or whether the time of his birth was the time of her own widowhood, so that he had no living father to welcome him—or whatever the disaster that darkened her lot, so it was that she put the gloom of her own heart on the name of her darling. She called him Sorrowful, and he kept the name to his dying hour.

While she thought of her child as born in sorrow to bring her new anxieties and cares, while she baptized him in tears, lo! this very object of her grief and solicitude became the ornament and glory of her house! He lives to outstrip all his brethren. The prayer recorded of him in the fourth chapter of Chronicles is one of the most beautiful in the whole Bible. God answered it all. His after career was so lofty and so beneficent that people must have wondered how he came to bear so doleful a name. None so happy—none so prosperous—none so honored—as poor Little Sorrowful! His history is like the April shower that begins in clouds and tears, but ends in brilliant sunshower, and in rainbows painted on the sky.

Now, we are all of us just as short sighted as this Hebrew mother who named her boy from her fears, and not from her faith; and at last found God better to her than she expected. We persist in naming things sorrows which prove to be blessings in disguise. We often congratulate people on receiving what turns out to be their ruin. We quote often words with them over a lot which is fraught to them with blessings above all price. Let us be careful how we condole with those who are under the merciful discipline of a loving God. We may make worse mistakes than was made by the sorrowing mother of Jabez. Be careful how you condole with a man who has lost his fortune, or who has been disappointed in his ambitious schemes. While his purpose is becoming empty, his soul may be filling full with God's grace; while he is walking through the vale of humiliation, he may be getting more of the herb called *heart's-ease* in his bosom

than he ever knew while on the giddy heights of prosperity. Many a man has been bankrupted into heavenly riches. Be careful how you tell a sick friend that his sickness is an affliction—when it may be sent him to melt his heart, to bring him into reflection, and to bring him to repentance. Many a man's sickness has given him an eternal health; and his room of suffering has been the vestibule to Christ's favor, and to the inheritance of the Saints.

Let us be careful, too, in what terms we condole with the weeping mother whose darling child has just found its angel wings and flown away to Paradise. If we wish to sorrow for any parent, let it be for her whose living child is debased into an idol, or a frivolous, overdone toy, or a hard, cunning self-seeker, or a self-indulgent tyrant, who shall yet break the heart of her who loves him. A thousand times over have I pitied more the mother of a living Sorrow than I have pitied the mother of a departed joy. Parents spare your tears for those whom you have laid down to sleep in their narrow earth-beds, with the now withered rosebud on their breast. They are safe; Christ has them in His schools, where lessons of celestial wisdom are learned by eyes that never weep. Save your tears for your living children, if they are yet living in their sins, untouched by repentance, unfeeling and unconverted. Those of your family whom God considers dead are those who are yet dead in their sins, and guilt—alive to the world and the devil, but dead to the voice of Christ.

How often do we cover our best blessings with a pall, while we decorate with garlands our temptations or the sources of our saddest sorrows or our spiritual shame! Any one who had looked in upon the old patriarch, Jacob, and that gloomy evening while he was bewailing the absence of his sons in Egypt, would have heard the querulous complaint, "All these things are against me." He is rather a Jabez than a Jacob then. Joseph is not; Simon is not; and they have carried away Benjamin too, who bore in his boyish face the picture of the beautiful Rachel, whom he had laid to sleep by the way-side of Bethlehem. He calls his lot a sad one. But just at the door are the returning Caravans who are bringing to him the sacks from Egypt's granaries, and the joyful invitation to go up and see his long lost Joseph in Egypt's imperial palace. His dark hour is just before the day. His trial proves his deliverance. God is better to him than his fear. What he calls a "sorrow," has grown into a mercy too big for words.

There are a hundred lessons to be learned from this brief passage about Jabez and his short-sighted mother; it is a bough that if well shaken will rain down golden fruit. We learn from it not to be frightened by present fears, or cast down by present troubles. We learn from it that many of life's best things—yes, the life of heaven seeking piety itself begins in tears and griefs for sin, in oppositions and sharp conflicts of the soul. We learn not to lose heart in labors of love for Christ and humanity, because the infinite enterprise had to be "brought forth in sorrow" like the Hebrew mothers' sorrow. The very labor that costs us the most anxiety, self-denial and toil, often like Jabez, "enlarge their borders" and grow

into the most honorable and useful of all our undertakings. Never despair of a good work. Never despair of the cause of Right; baptized with tears in its infancy, it has the life of God in its young veins. Never despair of a child. The one you weep the most for at the mercy-seat, may fill your heart with the sweetest joys. Never despair of a soul. And never name either your children or your good enterprises "sorrowful," you know how they are to turn out, and what are All-wise and All-merciful God means to do with them.—Cuyler.

### THE ISRAELITES FED WITH MANNA.

When the Israelites had been out of the land of Egypt for about a month, they found that they had eaten up nearly all the corn and food that they had brought with them. They were now in the wilderness of sin, between Elim and Sinai. They could buy no corn in the desert, nor did any corn grow there. As they had before suffered thirst, so now they began to feel the pain of hunger. So they grumbled again. They said, it would have been better for us to have died in Egypt, than to come to this desert to die of hunger. Our first-born had better have been slain with those of the Egyptians; we had better have been drowned with our enemies in the Red Sea, than to have come to this trouble. Then they begin to think of the bread and meat they had eaten in Egypt, but they forgot how hard was their slavery there. Now they were free men, on their way to the land promised to their fathers. It was not brave of them to think so much of the things they had in the way, and it was very faithless and foolish of them not to trust God, when He had helped them so often.

Murmur was grievous that they should murmur, yet He laid pity on their wants. He sent them both meat and bread. That very evening a vast flock of quails came up and covered the camp and the Israelites were able to catch them in great numbers. They were most likely going to Egypt to feast in the cornfields, for this was about the season when corn was ripe.

Now the Israelites had plenty of meat, and they could also dry their flesh of the birds that they did not want for present use, ready for a future day. This was done by stripping off the skin with the feathers, and putting the body of the bird into the hot sand for a little while, when it would be dry and keep good for some time.

Thus the promise the Lord made, and we are also told how He kept His word. The Lord said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather some every day, that I may prove them, whether they will walk in My commandments. On the sixth day, they shall prepare that which they shall bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the Children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord; for that He heareth your murmurings against the Lord; and what are we, that ye murmur against us? And Moses said, The Lord shall give

you in the evening flesh to eat, and in the morning bread to eat; for that the Lord heareth your murmurings which ye murmur against Him, and what are we? Your murmurings are not against us, but against the Lord. And Moses said, Aaron to say unto all the congregations of the Children of Israel, Come near before the Lord; for He hath heard your murmurings. As Aaron spoke unto the whole congregation of the Children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.

#### FED WITH MANNA.

And the Lord said unto Moses, I have heard the murmurings of the Children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. In the evening the quails came up, and covered the camp; and in the morning the dew lay round about the host. And when the dew was dried up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the Children of Israel saw it, they said to one another, It is manna: for they knew not what it was.

And Moses said unto them, This is the bread which the Lord hath commanded. Gather of it every man according to his eating, an omer (about five pints) for every man, according to the number of your persons; take ye every man for them which are in his tents.

And the Children of Israel did so, and gathered, some more, some less. And when they measured it, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it until the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

On the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

#### THE MANNA DID NOT FAIL.

Some of the people went out on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread for two days; abide ye every man in his place; let no man go out of his place on the seventh day. The Israelites called the name of this



- 1 All of Grace. By C. H. Spurgeon.
- 2 The Way to God; How to Find
- 3 Pleasure and Profit in Bible Stud
- 4 Life, Warfare and Victory.
- 5 Heaven. By D. L. Moody.
- 6 Prevailing Prayer. D. L. Moody.
- 7 The Way of Life. Marked out by  
Spurgeon, Chapman, Mills, etc.





about moral progress and the world growing better, there are, notwithstanding, also those, here and there, whom the Lord has given light and wisdom sufficient to see the real condition of things as they are, look them square in the face, and who also possess grace and courage to tell the people the unvarnished truth. We quote the following from the sayings of a prominent modern preacher in reference to warfare:

"Great and perplexing moral questions emerge. We ask ourselves as we see the nations, whether we are living in the twentieth century of the Christian era. We see that the nations foremost in the service of the Prince of Peace are not studying its things that make for peace, nor things wherewith they should edify one another, but the things that make for war, and the means by which they may destroy one another."

"We rather pride ourselves upon the skill with which we are able to dispatch men, and the exploits of the soldier on the field are told with a flippancy, which would indicate among Christian people that the killing of one another—of human beings, is the simple pastime of the soldier. The great exponent of peace at this moment, is the Czar of Russia. We thought Russia was way behind the times."

The family was passing through deep afflictions; a great trial was laid upon them as death came hovering over the low couch where a loved one was suffering. The minister came and the family gathered in the seclusion of that humble Scotch home. The minister opened the family Bible, and, as the poet says: "He whaled a portion with judicious care, And let us worship God, he said, with solemn air."

The Psalmist says: "O come, let us sing unto the Lord; let us make a joyful noise to the flock of our salvation. Let us come before his presence with thanksgiving." O come, let us worship, and bow down; let us kneel before the Lord our Maker." (Psa. 95.)

Worship is comely; worship is pleasant; worship is a pleasure to all who love the Lord; but to prove a blessing to us, and an honor to our God, it must come from a heart prompted by love; it must be the voluntary breaking forth of praise from a heart that is prompted to praise, because of God's goodness, power and glory. The Lord, through the prophet, speaks of those who draw near with their lips while their hearts are far from him, and this is not pleasing to God. When we worship God we should worship because we appreciate His favors and His love, and because it gives us joy and delight to magnify His name and His wonderful works. "O, that men would praise the Lord for his wonderful works and for his loving kindness and tender

mercy unto the children of men." The ten thousand times ten thousand angels said with a loud voice: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honor, and glory, and blessing, and every creature in heaven, on earth, under the earth, and such as are in the sea, gave honor and worship, to him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:11, 13.

A question for our correspondents and ministers, and all the brethren and sisters who have promised to help us in our work of filling the columns of the HERALD with good edifying reading matter. We have had many promised but few articles, and as a natural consequence, the editor had to write a good deal himself, and fill the balance with selected articles. We have many able writers in the ministerial ranks and also among those who are not ministers, and we plead for help. Variety is the spice of life, and by securing articles from different persons, we get different thoughts and ideas, and so we learn from one another, and the whole body is edified, and this all helps to keep up the interest in the work, and the people are educated in the various principles of faith and doctrine. A man preaches, and he must have a large congregation if his voice reaches one thousand hearers. A man writes, and in a paper that has the circulation that the HERALD has, if even all do not read it, he should reach at least from 12,000 to 15,000 people. So a religious paper that has a good circulation, is a grand means of reaching, with the blessed gospel truths, a large number of people. And it is in this that the press becomes such a powerful means of good to the world when it is directed by Christian knowledge and an eye single to the glory of God. Brethren and sisters, while we have this excellent means of scattering the precious seed of the word by all waters, let us not be slothful or idle. The Savior says, "What thou doest, do quickly." The apostle admonishes, "What thy hand findeth to do, do with thy might," and not to be slothful in business. Jesus also admonishes us to work while it is to day, for the night cometh when no man can work.

In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not which shall prosper. Let us then not throw away opportunities, but make use of our talents and do something in the great work of teaching sinners the way of life, and edifying the church.

Our Free HERALD Fund is not only exhausted but largely overdrawn. Who will help to replenish it? We have

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a great many poor brethren and sisters in the various congregations who are greatly benefited and much enjoy the reading of our church paper. In fact, they feel it a great loss to be deprived of it. With some of them who are old and feeble, and some who live in out-of-the-way places, where they cannot have the privilege of church services, it is really, outside of the Bible, all they have to encourage them in the way of spiritual food and it would be a real cruelty to deprive them of it, and we have not the heart to stop their paper and tell them that we can no longer send it. But the Mennonite Publishing Company cannot do all this work alone. We have in the past years given away thousands of dollars, to poor brethren and sisters, who so earnestly desire to have the paper, though they have nothing to pay with. We have never refused, but the burden is becoming more than we are able to carry. Brethren and sisters often write us, and give us the name and address of a certain poor brother and sister, and many times of persons who are not members, and tell us that they are poor, that they would be benefited and would enjoy the reading of the HERALD, and ask us to send it to them free. We are glad to do it, and to help these people, but we are sure there are many of our generous brethren and sisters whom the Lord has abundantly blessed with this world's goods, who would be glad to help some of these suffering ones, if they only knew where to find them. Our Free HERALD Fund is overdrawn at least two hundred dollars at the present time, and we make an appeal, an earnest appeal, to those who give cheerfully, remembering that the Lord loveth a cheerful giver), to remember the "Free HERALD Fund."

Our people give liberally for the famine sufferers of India and the India Mission, for evangelizing purposes, for the Chicago Mission, for Orphans' Home, Old People's Home, Philadelphia Mission, Welsh Mountain Mission, etc., and these are all worthy objects for our benevolence and charity. But among all these, let us not forget that supplying our people with the proper kind of reading is as important and worthy a cause as any of these.

We ask therefore our generous contributors, who have the means, for a share of their contributions to aid in supplying our worthy poor with good reading, and let them also enjoy the benefits of our church paper.

M. P. Co.

What would Menno Simon say? DEDICA- What would the old Martyrs say? What would the old fathers and pillars of the church of one hundred, or even of fifty years ago say, if they would bear that Mennonites,

the good, old, orthodox Mennonites had so far conformed themselves to the ways and customs of the popular churches and of the world that they now hold dedicatory services in their churches and charitable institutions and dedicate them. Is this not getting away from the simplicity of the gospel? Oh, no! I hear some one say—this is a Bible custom. Was not the temple at Jerusalem dedicated to the service of God, and was not the second temple dedicated with great sacrifices and offerings, etc?

We must not forget that the Mosaic dispensation was a dispensation of symbols, types, shadows, forms and ceremonies, and all these had their significations and their fulfillment in Christ and in the new order of things revealed under the gospel dispensation, in which the former things, consisting of offerings, divers washings and ceremonies were fulfilled, and being fulfilled, became obsolete and valueless. We are told that God dwelleth not in temples made with hands, neither is worshipped with men's hands as though he needed anything, but "heaven is his throne and the earth his footstool: what house will ye build me? saith the Lord, or what is the place of my rest." (Acts 7:48).

In his conversation with the woman of Samaria at Jacob's well, Jesus taught us plainly the true character of gospel worship. The woman said, "Our fathers worshipped in this mountain. (Mount Gerizim where the Samaritans had their place of worship), and ye (Jesus) say that Jerusalem is the place where men ought to worship." But Jesus told her that the hour was at hand, when neither on Mount Gerizim, nor yet in Jerusalem should they worship the Father, but the true worshippers should worship Him in Spirit and in truth; "for the Father seeketh such to worship Him."

The idea, then of dedicating a pile of wood, brick, stone and iron, and pretending to render services to God with these things is as non-evangelical as to advocate the Jewish Sabbath for Sunday, or the offering of rams and bullocks in sacrifice, or the practice of other Jewish rites under the gospel dispensation. We never heard that the disciples or the early Christians dedicated places for worship. Jesus and the disciples occupied an upper room in Jerusalem where they ate the passover; the disciples after the ascension went back to Jerusalem and abode in an upper room (it may have been the same one); shortly after they were scattered abroad, and preached as they went, whether in the temple, in the house of Cornelius, at Joppa, in the homes of the common people, in the synagogues, on the banks of the river, in the carriage by the way, or in a prison; every place was a fit place to

preach Christ and worship God, and that our people must now begin to return to the ceremonies of the old dispensation, and accept again the idolatrous customs which Luther and others brought out of the church of Rome and which the popular churches to day so sacredly love, cherish and practice, for the sake of the show and money that are in it, is a mystery that staggers the understanding and sincerity of all who desire, according to the teachings of Christ, to worship God in simplicity and in spirit and in truth.

Let us hold to the simplicity of the gospel and exercise ourselves in spiritual worship and by example and precept impress upon the minds of the people that God wants a sincere dedication (conservation) of the body, soul and spirit, instead of houses, altars, organs, bells and other material things.

#### PERSONAL PENTION.

BISHOP JAS. SILVER, of Seward Co., Neb., left his home on June 2d, for a trip to Kansas and Oklahoma, visiting the churches there.

BRO. WILLIAM B. PAGE returned home from his missionary trip to Kansas and Nebraska on Saturday, June 8th. He reports a very pleasant and profitable trip.

COMMUNION SERVICES were held on Sunday, May 27th, in the Thomas Meeting House, in Somerset county, Pa., Bishop John N. Durr, of Blair county, was present on the occasion.

BRO. SIMON HETTRICK, of Oklahoma, who has been spending some time in visiting friends and the congregations, spent Sunday, June 2nd, in Elkhardt, and left for home on Wednesday, June 5th. Bro. Hettrick is a devoted brother.

BRO. DAVID GABER, of Nampa, Idaho, passed through Elkhardt on the first of June, on his way home from Ohio, where he attended the opening of our charitable homes and attended the Ohio Conference. He held services at the Olive M. H. on Friday evening and spent Sunday at the Mennonite Home Mission in Chicago. He called at the Publishing House but did not stay long enough to see the editor. We should have been glad to meet him.

BRO. A. C. KOLB, our manager of the Book Department, spent a week in the neighborhood of Orrville, Wayne Co., Ohio, during the early part of June, looking after the interests of his department in that vicinity. His wife with her mother, Sister H. A. Mumaw, went to the same place before the Conference and have been visiting relatives and friends in Wayne, Franklin, Fairfield and Hocking Counties, spending several weeks in that way. Sister

Sarah Lehman, wife of Pre. James S. Lehman, who accompanied Sr. Kolb and Sr. Mumaw, returned several days after Conference had closed.

#### MISCELLANEOUS.

##### THE REFINER'S FIRE.

He sat by a furnace of seven-fold heat, As He watched by the precious ore, And closer He bent with a searching gaze As He heated it more and more. He knew He had ore that could stand the test, And He wanted the finest gold To mold as a crown for the King to wear, Set with gems of a price untold. So He laid our gold in the burning fire, That we faith would have said Him "Nay." And He watched the dross that we had not seen, As it melted and passed away, And the gold grew brighter and yet more bright. But our eyes were so dim with tears, We saw but the fire—not the Master's hand, And questioned with anxious fears, Yet our gold shone out with a richer glow, As it melted a form above, That bent o'er the fire, 'tho' unseen by us, With a look of ineffable love. Can we think that it pleases His loving heart To cause us a moment's pain? Ah! no, but He saw thro' the present cross The bliss of eternal gain. No He waited there with a watchful eye, With a love that is strong and sure, And His gold did not suffer a bit more heat, Than was needed to make it pure. —Anon.

For the Herald of Truth.

#### WORDS OF ENCOURAGEMENT.

WEBB CITY, MO., May 27th, 1901.—Dear Editor: Some time ago I subscribed for the HERALD OF TRUTH, and have received it regularly ever since, and I want to say a few words for the paper. I think it is a good paper; it has done me much good. Many of the articles would do all of us much good if all of us would read them. I am always glad to see it come. May God bless you in efforts to do good, and may we all labor together for the advancement of His kingdom on earth.

O. G.

ANOTHER.

Dear Editor: We like our church paper. It contains so many articles that are edifying and instructive and that give us great encouragement in Christian life. God bless the HERALD! I feel that every family should take it, and read it. It would be so instructive and edifying to the young people, and we ought all to help to sustain our church paper.

STILL ANOTHER.

A brother writes: "I was very glad to see a word spoken in favor of the small papers in the HERALD Editorials of May 15th. Please send me several copies of the YOUNG PEOPLE'S PAPER, and terms, and if I can conscientiously endorse the paper, I would be prepared to do some canvassing."

For the Herald of Truth.

#### WALKING BY FAITH, NOT BY SIGHT.

The writings of the pious Richard Baxter were generally well known among the Christian people of the past century. Within the last forty years, however, the writings of Beecher, Spurgeon, Talmage, Jones, Moody, Meyer, and others, clothed in more modern

language and given in the more free and easy style of the age, have largely overshadowed the productions of the men of the past; but for true, practical Christianity, devoted, practical piety, depth of thought, broad and whole-souled application, some of these superannuated worthies of the past are not out-dated by any of the prominent writers of the present, and if some of the assuming pretensionists of the present teachings of those whose armor were burned by the fire of affliction and persecutions, we would have better lives, purer hearts, and nobler examples to help us on and encourage us as we journey on through this valley of shades and tears. We are sure that the readers of the Herald who are seeking after heavenly treasures will read with profit and pleasure the following article on "Faith," taken from the writings of Baxter by A. Alexander and published in "Practical Truths."—Editor.

"Even in worldly matters you will venture upon the greatest cost and pains for the things you see not now and never did see. The merchant will sail a thousand miles for a commodity that he never saw. Must the husbandman see his harvest before he plough his land and sow his seed? Must the sick man feel that he hath health before he uses the means to get it? Must the soldier see that he hath the victory before he fights? Hath God made man for any end? No person can expect that he should see his end before he begins to travel towards it. When the children first go to school, they do not see or enjoy the wisdom and learning which by time and labor they must attain. To expect that sight, which is fruition, should go before a holy life, is to expect the end before we use the necessary means. Shall no man be restrained from felony or murder, but he that sees the assizes or the gallows? It is enough that he foresees them, as made known by the laws.

"Till the light appears to your darkened souls, you cannot see the reasons of a holy, heavenly life, and therefore you think it pride, hypocrisy, fancy, or imagination, or the foolishness of crack-brained, self-conceited men. If you saw a man do reverence to a prince, and the prince himself were invisible to you, would you not take him for a madman, and say that he cringed to the chair, or bowed to a post, or complimented his shadow? If you saw a man's actions in eating and drinking, and saw not the meat and drink, would you not think him mad? If you heard men laugh, and heard not so much as the voice of him that gives the jest, would you not imagine them to be brain-sick? If you see men dance, and hear not the music; if you see a laborer thrashing, or reaping, or mowing, and see no corn or grass before him; if you see a soldier fighting for his life, and see no enemy that he spends his strokes upon, will you not take all these men distracted? Why, then, is the case between you and the true believer.

"Do you fetch your joys from earth or heaven? From things unseen, or seen? Things future, or present? Things hoped for, or things possessed? What garden yieldeth you your sweetest flowers? Whence is the food that your hopes and comforts live upon? Whence are the cordials that revive you, when a frowning world doth cast you into a swoon? Where is it that you repose your soul for rest, when sin or sufferings have made you weary? Deal truly; is it in heaven or earth? Which world do you take for your pilgrimage, and which for your home? I do not ask where you are, but where you dwell? Not where are your persons, but where are your hearts? In a word, are you in good earnest when you say you believe in a heaven and hell? And do you speak and think, and pray and live, as those that do indeed believe these things? Do you spend your life, and choose your condition of life, and dispose of your affairs, as a man that is serious in his belief? Speak out: do you live the life of faith on things unseen, or the life of sense on things you behold? Deal truly, for your endless joy or sorrow doth much depend upon it. The life of faith is the certain passage to the life of glory; the life of sense on things here seen, is the certain way to endless misery.

"Can you forget that death is ready to undress you, and tell you that your sport and mirth are done, and that now you have all the world can do for them that secure it and take it for their portion? How quickly can a fever, or out of a hundred messengers of death, be aware of all that earth afforded you, and turn your sweetest pleasures into gall, and turn a lord into a lump of clay? It is but as a wink, an inch of time, till you must quit the stage, and speak and breathe, and see the face of man no more. If you foresee this, O, live as one that does foresee it?

"I never heard of anyone that stole his winding sheet, or fought for a coffin, or went to law for a grave. And if you did but see how near your honors and wealth and pleasures do stand to eternity, as well as your soul and winding sheet, you would then desire and value them as you do these. Oh, what a fading flower is your strength! How will all your gallantry shrink into the shell! 'If these things are yours,' saith Herod, 'take them with you.' It is awful for persons of renown and honor to change their palaces for graves, and turn to noisome rottenness and dirt; to change their power and authority for impotency, unable to rebuke the poorest worm that feedeth on their hearts or faces.

"Princes and nobles, you are not the rulers of the immovable kingdom, but of a boat that is in a rapid stream, or a ship under sail, that will speed both pilot and passengers to the shore. 'I am a worm, and no man,' said a great king. You are the greater worms, and we are the little worms, but we must all say with Job, 'The grave is our house.'

"The greater your advantages are, the wiser and better should you be, and therefore should better perceive the difference between things temporal and eternal. It is always dark where these glow-worms shine, and where a rotten post doth seem a fire.

"Write upon your palaces and your goods that sentence, 'Seeing that all these things must be dissolved, what manner of persons ought we to be in all holy conversation, sober, godliness, looking for and hastening unto the coming of the day of God?'"

"The impartation of righteousness is better than its imputation."

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# THE HIGHER CHRISTIAN LIFE.

BY JOHN F. FUNK.

A tree grows, puts forth leaves and branches, blossoms, and bears fruit. What makes it grow and put forth leaves and branches and bloom and bear fruit? The hidden life that God has given it. You do not see the life, the hidden power, but you see what the life does. The life itself is hidden away within, and from this inner life comes the outward life. The outward life is the simple manifestation of the hidden life within.

You see the same mysterious hidden power in every tree, plant or herb; you see the same manifestation in every form of animal life; something that moves and prompts within and manifests itself the outward forms of life and action. Comparatively speaking the same thing is true of Christian life. There is in the exercise of the Christian religion an inner and an outer life. The inner life is the prompting of the heart, mind or soul, and manifests itself in words, actions and conduct.

The outer life will be a reflection of the inner life. The outward life takes form and shape from the inner.

If the inner life is holy and good the outward life will be holy and good. If the inner life is corrupt and impure the outer life will likewise be corrupt and impure. "A good tree cannot bring corrupt fruit; neither can a corrupt tree bring forth good fruit." A bitter fountain cannot give forth fresh or sweet water; even so cannot a pure fountain send forth salt or bitter water.

It is then a matter of the utmost importance that the inner life be right—that the heart be right. Out of the heart, that is the natural or unconverted heart, proceed evil thoughts, thefts, murders, fornication, adultery, envy, strife and every evil thought. We are taught in the old Testament scriptures that "the heart of man is deceitful above all things and desperately wicked," and the every imagination of the heart of man is evil from his youth.

Now we know from God's word that they who have hearts like these, whose inner life is corrupt and sinful, cannot inherit the kingdom of God. "Hence we can see how important it is, and how much depends upon this inner life.

The apostle in our text, speaks of another life, which we will, for convenience sake, call the higher or perfect life. "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

We understand from this declaration that the perfect man is Christ.

The fullness of Christ signifies in its highest sense, as applied to Christ, all the fullness of the perfect man. The word perfect is an incomparable word and means only the one thing, complete in every sense. The thing that is perfect can never be improved. The man, Christ, is the perfect man in the highest sense of the term.

When this term is applied to man, finite, fallible, sinful man it has not the same meaning as when applied to Christ.

We attain to a perfection in ourselves (not through ourselves, for of ourselves we can do nothing), but that is not the

perfection of Christ. We become perfect, by faith in God and obedience to His word, as men; but we never attain the perfections of God and of His Son Jesus, because these are divine perfections which only a divine being can possess and enjoy, and which never could be conferred upon the imperfect creature of this world. But the perfections to which we can attain are those which God has designed for us, and which will bring us into that condition or state in which Christ, in His humanity, lived and labored while on the earth.

Christ laid aside His divinity for a time, came upon the earth, was made flesh and dwelt "among us"—the human family; He was in other words, "God manifest in the flesh." In this condition He was put under the law; fulfilled the law and gave unto us the gift of the divine life, that we might have it, enjoy it and live in it even as He did; so that now when we become perfectly conformed to His will, we are like-minded with Him, then we attain to the measure of the stature of the fullness of Christ, or to the stature of a perfect man, as the perfect man shown out and measured up to us in the life of Christ upon earth.

For the Herald of Truth.

## MENNO SIMON AND THE ANCIENT MENNONITES.

The following is an extract from the excellent work of Robert Barclay, entitled, "Inner Life of the Religious Societies of the Commonwealth."

The reader should know that Robert Barclay was a Friend (Quaker), and claimed for his society that the principles which they held were taught long before by the Mennonite Baptists, and gave rise to his own and other societies in England. The Mennonites were called Baptists in their early history because they re-baptized those who had been baptized in their infancy and not because of the mode they practiced. See "Martyr's Mirror," Introduction.

It must be borne in mind that the great principles of religious liberty, and those views of church government which led to the formation of the Independent and Baptist churches, and we shall subsequently show, the Society of Friends, new and strange as they were in England, and leading to important changes, had been practically worked out in Holland for many years. At this period Holland was in the enjoyment of a large measure of religious liberty, which had been purchased by their blood and awful sufferings of the martyrs of the ancient Mennonites and other Reformed Churches.

Menno Simon was born in the year 1494, at Witmarsum, a village half-way between Bolsward and Harlingen, and was ordained a priest in the Roman Church at Phlinningen, in West Friesland, in Friesland, a province of Holland, in 1516, and died in 1559. He had witnessed the constancy of the Baptists under persecution. He conferred with Luther, Bucer and Bullinger on the subject of infant baptism, but they all differed one with the others on the grounds on which they supported it in their practice. It was, however, as he tells us, "alone by the reading and

meditation on Holy Scripture" and the illumination of the Holy Spirit, that he came to the knowledge of the "true baptism and supper of the Lord" and he began "publicly to teach from the pulpit the doctrine of true repentance; and on the 11th of January, 1536, he left the Roman church, joined himself to a Baptist community of which Obbe Phillips (who ordained Menno a teacher and Elder) was a member. In 1537 or 1538 he published his third work—"The Beautiful and Fundamental Doctrine of the Word of God: admonishing all who call themselves Christians to the heavenly regeneration and new birth, without which no one can be a true Christian." In his work he speaks of the new birth "which is begun by God, the Word, and Holy Spirit, of which the most certain fruit is a new life and a walking in true repentance and all the Christian virtues, according to the example of our Lord. These regenerated persons constitute the true Christian Church, who worship Christ as their only and true King, who fight not with swords and carnal weapons, but only with Spirit, that is, with the word of God and the Holy Spirit. They seek no kingdom but that of grace. They conduct themselves as citizens of heaven. Their doctrine is the word of the Lord, and everything not taught therein they reject. They exercise after the example and institution of Christ. Their church discipline is extended to all who are impenitent sinners, without distinction, and they withdraw from perverse associates according to the word of God. They lament every day their many sins and carnal infirmities, and by this course are daily profiting. They have no other justification than that which is by faith of Christ, and which is of God by faith. They leave the things that are behind, and press toward the mark of their high calling."

His sixth work is entitled, "The Evident Doctrine of the Word of the Lord, Concerning the Spiritual Resurrection and the New Heavenly Birth." The substance is stated to be, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Dirk Phillips, a Mennonite minister coeval with Simon Menno, in a tract called "Brevia Confessio de Incarnatione Domini nostri Jesu Christi," and also expresses himself much in the language in which Fox expressed his views. He says, "It is not sufficient to confess and know all these things, but we must accept this Jesus Christ as the Eternal Word and Incomprehensible Seed of God, the Father, by the Holy Spirit in ourselves to preserve and retain him, for in Christ neither circumcision availeth anything, nor the circumcision, but (as Fox afterward) Menno denies also (a new creature)" that his followers are a "sect." He taught the orthodox doctrine of the Trinity, but objected to the words "Trinity" and "Person," which he held to be unscriptural. He held that no Christian is allowed to swear or carry arms, or wage war, or avenge himself in any way whatever, and that magistrates should be obeyed in all things not contrary to the Word of God.

Since the office of a magistrate compelled men to use a sword, to take an oath, and other matters contrary to the duties of Christians, it was impossible for a Christian

man rightly to fulfill it. Prior to the meeting of the Continental Anabaptists in Buckholt, in Westphalia, in August, 1536, the difference between them did not take a definite form, but after that period there was no fellowship between the rebellious Anabaptists of Luther's time, and the followers of Menno. Menno in January, 1537, placed himself at the head of those who entirely protested against the violent and fanatical party. The Mennonites had therefore, no relations with the followers of Nicholas Stork, Mark Stuber, Martin Cellarius and Thomas Munzer. The tenets of the followers of these men, and their manner of life were wholly different from those of the Mennonites, for the former indulged in enthusiastic revelations which superseded Holy Scripture, rejected the liberal arts, abolished all books but sacred books, contended for a community of goods, and maintained that their mission was "to build the kingdom of Zion," and to destroy the office of the magistrate, and by armed force to set up the kingdom of Christ, for they allowed the use of the sword and waged war.

It does not appear that the church discipline was commenced by Menno; it was received from the Swiss Baptists, but was doubtless improved and rendered more efficient by him. He was very active in enforcing the importance of church discipline upon his followers by his writings; and held that the outward "visible church vanished, where church discipline is not exercised," and that "the words and works of the members of a church should agree." He was very successful in his ministry, which he exercised not only in his own church, but in the neighboring ones, and the result of this was that a number of compact and vigorous churches were founded. He labored in Embden, in Cologne, in Wismar and Holstein, as well as in Friesland. His works show him to have been a man of learning and ability. He gave up all for Christ, and lived a life of incessant labor and suffering, from the persecution to which he was subjected. The unsparring opposition he received from the clergy, supported by the state, naturally caused him to take an unfavorable view of their motives. "I fear," he wrote, "that all who serve for pay, are priests of the high places," 2 Kings 12; "False Prophets," Matt. 7; "Thieves and murderers."

We have now seen that some of the principle points both of doctrine and practice, which occupied the mind of Fox were advocated by Menno. The Holy Spirit in the person of the Holy Spirit, the Word and the Light, as a real, personal, active agent, in the conversion of sinners and conferring on the Christian the power to exhibit a holy life and walk before the world, and the absolute denial of the title of "Christian" to persons who were not so, were characteristic of the teachings of the two men.

The Mennonites strongly condemned infant baptism, and made use of adult baptism. It was administered by pouring water on the head of the person received into the visible church, who was believed, on credible evidence of a change of life, to be washed, cleansed, and sanctified in the name of the Lord Jesus, and by the spirit of God,—not as conferring the slightest grace,

but as emblematical of the state of the believer. The Lord's Supper they received in the same sense, as a thing which Christ had ordained to be done, not claiming for the outward act any ritual efficacy. It was kept twice or thrice a year among the Waterlander Mennonites. The washing of the saints' feet, they also considered as a command of the Lord. The Waterlander Mennonites, however, at the period when their views were promulgated in England, did not practice this ceremony. The agreement of their membership did not rest on a purely doctrinal basis in the shape of any creed, but on the general sense of the church or churches, of the plain meaning of the New Testament Scripture. The Mennonite confessions of faith were, as in the case of the early Baptist Churches in their country, generally used for the purpose of avoiding misapprehension, and prevent the ignorant abuse to which they were loaded from misleading the public. They denied any oath to be lawful to a Christian. They considered all war, or bearing of arms, or the relating an unrighteous power to be unlawful, and that all revenge is forbidden the Christian. No merchant was allowed to arm his ship. No appeal to the courts of law was allowed among the brethren, and all disputes were referred to the church, or to arbitrators chosen by the church, excepting when a brother was acting as a guardian, etc. They were bound to submit to human government as an ordinance of God, but Christ was the sole head of the church. No office in the church conferred headship. "We are brethren in the church, not masters, or servants." They communicated all who married unregenerate persons, and on time those who belonged to other religious societies, and put them out of the church. All unnecessary ornaments in dress, even buttons and buckles not absolutely useful, were disused, and they were generally precise and simple in their dress and the furniture in their houses.

They believed that Elders (exercising the varied gifts of "prophets, pastors, teachers, helps and helpers") were the only two classes of divinely established officers of a church. The deacons had charge of the church collections, and were often teachers, generally remaining in the office for three or four years, and sometimes for life. They sat with the elders in the minister's meeting. They considered that human learning did not qualify for the ministry, and they did not allow their children to go to universities, lest they should be injured in their spiritual life. Their ministers wore the same dress as other members. They held that the calling of ministers must either be "immediately" from God, or through the members of the church. No hire should be given to ministers; if they were poor and had no fortune, the congregation assisted them with the means of living—special help was however given to them; in some instances a house or shop was hired for them. Their meeting houses were very plain, and had galleries or platforms where the ministers sat. In their worship they first sang a hymn. The practice of regularly singing the psalms was not followed. (I. e., they sang hymns instead of the psalms, Ed.) They then, both ministers

and people, engaged in silent prayer, the men kneeling and the women sitting, till one of the preachers rose. After he had finished, they again engaged in silent prayer, and they ended by singing a hymn. Prior to 1593 there was a "liberty of prophesying" or preaching in the congregation, irrespectively of those in office.

For the Herald of Truth.

## CHRISTIAN CHILDHOOD.

"Suffer little children, to come unto me, and forbid them not, for of such is the kingdom of God." (Luke 18:16). These words of our Savior, uttered to his disciples when young children were brought unto Him, and he took them up in his arms and blessed them are spoken to us today, as well as to those who heard them then. Christ loves the little ones now as well as he did when He was on earth. We see Him during all His earthly career with a warm heart for children, and He uses them as an illustration of the change we must pass through before we are fit for the kingdom of God.

"Except ye become as little children, ye shall not see the kingdom of God." What would this sinful world be without the innocent children in it? They are gifts given to us from God, and what lessons do they teach us? First, of love, then of faith and trust. A child has no fear of what to-morrow may bring. It trusts its parents; they have never failed to provide, and it knows no fear. A child believes what its mother tells it. It knows no sorrow, so great that her loving heart and hands cannot soothe and comfort.

The Savior says: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Let us then learn to become as little children, by exercising faith toward God and His word, being true to the promises, with the blessed assurance that He careth for us. And as the child finds perfect security under the protection of its parent, so let us feel secure under the care of our heavenly parent, without whose notice not even a sparrow shall fall to the ground. E. M. L.

For the Herald of Truth.

## THE STORY OF PETER WALDUS.

It was about the year 1170, relates Stephen de Borbone, who lived in the city of Lyons, a long time during the early part of the 13th century, that a name of Peter Waldus desired to understand the bible lessons, which were read in Latin in the services of the Roman Catholic Church. To attain this object he made a bargain with two of his friends who were priests, Bernard of Ydras, and Stephen von Anna, that they, for a certain stipulated sum of money should translate the books of the Bible into the popular language, (the Romanian or Southern French). Waldus frequently read these translations, studied them very carefully, and gradually impressed their sacred contents upon his mind. He likewise had many passages explained to him by the church-fathers. He was so deeply impressed with these precious truths that he concluded to follow the examples of the apostles, and like they, in

poverty to travel from place to place and preach the gospel. He, therefore sold all his property and gave the proceeds of it to the poor. He then went on his journey in humble garments, and sandals on his feet and preached on the streets and public places that which he had so deeply impressed upon his mind.

He called upon his hearers, like himself, to leave all they had, and those who joined him he instructed in the doctrines of the gospel. Then he went forth, both men and women, in the vicinity of Lyons, to preach the doctrine of the word of God in the towns and villages, and their teachings were received with pleasure, causing great offense to the Roman priesthood, who looked down with disdain upon the poor uneducated people.

These followers of Peter Waldus were called "The poor people of Lyons." After several years he himself had to flee from persecution, and first sought refuge in Picardy; afterwards in Swabia, Bavaria, and finally in Bohemia, where he died.

For the Herald of Truth.

## THE LIVING BREAD.

BY ELLA H. BRUBAKER.

What is meant by the living bread and how can we obtain it?

Jesus' answer to the world is: "I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He is no respecter of persons; He will in no wise cast out, and he that endureth to the end in following His teachings, shall receive everlasting life.

Why does Christ call Himself the Bread of Life? Because bread is the main support of our earthly bodies. You would not call it a finished meal, to see a table spread with the bounties of the earth prepared in a luxurious manner without bread. So also with the soul of man; it is not satisfied with the pleasures and vanities of the world, but has a longing desire to partake of the Bread of Life which never grows old.

The command of Jesus to the Christian is, "Go ye out into all the world and preach the gospel to every creature." To Peter He said, "Feed my lambs." It is a pleasure to place food before a flock of lambs, and see them partake of it eagerly. But what if they have no appetite? So in the spiritual world, we frequently meet lambs which are tame and docile, and yet say and do that they have no appetite at all. They cannot relish the living bread which is able to make them heirs of heaven. And if they do not recover from this indifference God oftentimes must and will send them to some one to create an appetite, which is often very unpleasant to bear, especially when the heart is not filled with God's grace. In the miracle of Jesus feeding the five thousand men with five loaves and two fishes, the multitude was commanded to be seated on the green turf. Why should they not stand? We must humble ourselves to partake of this living bread.

Now Jesus took the loaves, and gave thanks. He then distributed it to the disciples, and the disciples to them that were seated. Are we Christians doing our duty in this respect, or are many of us sitting down to confess our sins before men?—so they go of this life giving bread? Now when

they had all eaten, Jesus said to the disciples, "Gather the fragments that remain, that nothing be lost, and they filled twelve baskets full that was left over for all. Not one word of the Lord shall fall to the ground or be trampled upon, but shall all come to fulfillment. Note also the economy of Jesus in saving these crumbs. May God bless all those who are trying to be faithful. And may you who are yet outside of the ark under the control of a hard Master, eating the husks of sin, come to the full realization of your lost condition, and that you are perfectly welcome at the King's table; there is a seat reserved for each one. How long has the King to wait to give you His blessing. Above the confusion of this world we can hear him saying, "It is I, he not afraid," and "I will be with you always." *Rittman, Ohio.*

HAVE we been angry with an unrighteous anger? If so, then we are red-handed murderers in the sight of God, and in constant danger unless the Blood of Jesus covers us.—*Seth C. Rees.*

For the Herald of Truth.

## "THE TRUE CHRISTIAN LIFE."

BY C. S.

"True shall the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall obtain life, and shall not be condemned."—*Jer. 6:16.*

It seems there are so many ways that people take to "find rest for their souls." Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." But men say, (by their actions), we will not come to thee for rest. Yet because there is a longing in their bosom for "rest," they seek it elsewhere; and where do they try to find it? There are a multitude of creeds and organizations that offer this blessing. One says, "Come and join with us, learn our catechism and be confirmed; and have your sins forgiven. The keys of the kingdom were given to Peter and handed down to us, and whosoever sins we forgive they shall be forgiven, and after death we will pray and help you through purgatory. But will this hold good? Christ said, "The Son of Man hath power on earth to forgive sins. And if he hath endured unto heaven, will he now appear to us to forgive sins for us?" And again, "I am the way, the truth and the life; no man cometh unto the Father but by me."

Others say, "Come join with us; have your name on the church book; live a good moral life and you are all right. And there are many that say, "No repentance for sins, no confessions, no vows and no restrictions. They do not ask for the old paths, nor the good way, that we may walk therein, and if it is pointed out to them, they say, "We will not walk therein." Jesus preached repentance, so did the apostles, but it is too humbling for men to confess their sins before men. —so they go

(Continued on page 188.)



*West Liberty, O.*

## BY AN EYE WITNESS

SHE SPOKE TO THE PEOPLE

#### NATIVE CHRISTIANS KILLED.

## THE STATE OF THE CHURCH.

REV. A. SIMS. (Tract).

NOT OF THE WORLD.

### DUTY OF CHEERING OTHERS

BE THOU IN THE FEAR OF THE LORD.

PROV. 23:17

Turn away from each pleasure you'd pursue  
from pursuing  
If God should look down and say—'What  
thou doing?'

LUND, KANSAS, JUNE 2, 1901.—The readers of the Herald: Greeting in the name of that holy One whose love has made us brethren, and who has given us, in the days just gone by, the opportunity of meeting face to face. On the 22d of May, Bro. Page, accompanied by Bro. D. Burkhead, came to our community fully armed with the missionary spirit and desiring to tell in words and kindly actions the love of God, here in India, thus bringing us in close sympathy with him and his needs. The brother's words melted our hearts and opened our purse. The brother filled three appointments leaving us again on the 29th of May, God's love accompanying him, and thereafter we go to awaken a slumbering spirit. On the same evening, Bro. Page's departure, Bro. Levitt, of Cass Co., Mo., came into the midst. This brother also brought a fresh supply of the love of God, and, first calling our attention to the love of God to upward and of duty toward Him in this that should redeem the time because



days are evil, admonishing us to work in love and unity to which end we do hope and pray to our God in heaven that the same may have its speedy return. His labors have not been fruitless as is manifested since his departure by some desiring to come out of the world and live for Christ Jesus. The brother also delivered a doctrinal sermon, not on merely Mennonite Doctrine, but on scriptural, such as Baptism, Communion the kiss of Charity and Feet washing, often repeating the words, if you know these things, happy are ye if you do them. Jesus says: "If ye love me, keep my commandments," hereby shall all men know that ye are my disciples, if ye do as I command you. The brother filled seven appointments, speaking both in the English and German languages, thus serving all. Before we were aware the brother's time of departure was at hand. On the 25th he left for a new field of labor, committing us into the care of an all-wise and merciful God. God bless you, dear brethren. Come again. We desire the prayers of the brotherhood in our behalf.

COR.

ALBERTA, CANADA, MAY 23, 1901.

Dear Brethren: A greeting to all. As there are some brethren who want to know about this part of the country, and about church and Sunday School, I will say of the latter there are not any yet of either, but we are in a neighborhood where we can serve God just as well as in the east, although we have no minister of our creed, but we intend to organize a Sunday School in the Third Quarter and hold bible readings. We cordially invite any ministering brother if he comes west to come and visit us. We live 21 miles south-east of Innisfail, Alberta, Canada.

We have a very good farming country. We raise fall and spring wheat, oats, barley, potatoes, turnips, and all garden truck except tomatoes. The prices of purchase are, wheat from 60c to 80c per bushel; oats from 35c 50c per bushel; barley the same as oats; potatoes 50c-75c per bushel; flour about 82-10 per hundred; lard 15c per pound; but all other goods including shoes and clothing and furniture is the same as in the east or in the United States. Our land is a black loam about 12 to 16 inches and then from 12 to 20 feet of clay below which we strike water. There is also some timber. I have about ten acres of fire wood; coal is found 2 miles from here. Labor is plenty for those that want to work. There are some that do not want to work at all kinds of work and they get "run out" and hard times follow. I would say that those who intend to come here without means must make up their minds to work as well as in the east. Some one might wonder if our neighbors south of us are Ontario people. Ephraim Shantz and John Muslemann, also Dettweiler, the new Mennonite minister. This settlement is called the Iowa settlement, and includes Abraham Wideman, Jacob Herie, John Lehman, John L. Brubaker and Milton Sittler. If anyone wants to write to some one you can reach the "Iowa People" by addressing to Innisfail, Alberta, N. W. T., Canada. And we hear through letters from the United States that the land here is soft and muddy. This is very true after a heavy rain, but not in our town-

ship. We have good roads. We invite more brethren to travel them by coming and working with us for Christ and for the benefit of our souls. May God add his blessing.

AMOS BRUBAKER.

## COURAGE.

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look be-  
yond  
Its tumult and its strife.  
Think you I find no bitterness at all  
No burden to be borne like Christian's  
pack?  
Think you there are no ready tears to fall  
Because I keep them back?  
Why should I hang life's life with cold reserve  
To curse myself and all who love me? Nay!  
A thousand times more good than I deserve  
God gives me every day.  
And in each of these rebellious tears  
Kept bravely back, He makes a rainbow  
shine.  
Grateful I take His slightest gift; no fears  
Nor any doubts are mine.  
Dark skies must clear, and when the clouds  
are past  
One golden day redeems a weary year,  
Patient I listen, sure that sweet at last  
Will sound His voice of cheer.

Sel. L. M. J.

## CONFERENCE REPORT.

The Annual Conference of the Mennonite Church of Ontario District, was held at the Wideman church, Markham, York Co., Ont., May 23rd and 24th, 1901.

The bishops, ministers and deacons came together on Thursday forenoon to arrange questions for consideration at the conference. Fifteen subjects were discussed. Samuel Bowman was chosen moderator and L. J. Burkholder, secretary. The bishops spoke from Romans 12th chapter. Their remarks were sanctioned by the ministers and deacons. The following members of the conference were present.

## BISHOPS.

Amos Cressman  
Elmas Weber  
Samuel Wideman  
Daniel Wimmer  
Jonas Snyder

## MINISTERS.

Samuel Bowman  
Menno Cressman  
Sonno Gehman  
Moses Hoover  
Eli S. Hallman  
John F. Rittenhouse  
Noah Stauffer  
Moses C. Bowman  
Abraham B. Snyder  
Abraham Gingrich  
Samuel R. Hoover  
John G. Hoover  
Isaac A. Wambold  
Noah Hunberger  
L. J. Burkholder

## DEACONS.

David Ehleman  
Christ L. Hoover  
Benj. Shoemaker  
Jacob Z. Kolb  
Christopher Hoover  
Samuel G. Reesor  
Henry Baer  
Silas Bowman  
William Fretz

## THE FOLLOWING RESOLUTIONS WERE

## ADOPTED.

1. "That we accept the financial report for the year ending May 17th, 1901,

as submitted by the treasurer of the Minister's Fund."

2. "That we show our sympathy toward our brethren in Alberta by helping them in building meeting houses; also that the money realized by the sale of the Hay Meeting-house be applied to the same purpose."

3. "That the brethren, Moses C. Bowman, Menno Cressman and Henry Baer be a committee to correspond with the congregations in Alberta, relative to their church building."

4. "That we endeavor to increase spiritual life and activity by individual consecration, visiting 'from house to house,' a burning zeal for souls, prayer, waiting upon all the ordinances of God's house, and 'tarrying at Jerusalem for the promise of the Father.'" "Be filled with the Spirit."

5. "That we use our influence to bring about more simplicity and unity in the church, in the matter of dress."

6. "That we use our influence against Christians attending the Pan-American Exposition and all other places where there is so much tendency to worldliness, and questionable amusements."

7. "That a committee be appointed to proceed at once to locate ministers where needed, and also to ordain such where qualified men can be had."

8. "That the bishops be the above named committee."

9. "That the brethren, Solomon Gehman, Moses C. Bowman, Eli S. Hallman and Noah Stauffer continue in their outside work during this year if needed."

10. "That a committee be appointed to hold a Bible Conference in connection with our Annual Conference in 1902."

11. "That the brethren, Samuel Bowman, Isaac A. Wambold and Silas Bowman be a committee."

12. "That we deem it unscriptural for a Christian to belong to Labor Unions."

13. "That the brethren, Wm. Fretz, Christ L. Hoover, Silas Bowman, Benj. Shoemaker, David Bergey, and Noah Stauffer, be a committee to draft a plan for, and lay the matter of an Old People's Home before the next Annual Conference, and also ascertain whether there are any who would contribute to the establishing of the same."

14. "That we stand united in the common practice of our sisters in the matter of head dress."

15. "That Bro. David Bergey be appointed district minister of the Mennonite Evangelizing, and a Benevolent Board of America, and that the Board be notified of the same."

## MINUTES OF THE AMISH-MENNONITE CONFERENCE

Held at the Clinton Church, Elkhart Co., Ind., May 23 & 24, 1901.

MAY 23, 9:30 A. M.

After singing several hymns, J. P. Smucker opened with a few remarks, after which E. A. Maat led in prayer.

The organization resulted in the election of Jonathan Kurtz, moderator; D. J. Johns, assistant; Henry Culp and D. D. Miller, secretaries.

J. H. McGowan preached the conference sermon from 1 Cor. 3: 11.

Thoughts presented.—It is necessary

to see whether we are building upon the right foundation.

All foundations ever built by man fell. Christ is the sure foundation. Help in building attained by united prayer, working in harmony, and by the promptings of the Holy Spirit. If this be done this conference will be a success.

Bro. McGowan was followed by the moderator with a few earnest and feeling remarks.

Thoughts.—Faithfulness an essential to successful building.

Each person should be faithful to his calling.

It is necessary to practice and not only teach.

According to scripture and former customs of the church, there should be a bishop in each congregation as far as practical.

There is danger of self-exaltation for a bishop to have charge over too many congregations.

It is necessary for a bishop as well as for the minister to know his place.

We should be very careful that we do not build too much upon ourselves as bishops.

By D. J. Johns.—We should be very careful to build with material that will stand the test of the fire.

Build not upon Amishism, Mennonitism or upon a bishop, for they will not stand. But let us build only on Christ Jesus, that our foundation may not fail before the judgment bar of God.

After each bishop, minister, and deacon (as he was called upon), declared himself in harmony with what had been presented, conference adjourned for refreshments.

AFTERNOON SESSION, 1 P. M.

After singing and prayer, D. D. Troyer, A. H. Leaman and J. H. McGowan were appointed a committee on resolutions.

The following questions were then discussed.

1. Shall all members be allowed to take part in the discussion of conference questions?

After considerable discussion of this question it was tabled.

2. What method can be used to arouse disinterested church members whom preaching does not seem to effect?

Ans. 2.—Indifferent church members may sometimes be reached, let. By more spiritual preaching. 2nd. By personal work in visiting by ministers and laity. 3rd. By special seasons of prayer with them and especially by giving them applicable Scripture texts, etc.

3. Is a minister justified in administering baptisms or the communion of bread and wine to a person "adorned with gold and costly array"?

Ans. 3.—Circumstances should be considered, but in general we consider such administration to persons wearing such gold or apparel in violation of 1 Peter 3: 3; 1 Tim. 2: 9, and therefore not justifiable.

Conference adjourned to meet the next morning.

MAY 24, 9 A. M.

Conference opened by singing a hymn. Prayer by Simon Hetrick.

Ans. 4.—Is it wise for a church to elect Sunday school officers by the whole school?

After many of the ministers present took part in discussing this question,

plainly showing by past experience and Scripture texts the inconsistency of uniting with the world to do the work of the Lord the following was unanimously adopted.

Ans. 4.—This conference deems it unwise for a church to elect Sunday school officers by the whole school and we re-adopt the answer to question four of 1892 conference. Viz: As the Sunday school is the nursery of the church and is intended to prepare the characters of our children for the church, it certainly ought to be under the supervision of the church.

Ans. 5.—Does this conference advise the ordination of a minister in the Hawpach congregation and also in the Forks congregation?

Ans. 5.—Yes.

Sunday school conference programme was next considered and approved with the understanding that all speakers shall be in the order of the church.

In discussing this programme mention was made of the unnecessary expenses and burden upon the congregation where conference is held.

All seemed to be in favor of a basket dinner at both Sunday school and church conferences and not consisting of dainties but of plain food, furnished not only by the congregation where such conference is held but by all attendants as far as not too inconvenient to do so.

Ans. 6.—What is the duty of a church toward those of its members who habitually for a long time neglect their church duties but who do not live in open sin?

In discussing this question the opinion seemed to prevail that "habitually neglecting church duties is open sin," but the following answer was adopted:

Ans. 6.—Every effort to restore such a one should be put forth, remembering that Christ came to seek and to save that which was lost, Luke 19: 10; and observing the Apostle Paul's admonition as given in Gal. 6: 1.

AFTERNOON SESSION, 1 P. M.

After prayer by Daniel Wise, miscellaneous work was done.

Noah Metzger and D. J. Johns were appointed as committee to look after the Barker Street Cong. one year, Jonathan Kurtz to look after the Pretty Prairie Cong. one year.

Home evangelist reported and report accepted.

Jonathan Kurtz appointed delegate to Penn. conference in place of J. Miller, deceased.

A resolution to elect the home evangelist by ballot was adopted.

D. D. Miller was elected for one year.

D. J. Johns was elected delegate by ballot to western conference.

Silas Yoder re-elected secretary and treasurer to receive and keep account of conference funds.

J. H. McGowan elected corresponding secretary.

D. J. Johns appointed to preach next conference sermon.

RESOLUTIONS.

Resolved, That this conference tender our heartfelt sympathy to the wives and children of Bro's Sproll and Miller, deceased.

After prayer by Noah Metzger, conference adjourned with a general good feeling to meet at Nappanee in 1902.

We can all say it was good for us to be here. God be praised.

## BISHOPS PRESENT.

Jonathan Kurtz, Ligonier, Ind.  
E. A. Maat, Kokomo, Ind.  
J. P. Smucker, Goshen, Ind.  
D. J. Johns, Goshen, Ind.  
J. C. Birkey, Hopdale, Ill.

## MINISTERS.

J. S. Hartzler, Elkhart, Ind.  
D. J. Wise, Archibald, O.  
Simon Hetrick, Milan, Okla.  
Eli Stoffer, Hudson, Ind.  
John Hiyema, Wakarusa, Ind.  
Daniel Yoder, Linn Grove, Ind.  
Eli Bontrayer, Nappanee, Ind.  
D. D. Miller, Middlebury, Ind.  
D. J. Troyer, Goshen, Ind.  
Noah Metzger, South West, Ind.  
J. H. McGowan, Nappanee, Ind.  
Henry Wertz, Wakarusa, Ind.  
Harvey Friener, Bristol, Ind.

A. H. Leaman, Supt. Chicago Mission, Chicago, Ill.

## DEACONS.

Andrew Hochstetler, Middlebury, Ind.  
G. W. Wenger, Harper, Kans.  
Jacob Long, Goshen, Ind.

## "IS THE YOUNG MAN SAFE?"

Brightly and joyously rose the morning sun over the snow-clad Alps, giving a rosate hue to the dazzling snow, and tinging the sleeping glacier with his radiant beams; higher yet he rose in the heavens; and as his rays gathered strength, the ice-bound rivulets burst from their fetters and leaped joyously down the mountains.

While engaged in admiring the beautiful prospect, I was suddenly aroused by the sound of many voices; and on hastening to the place from whence their cries proceeded, I saw a number of people looking anxiously at some men who were descending into the valley.

"Is he found?" Is the young man safe?" were the questions eagerly asked, but the answer could not be heard. Again, louder than before, rose the cry, "Is the young man safe?"

It was shouted by the sympathizing bystanders. All waited in silent suspense for the reply; at last it came, "Yes, we have found him; he is safe!"

Then across the prolonged shout of gladness and joy which reverberated along the mountains, and was repeated by many echoes.

On inquiring what had happened, I was told that a young English gentleman, who was traveling with his tutor, had rashly ventured, the evening preceding, among the glaciers, without knowledge of his guardian, and even without a guide.

When his anxious tutor missed his charge, he immediately set out in quest of him, with proper guides and many of the village lads, and they were growing faint and weary, when, in the grey of the morning, they found him near the edge of a precipice, unembarrassed, stupefied, and nearly dead.

With the help of restoratives, and the blessing of God, life was once more revived, and he was saved.

After hearing this account, and rendering what assistance lay in my power, I pursued my way, musing on what I had seen and heard. I moralized on the heedlessness of the youth; thought of his narrow escape from death; and prayed that his deliverance might lead him to fly to that Savior

who is able to save from spiritual death. But my thoughts dwelt most on the cry raised by the anxious watchers in the valley, "Is the young man safe?"

My thoughts wandered back many hundred years into the past, when this same question was put by an anguished father. I pictured the gloomy wood of Ephraim; watched the young man so tenderly loved, and who so fearfully repaid that love with ingratitude; marked him as he received the fatal dart; then saw his unhappy father anxiously awaiting news which he yet feared to receive; noticed the eagerness with which he asked, "Is the young man Absalom safe?"

heard him repeat the question; saw the inexpressible anguish on his sorrow-stricken countenance when the solemn answer revealed to him his son's death; and listened to his pathetically touching lament as he slowly retired, "O my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

Ah, unhappy father, no human friend can comfort thee! Now only the words of thy own sweet psalm can afford relief and strength, a very present help in trouble."

How many times, thought I, have these mountains echoed the words of sorrowful lamentation similar to those which so impress me! And should we not repeat the question as we travel along life's pathway? Might we not startle some listless wanderer in the broad road, by calling to him, and asking if he is safe for eternity? Might we not say to the worldly man of business, Art thou safe? Hast thou made thy soul's salvation the great end of thy life? thou art diligent in business, but hast thou attended to the great business of eternity? Might we not speak to that young maiden, who is now entering on the busy and gay scenes of the world: "Is he found? Is the young man safe?"

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## "THE TRUE CHRISTIAN LIFE."

(Continued from page 151.)

along without obeying Christ, and do as they please. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me ye that work iniquity. So we conclude that sweet rest. It is only found in Jesus.

Others say, "Confess your sins, be baptized, take communion, wash the saints' feet, etc." By doing these you work out your soul's salvation. Observing Christ's commandments is very necessary to a Christian; but by observing them we do not earn salvation, because Paul says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God. No works lest any man should boast."

Secret orders of today also offer this blessing and say, "If you are a good Mason, or Odd Fellow, or any other order that helps widows and orphans out to a beneficiary you are all right, because that is more than the churches are doing. These very societies are doing a great harm to the cause of Christ even though they have many in their ranks that profess Christianity; and many are misleadings."

These also are a delusion. For there is none other name under heaven given among men (except the name of Jesus), whereby we must be saved. These are some of the means used to obtain rest for the soul but they are vain.

We should ever point men to the Lamb of God which taketh away the sin of the world.

There is only one way to obtain this rest, and that is to come to Jesus and learn of Him.

Whoever cometh to Him He will in no wise cast out and whosoever will may come.

There is a great responsibility upon those that know the truth as it is in Christ Jesus, and the only way to meet it is to perform the duty of teaching all people. And praying for the Holy Spirit to lead into all truth.

Am. Neb.

For the Herald of Truth.

## DIFFERENCES OF OPINION.

BY F. B. V.

The general assembly of the United Presbyterian church, in their recent conference passed a resolution, excluding from their church fellowship members of secret societies, especially Free Masons and Odd Fellows. This was a step that should be commended. That it was an action that required manly, Christian courage and decision of character, and that will demand still more Christian devotion and self-denial in carrying it into practice and maintaining it in the future is evidenced by the following criticisms offered by Rev. Keen Hyatt, a minister of another branch of Presbyterians, in his sermon of June 9th.

"The General Assembly of the United Presbyterians has placed the ban of the church upon all secret societies, especially the Masons and Odd

Fellows. Members of the assembly say 'No member of a secret society will ever enter the gates of heaven.' This kind of stupid blundering has been one of the church's characteristics since its organization. Educated minds in the twentieth century will hardly tolerate such fanatical acts as this, which carry with them the atmosphere of the dark ages. No church that takes such a stand against secret societies can live in these days."

We often boast of our religious liberties, of our sitting under our own vine and fig tree, worshipping according to the dictates of our own consciences, or according to our own convictions, and in a certain measure the people of God, could refer to instances here in this boasted land of liberty where men sat in jail for conscience sake and for following out their convictions in serving God as they believed God required of them, and as we read between the lines of the harsh criticisms of the Rev. gentlemen, we see that after all these liberties in many a heart that boasts of being a follower of the meek and long-suffering Jesus.

It really seems, that as the world is progressing, iniquity does more and more abound, and among those with whom we should find the largest degree of religious toleration, we find the least. The elements of oppression seem to develop, as moral progress and the promulgation of the gospel of peace (according to the letter) is spreading, and as organizations of various kinds are formed and combine their efforts, and enlarge their influence, the existence and prosperity of the true principles of the Gospel become more and more endangered.

The teachings of our present day theology, we believe, has much to do with these very things. The professed followers of Christ are teaching doctrines which cannot otherwise than help themselves to their own destruction. Like the London pickpockets who said, "The men who keep the depts help us to pick people's pockets. The very things they do, as they think, to prevent us from stealing people's money are the very things that help us do it."

The loose teaching of the age, the loose house keeping in the church, the admitting of every form of worldliness, sinful indulgence and dissipation, every kind, catering to the lust of the eye, the lust of the flesh and the pride of life, all belonging to the world, in stead of adhering to the self denials and strict discipline of Christ and his apostles, impresses upon the minds of the people that worldly pleasure and the gratification of our carnal appetites, are not only innocent pleasures, but actual necessities of the church and the people professing Godliness.

Another thought. The idea that we are now living in an age when we cannot fulfill altogether the strict requirements of the word any more, and that Christ did not design that his kingdom should be lived out in its perfect requirements now, but that before very long Christ shall come and begin his personal reign, the Millennium; then, and not till then, we shall have such a condition of things as God's word requires. With such teachings of course unrighteousness will more and

more abound, because under such teachings the people will as naturally grow into doing wrong as they will eat when hungry, or rest when they are tired. These perversions of doctrine, these delusions are being here and there already taught in Mennonite circles and by Mennonite preachers, and under these circumstances, is it any wonder that this same spirit is so rapidly developing among our people, and is it a surprise that pride, voluptuousness, vanity, worldliness and the spirit of insubordination and despotism is wonderfully manifesting itself in many places and especially among those of our people who are being more highly educated, in modern educational institutions.

Our idea of education was that it would make men better, nobler, purer, more humble and more tolerant, truthful and noble for God and the church, but we have almost come to the conclusion that we must have had a wrong conception of education.

## OLD JOHN; OR GRACE AND DEBT.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 1:4, 5.

This lovely and striking Scripture was forcibly impressed on my mind, as well as illustrated, a few weeks ago, when calling on an old man who had been for a few weeks under my care, for a malady which, sooner or later, I saw must close his earthly history. I had not seen him for a few days, and on inquiring how he was, he replied—"Well, doctor, I don't know much about it. One way, I'm no better, and to tell the truth, I'm not making much of it."

John had been a steady, hard-working man all his days; had risen to be foreman in the factory where nearly all his life had been spent, and had so gained the esteem and respect of his employer, that for some years, in view of his manifest feebleness and advanced age—nearly seventy—he had given him to understand that his presence or absence at the works was to be a matter of his own choice, his good weekly wage continuing in either case.

As he reclined in his easy chair, it did not appear to me that his death was near at hand, but his simple confession of an improved condition gave me the opportunity I had long wished for of a little quiet talk with him as to his spiritual condition; so to his reply I rejoined, "Do you mean that you don't think you'll get better?"

"Well, I've just taken that thought. If I could get to the country, maybe 'twould set me up a bit; but ye know my legs are so poor that I cannot go away."

So I'm sorry to see, John; but now tell me, suppose you don't get better, do you feel sure you'll go to the heavenly country? In other words, are you fit to die?"

"Indeed I'm not so sure about that, though I think about it at times."

"What are you thinking, and how do you expect to get there? Have you been a sinner?"

"Ay, that have I and a great one, too."

"Well, how do you suppose a sinner,

and a great one, too, can get to heaven? There is no sin allowed in there, and yet sinners get there?"

"I fancy I'll just have to work and do the best I can; though I'm afraid my time's short; and I haven't done enough."

"Oh, there is no doubt about your not having done enough. If that's the road you're on, John, it does not lead to heaven, but to destruction."

"God forbid I should go there, doc; but surely one might work to get to heaven? We cannot hope to get to your happy place without working for it?"

"But what can the sinner do, but sin, John? The word of God says, 'We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf.' (Isa. 64:6). Now, if our best doings are as 'filthy rags' in God's sight, how can that help us, or clear away the many sins His all-seeing eye discerns? Depend upon it, my dear fellow, you are upon the wrong track entirely. For many a long day, I confess, I was on it myself, till I learned that, 1st, I could not do any thing; 2nd, that God did not want me to do anything; and 3d, that Christ had done everything needed for my salvation when He suffered on the cross, bearing my sins, and God's judgment of them, and cried 'It is finished'; before He laid down His life in atonement. Now, if God wanted you and me to do something more for our own salvation, that would be to ignore the value and efficacy of Christ's finished work. The gospel is this, that God loves us, Christ died for us, and His blood was shed for our sins; and the Holy Ghost has come down from heaven to tell us this good news, and lead our hearts to trust simply in Jesus and His finished work."

"But you know I've been such a sinner, and I thought I could do something," said the old man with intense earnestness, as tears filled his eyes.

"Did you never hear that lovely Scripture, 'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness?' (Rom. 4:5)."

"That's not in the Bible, surely?"

"Oh, yes, it is, I am glad to say."

"Where? I never heard tell of it in any Bible."

"It is in the 4th of Romans, the chapter that tells us how a poor, guilty sinner like you or me can be justified before God. We have so sinned against. Is it not beautifully simple?"

"I do not quite grasp the meaning of it."

"I just mean this, that the man who works ought to get his pay; and in no sense regards it as a favor, because he has earned it. On the other hand, if a man ceases working for salvation, and just simply believes in God who justifies the ungodly on the principle of faith, his faith is counted to him for righteousness. Now observe, John, it is the 'ungodly,' that get the blessing, those who don't deserve it, and who have not earned it, so that it may be by 'grace' or 'favor,' which is God's way of acting towards us now. God acts in grace—the activity of His own nature of love after we have done some 'bort' of his glory; and on the righteous ground which the finished work of His

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## HERALD OF TRUTH.

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own beloved Son affords Him. That grace blesses and justifies the vilest and most hell-deserving sinner, who, turning away from himself and his own doings, trusts simply in Jesus, having faith in His blood, and in God who sent Him to be the Savior of the world."

"Listening most eagerly, and drinking in the truth as the old man was, nevertheless the freeness of the gospel, I could see, was his stumbling block; so having put a few more queries, by which I judged he had really comprehended himself as an ungodly sinner before God, and that he truly desired to be saved, I ventured to apply the little bit of his own personal history I have named."

"Did you get your wages last week, John?"

"Oh, yes, they always come regular."

"But did you work for them?"

"Not me; it's yourself knows well it's many a day since I wrought a hand's turn."

"And yet the 'silver' has come regularly?"

"Regular as the clock, sir. The master's real good. He always sends whether I work or not."

"Now, long ago, when you wrought a good week's work, did you think it a great act of grace on your master's part to pay your week's wage, which you had toiled for?"

"I thought nothing of the kind. I had earned it, and it was right that he should pay me."

"Just so. In fact, after he had worked he was in your debt until he had paid you, and there could be no question of grace about it at all?"

"Well, that's your way of looking at it."

"But for some months past, though you have done no work, nevertheless you tell me, the money has come just the same. What do you call that, John?"

"Well, that's grace, to be sure," the old man answered with emphasis, as the tears flowed faster.

"Quite right. Don't you see how your own master's kind treatment of you illustrates the verse I have been quoting? What you could not earn he sends, because he knows you need it. In the same way God sends you salvation through the Lord Jesus Christ, and you have only to just believe in Him, and receive thankfully what in grace He sends to you."

"Oh! I begin to see light through it now. I never heard it explained in this simple way before," said the old man softly and slowly.

"Thank God if you do see it, John, even though late in your life. Now tell me, do you really take your place as an ungodly, hell-deserving sinner before God; give up all thoughts of your own works, and simply cast yourself on Him, believing His word and His Son?"

"That I do, truly. I cannot do aught else after what you have been telling me. I'm just listen to Him alone. I do believe Him."

"Well, John, then you are a blessed man from this hour; for it says—'But unto him that worketh not but believeth on him that justifieth the ungodly, his faith (not his works) is counted for righteousness'; and you are entitled to know yourself justified before God, and fit for the heavenly country through faith in Jesus' blood,

for the 4th of Romans goes on thus—'Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin' (Rom. 4:6-8)."

Satisfied that his faith was sincere, and his perception of the gospel child-like and simple, I gave my medical instructions and left him, saying I would call again in two days.

The next day an urgent message came requesting me to call immediately. I went. *John was gone!*—gone to the heavenly country, I could not but believe, the way to which he had so recently learned. He passed away in his chair without warning or struggle, his heart having suddenly failed.

Reader! If you should pass away, just exactly twenty-four hours after reading this, where would you spend eternity? Do not forget that if you slight grace, you will receive what is due to you—your wages. What are they? you ask. Listen, and never forget—

"The wages of sin (and unbelief is sin) is death; and 'after death'—terrible death, fearful future—the judgment."

What an awful eternity must that man's be who remembers, while writhing beneath the judgment, he feels the just and righteous wages of sin, that he might have been in the enjoyment of grace forever but for his own folly. Works, "wicked" or "dead," can never save, and only lead the door of them to the dreary dungeons of the damned. *Grace* comes to the vilest sinner, and he trusts in Jesus' blood, right into eternal glory and blessedness. Be persuaded, my friend, to "taste that the Lord is gracious."—W. T. P. W.

## THE SOURCE OF SPIRITUAL LIFE.

BY J. S. COFFMAN.

Our Lord says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Again he says, "As thou hast given him power over all flesh, as he is seen of men, he will give life to as many as thou hast given him" (verse 2).

The apostle John says (1 John 5:11, 12): "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The highest aim of the apostle Paul was, not to glory in himself, but that "I may know him" (Phil. 3:10). How different was this aim from that of ordinary men. He seeks to know Christ so that Christ may live in him; not so that when he is seen of men he is as much Paul that is seen as of Christ. The spiritual life begins in Christ.

The sum of Scripture teaching is, that spiritual life in the individual comes only of believing in Jesus Christ. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him" (John 6:38). Believing on Christ is not to believe simply on him as a historical person, or to believe that he led a good life and did wonderful works, dying at last on the cross to save men

from sin. It is more than this. It is that sort of believing that brings the soul into personal relations with him, as one trusted, received, and, so to speak, appropriated by the soul, so inseparably wedded thereto that henceforth the soul and Christ are vitally one, just as the branch and the vine are bound together in the same inseparable life. This is the scriptural idea of how spiritual life begins in every case.

True spiritual life is the divine life which is in Jesus imparted to the believing soul at the moment of its committal of itself to Christ. It is the believer taking Christ into his soul at his atoning sacrifice and thus becoming one with him. This is what is meant by being "born again," "born from above," "created anew in Christ Jesus," having Christ "within the hope of glory." Knowing Christ, therefore, is not knowing him intellectually merely, but knowing Him experimentally, as plants know the sunlight, air and moisture by which they live. If this truth were only clearly seen it would clear up a world of misunderstanding.

Spiritual life or salvation is not to be had by dropping off some old habit of speech or conduct, and taking on other habits. It is not acquired by attending church, reading the Bible, giving to missions, etc., or by being upright, truthful and moral. All these things are excellent, worthy of all praise, and the Christian will not be without them; but they do not and cannot impart or insure spiritual life. That can come only by a vital union between the soul and Christ, by receiving of the life that is in him into the soul.

As I left the door and the piercing gale swept in, I said: "What an awful night for the poor!" He went back and bringing to me a roll of bank bills, said, "Please hand these for me to the poorest people you know." After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse Him his heart?" That sentence touched him to the core. He sent for me to come and talk to him, and specially gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime!"

Young pastors, don't neglect the hand to hand and face to face combat. Be diligent seekers of individual souls. Watch your opportunities.—*Erzbauer.*

## HAND-TO-HAND COMBAT.

"On a cold winter evening," said Dr. T. L. Cuyler, recently, "I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said: 'What an awful night for the poor!' He went back and bringing to me a roll of bank bills, said, 'Please hand these for me to the poorest people you know.' After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: 'How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse Him his heart?' That sentence touched him to the core. He sent for me to come and talk to him, and specially gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime!"

Young pastors, don't neglect the hand to hand and face to face combat. Be diligent seekers of individual souls. Watch your opportunities.—*Erzbauer.*

## THE LORD IS KING.

The Lord is King. His mighty hand Rules all the affairs of men; Though some may seem from where we stand, Beyond our mortal ken, Yet looking through the ages past We know 'tis He who reigns.

The Lord is King. Our history proves That he has ruled o'er all; Among the nations still he moves, Or he they grasp not all, Without his mandate never one Can rule, or reign, or fall.

The Lord is King. And he alone The Lord and King shall be, When from before his great white throne The heavens and earth shall flee; And new creations from the skies Of lovelier worlds shall be.

—*Mary Storer, in Herald and Prophet.*



REPORT OF FREEWILL OFFER-  
INGS.

RECEIVED AND PAID BY THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD FOR THE MONTH OF MAY, 1901.

RECEIVED,  
*Chicago Mission.*

|                                 |        |
|---------------------------------|--------|
| David Garber,                   | \$1.00 |
| W. S. Swartz, treasurer Co. 12, | 1.00   |

ones, as well as the inconveniences

## Spurgeon, Chapman, and Co.

|   |          |
|---|----------|
| Samuel Herber,                                      | 15 00    |
| Edw. Mathews 3 <sup>d</sup> order, Bro. S. S. Hays, | 15 00    |
| Henry Weber and Fannie Engle,                       | 15 00    |
| Barbara Ann Hays, Bro. S. S. Hays                   | 15 00    |
| Bro. S. M. Herr,                                    | 15 00    |
| Bro. & Sister J. Platts,                            | 15 00    |
| Memoirist S. M., at Elkhardt, In-                   | 15 00    |
| diana,  | 15 00    |
| Friends, Cullom, Ill.,                              | 15 00    |
| Walter C. Smith, at Cullom, Ont.,                   | 15 00    |
| Brethren M. S. Ont.,                                | 15 00    |
| Bro. & Sister J. Platts,                            | 15 00    |
| Churchtown S. S. Camb. Co., Pa.                     | 2 00     |
| A. S. Suter, Allen Park, Pa.                        | 7 50     |
| Bro. & Sister J. Platts,                            | 3 00     |
| Bro. & Sister Elkhardt,                             | 3 00     |
| Bro. & Sister Elkhardt,                             | 3 00     |
| W. E. Wicker,                                       | 3 00     |
| Isaac C. Wenger,                                    | 3 00     |
| Water Kennel,                                       | 3 00     |
| A. Bro. Weyersbach, Va.,                            | 2 00     |
| Friends, Weyersbach, Va.,                           | 2 00     |
| <b>Total,</b>                                       | \$272 50 |
| <b>Orphan's Home (Ohio.)</b>                        |          |
| A Sister, Elkhardt, Ind.,                           | \$ 2 00  |
| <b>PAID.</b>  |          |
| <b>Expenses.</b>                                    |          |
| Perry Park, for workers to O.,                      | \$30 00  |
| Chicago, Missions                                   |          |

|                                 |          |          |
|---------------------------------|----------|----------|
| Friends, Waynesboro, Va.,       | 2 00     |          |
| Total,                          |          | \$272 95 |
| <i>Orphans' Home (Ohio).</i>    |          |          |
| A Sister, Elkhart, Ind.,        | \$ 2 00  |          |
| PAID.                           |          |          |
| <i>Emancipating.</i>            |          |          |
| Perry Brunk, for workers in O., | \$30 00  |          |
| <i>Chicago Mission.</i>         |          |          |
| Painting and Papering,          | \$ 10 00 |          |
| Express and Lumber,             | 1 50     |          |
| Clothing,                       | 2 00     |          |
| Domestic,                       | 8 10     |          |
| Carpenter work,                 | 7 00     |          |
| Car fare,                       | 15 10    |          |
| Living,                         | 3 13     |          |
| Paint,                          | 1 13     |          |
| Shindries,                      | 8 55     |          |
| Total,                          |          | \$68 38  |
| <i>India.</i>                   |          |          |
| Personal for workers,           | \$ 2 15  |          |
|                                 | 3 50     |          |

|                          |         |          |
|--------------------------|---------|----------|
| Clothing,                |         |          |
| Domestic,                | 8 13    |          |
| Carpenter work,          | 2 00    |          |
| Car fare,                | 5 00    |          |
| Living,                  | 15 13   |          |
| Paint,                   | 2 10    |          |
| Sundries,                | 8 65    |          |
| Total,                   |         | \$38 99  |
| <i>India,</i>            |         |          |
| Personal for workers,    | \$ 3 45 |          |
| Orphans,                 | 500 00  |          |
| Total,                   |         | \$503 45 |
| Orphans' Home, Ohio,     |         | \$18 30  |
| Gratefully acknowledged, |         |          |
| O. L. BENDER, Treas.     |         |          |

The Colportage Library.

|          |   |                    |
|----------|---|--------------------|
| 15 cents | Two for 25 cents.   | Any ten for \$1.00 |
| 1        | All of Grace. By C. H. Spurgeon.                              |                    |
| 2        | The Way to God; How to Find It.                               |                    |
| 3        | Pleasure and Profit in Bible Study.                           |                    |
| 4        | Life, Warfare and Victory.                                    |                    |
| 5        | Heaven. By D. L. Moody.                                       |                    |
| 6        | Prevailing Prayer. D. L. Moody.                               |                    |
| 7        | The Way of Life. Marked out by Spurgeon, Chapman, Mills, etc. |                    |

3 Pleasure and Profit in Bible Study.  
4 Life, Warfare and Victory.  
5 Heaven. By D. L. Moody.  
6 Prevailing Prayer. D. L. Moody.  
7 The Way of Life. Marked out by  
Spurgeon, Chapman, Mills, etc.

## Spurgeon, Chapman, and the ...

- TRONS. had not paid up the subscriptions, have responded to our appeal and have sent the amount necessary to pay up and continue the papers. For this kindness we return them our most sincere thanks.
- We have also sent out, already,



# HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JULY 1, 1901.

VOL. XXXVIII. No. 13.

ABRAHAM R. KOLS, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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## EDITORIAL NOTES.

Please note the change of address of the Philadelphia Home Mission, as given in the Mission Notes in this issue.

Communion services were conducted at the Caladonia Meeting house, in Kent Co., Michigan, by Bro. John F. Funk, of Elkhart, Ind., on Sunday, June 30th, 1901.

GONE TO HIS REWARD.

We have just received the sad intelligence that our brother, Bishop Abraham Shank, of Broadway, Rockingham Co., Va., died on the 22nd of June, and the burial took place on the 24th. This information was sent by a correspondent immediately after he had died. We trust the friends will send us a full obituary for the next number.

WARM WEATHER.

This, 100° in the shade, and the HERALD will be expected to be out just the same as at other times. Well, our correspondents have been faithful and the work is correspondingly easy, so that the editor is able to keep as cool as can be expected. And it is well these warm days to keep as cool as possible, and above all, not to so far forget God's provi-

dence as to grumble at the weather. Happy are we when we can at all times see God's hand in even the weather, and, in the somewhat quaint words of Riley, say,

"If God,  
In sorting out the weather sent us rain,  
Why, rain's my choice."

WORDS OF ENCOURAGEMENT. The following kind remarks from one of our readers and correspondents comes to us, in these times of trial and opposition, like apples of gold in pictures of silver.

"I like the HERALD exceedingly well — can hardly wait until it comes. It has been a wonderful help to me in the Lord's service. May the Lord richly bless its contributors. Many thanks to you for your earnest efforts in this good cause.

Yours truly,

NEW HAMBURG, ONT.,  
June 20, 1901.

To the Mennonite Pub. Co.,  
Elkhart, Ind.

Dear Brethren in the Lord:

You will find enclosed \$2.00 as subscription for the HERALD OF TRUTH for two years, viz., from Dec. 1, 1900, to Dec. 1, 1902. I have been a reader of the above ever since it was first published in Chicago, and intend to be a subscriber to the same as long as I can read. It is always a welcome friend, and I derive a great deal of comfort and consolation from it.

As for the other papers in your circular, I do not feel to take any of them, as I am over the four score years, but thank the good God that I am, for my age, hale and hardy.

Wishing you Godspeed and that your work may prosper, I remain your weak

Brother in the faith,  
MOSES HOSTETLER.

HONOR TO WHOM HONOR IS DUE.

The Savior has told us that a prophet is nowhere less esteemed, or receives less credit for the good he does, than in his own home and among his own people. This in a general sense, seems to be true the world over. We see the poor careworn mothers, who toil from dawn until all her household is again wrapped in slumber, and who often then through the still hours of midnight, keeps her

weary vigils over the restless couch of a suffering child, and bears the burdens and cares of the household gets but little sympathy from the world and still less from her own friends and household. They all think she is only doing her duty, and then is often blamed for not doing it better, while her husband with a glib tongue, and the ability to make people believe that he is something, is looked upon as a hero, while many times the very coat he wears, is bought with the hard earnings of his self-sacrificing wife, while he enjoys his ease and pleasure.

The humble Christian, who like the centurion of old esteems himself unworthy of the blessings and favors bestowed upon him by his heavenly Father, who like Paul has nothing to boast of but his many weaknesses and short comings, who like the poor publican in the temple dares not so much as lift up his eyes to heaven, but rather continues to smite on his breast, and say, "Lord be merciful to me a sinner," and while others boast continually of their great achievements and their wonderful experiences, this man may be esteemed as a very weak Christian; but behold, he is the man in whom God delights, for God's thoughts are not as our thoughts; His ways are not like our ways; God looks upon the heart, while man sees and judges only after the outward appearance.

Examples given us in God's word are, The Pharisee and the publican; The rich man and Lazarus; and those who stood on the right hand of God in the judgment, and those who were placed on the left. "Inasmuch as ye have done it to one of the least of my brethren, ye have done it unto me."

TO OUR CORRESPONDENTS. We wish to make the following suggestion. In writing articles for the HERALD OF TRUTH, let us not get too far away from home. Let us remember that we are writing for a Mennonite paper, for Mennonite people, for members of the Mennonite Church; and therefore our articles should be written to benefit this class of people, to illustrate doctrines that interest them, to reprove sins and things which are done by and among these people, to explain God's word so that Mennonite people may

learn there from the true teachings of God's word from a Mennonite standpoint.

It does not matter so much what Catholics, Lutherans, Presbyterians, Methodists and a dozen other denominations may do, or how they live and govern themselves; the important matter is, how we Mennonites live and labor in the cause. Our branch of Zion is the Mennonite Church and Mennonite members.

We are reminded of a brother who spoke in Sunday school about the delinquent teachers that were not in their places on that particular day. "But," said he, "I will not say what I had intended to say, because those to whom I wanted to say it are not here." So when we write for the benefit of the other denominations, we lose our labor, because the people we want to reach are not readers of the papers in which our articles are published.

The preacher that preaches to the unconverted sinners when his whole congregation consists of professing Christians and church members, misses his mark, unless he believes that the professors before him are unconverted and hypocrites, and church members do not usually thank preachers for taking that view of their piety and their profession.

One of our greatest mistakes may have been that we have for too long been preaching and writing to the outside sinners, whom we have not been able to reach, and by that means have overlooked the sinners in the church, until they have been lulled into the delusion that they are really Christians while they belong to the class whom Jesus mentions in His sermon on the Mount as among those who did mighty works in a pretentious, pious way, but where he had never known. Let us carefully and prayerfully always look at home and remember what Nathan said to David, viz: "Thou art the man."

TO OUR PATRONS.

Many of our kind brethren and sisters who had not paid up their subscriptions, have responded to our appeal and have sent the amount necessary to pay up and continue their papers. For this kindness we return them our most sincere thanks.

We have also sent out, already, a

number of letters, asking those that have not paid to remit their amounts also, and we shall continue to send letters and bills until we reach all who owe us.

We have been very kind and lenient to our patrons and we want them to feel that the Mennonite Publishing Company is generous and liberal and willing to show toward all her customers that business courtesy and forbearance which is always due to those with whom we have business dealings, but some of our patrons have, at times, taken advantage of our forbearance, and we have in some instances suffered loss.

Through the letters and statements sent we have also discovered a few mistakes which we gladly rectify.

These are prosperous times, and every one that is able and wants to work can find employment, and those who have produced or manufactured goods to sell, can find a market, so that taking all things into consideration, our people have as good a chance now, to save a little and meet their obligations, as ever they had, and for this reason we want to urge our dear brethren and sisters who read the paper to make an effort and enable us to get our subscription list "cleaned up."

The printer wants his weekly wages, the paper, ink and other materials must be paid for, and the unpaid amounts due us on the paper, though to each individual subscriber it may be a small amount, only one dollar a year, yet in the aggregate these small amounts foot up an amount that will run our working force a whole year and pay the paper bills besides.

From the above our readers will see how much it means to hold back the little dollar subscription for a year or two years, and how much it will help the Publishing House when these amounts are promptly paid. And we are sure our kind brethren will do their best now, during these prosperous times, to send in the small amounts they owe us, and we have this confidence in them too that they will not be offended and not think hard of it, if we send them a statement and ask them to pay.

We wish to say again, brethren and sisters, do not wait for the letter and statement to come; send at once. It will save us the expense of letter, envelope and postage, if you will send your subscription before this is done. And after you receive your first statement do not wait for the second one to come, but please do your best to send it at once.

If you should be one of those whose subscriptions have run unpaid for three or four or more years, and you cannot pay it all at once, send as much as you can, and if it is only one dollar

send that much and we will wait till you can pay more.

Now, brethren and sisters, will you do what you can to help along our publishing interests? No interest of any kind can be kept up without money. We are gathering up and collecting large amounts for the various benevolent objects that so urgently claim our attention, and it is a good thing, and we are glad to know that our people are doing so much to help all these works of love, but bear in mind that our church paper is one of the chief means through these other good causes are promoted and kept alive. If we had no church paper, it would be impossible to keep up these interests as they are kept, and as the chief means, we may really say, by which the church interests are maintained and promoted, we must really consider the church paper as one of these causes of benevolence, and for this reason, again the paper has a right to claim the patronage and support of all who are willing to contribute to the cause of Christ and works of benevolence.

Then, kindly allow us to ask you, not only to pay for a subscription for yourself, but ask your neighbors and friends to do the same. Give us your encouragement, your influence, your help in the work, and the paper will in turn help you in many ways.

The paper has a value to every reader, and to every family in which it is received, that cannot be calculated in dollars and cents, and yet to produce the paper we need dollars and cents, too.

Hoping to hear from all our dear friends who owe us, as well as from many others, and thanking you all for the encouragements and support you have given us in the past, we look forward with pleasure in the hope that in the years to come, we shall stand together and help each other in the good work to which the Lord has called us.

#### For the Herald of Truth. A GOOD GIFT.

"Now there are diversities of gifts, but the same Spirit.—1 Cor. 12:4.  
"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

A portion of the following is taken from the Times Herald and in nearly every respect is correct:

Future generations at Akkrum, Holland will have reason to bless the memory of a generous Chigagoan. The quaint little town in that northern section of the Netherlands known as Friesland, has prospered to have been the birthplace of Frank H. Cooper, of the firm of Siegel, Cooper & Co., of Chicago, Ill. It is thirty-five years since Mr. Cooper left his home for far away America to make his fortune, but his heart has never wavered in its affection for the place of his youth. He left father, mother and brothers behind, and

for many years past he has made an annual pilgrimage to the old Friesland.

Now he is about to put the finishing touches on a home for the aged and needy of Akkrum and the other four towns of the Dutch county. Mr. Cooper will support the forty-four or fifty inmates during his life and he has insured his life for \$100,000 to provide a perpetual endowment fund after his death. Incidentally it may be mentioned that five other Chigagoans have been named in Mr. Cooper's will to act as trustees of the endowment, invest the \$100,000 and turn the proceeds over to the institution in Holland. The five were John J. Mitchell, Harlow N. Higginbotham, Ferdinand W. Peck, H. S. Vail and James J. Brennan. The death of the last named will require the selection of another to fill his place.

Mr. Cooper has devised a unique plan for the conduct of the home, and prominent Americans who have learned of its details suggest that it might be adopted in this country to a great advantage. Briefly, Mr. Cooper provides that with living quarters and gives them a weekly allowance in cash. The inmates are to live in couples and each couple will have two rooms, besides two alcoves for beds and an attic. Each of these departments will be independent of all the others, and its inmates need have no intercourse with others if they so choose. The money allowance is to be given to them outright to buy food and clothing to suit their own taste.

There will be no general dining room and no expensive board of managers. Neither will there be a prison-like fence nor a set of exasperating "don'ts" to meet the peevishness of every tyrant. Each couple with its own kitchen will be as independent as though living under a separate roof. The inmates will be free to come and go practically as they please. Mr. Cooper's idea has been to give them the largest library, and to free them from the restraints and associations of most benevolent institutions, while assuring the helpless old folks of comfortable quarters and enough to provide food and clothing. He seems to have succeeded admirably.

It was during a visit to his father two years ago that Mr. Cooper's attention was called to the desirability of such a home. He noticed an aged woman feeling her way along the walls of the houses, and on inquiry of his sister he was informed that the crone had been blind for many years. She received a florin (about forty cents) each week from the church, but had to depend largely on charity for sustenance. On looking about Mr. Cooper found quite a number of old men and women in a similar state of dependence, most of them racked by rheumatism or bent double by long years of back-breaking toil. He determined to do something for their relief, and much thought he devoted the plan for the home, which is known as "Coopersburg."

On the edge of the village, skirting the bank of the IJzer Boorn, was a vacant piece of ground about five acres in area, which Mr. Cooper bought for his purpose. He had a canal dug to enclose the grounds with water, fed lagoons from the canal, laid out walks, planted trees, erected bowers and turned the place into a beautiful park, which will be open to the people of Akkrum, generally, as a shady, inviting recreation place. An architect was employed to make plans for a building and a con-

tract for the structure was let for about \$30,000. The institution will be opened May 8, and the generous donor will be present with his whole family. Mr. Cooper will be accompanied by thirteen persons. The party will include his five children and spouses of three who married, besides three grandchildren and two nurses.

The reception in store for them may be inferred from what happened last year on the arrival of Mr. Cooper for the laying of the corner stone. He was met at the station by a committee of ten prominent citizens, who presented an address of welcome. The visitor was escorted to his father's house by an enthusiastic procession. The people made a gala day of the occasion, and the town was smothered with Dutch and American flags, while handsome arches spanned the streets. The corner stone was laid a week later, and the honor fell to Mr. Cooper's father, for whom it was a proud day. The father is 92 years of age, but is still hale and hearty and takes a lively interest in the home. Mr. Cooper's son, Edward C. Cooper, of Chicago, was also a participant in the demonstrations.

The grounds of Coopersburg have a frontage of nearly 750 feet and are about 400 feet wide on the long side. The building is about 350 feet long by 36 in width. There is a two-story central section, on each side of which is a long wing with eleven apartments. These twenty-two apartments will provide quarters for forty-four persons, and the number of inmates may be increased to fifty by sheltering others in the central section. There is no long common hall connecting these apartments, as is the usual plan in American institutions, for the quarters in the wings are separated from each other by fire-proof walls, and each of them has its independent entrances front and rear. Each apartment will therefore have a household by itself, regulating its own affairs, selecting its own food, buying its own clothing, appointing its own meal hours and coming and going as suits its convenience, unhampered by obnoxious rules and regulations. The building is substantially constructed of brick with tile roofing.

An examination of the plan of the apartments shows other novelties. In the front is a living room, 14 feet by 11½ feet. The big bay window is an American idea introduced by Mr. Cooper. At the side is a three-foot hallway running from the front door to the kitchen in the rear. The kitchen is about 11 feet by 15 in size. Opening from the living room is an alcove for a bed, and according to the Dutch custom it is provided with doors, which are closed during the day, concealing the bed from sight. There is a similar alcove attached to the kitchen, and each of the main rooms also has a roomy closet. At the rear entrance is a storm door to guard against the cold blasts from the North. Another peculiar Dutch feature will be a lawn back of each apartment, so well regulated household in the country of Holland is complete without such a place to bleach clothing on wash day.

The rooms will be furnished substantially by Mr. Cooper. Married couples will have an apartment to each pair; other inmates will be coupled up, men living with men and women with women. Each household will be left to

regulate its own internal affairs, except that the trustees will insist on such conduct as will maintain order and cleanliness and not damage the property.

On making inquiries of other similar institutions, Mr. Cooper was informed that an allowance of 6 florins per week for each couple would be sufficient to maintain the two persons in comfort, as food and clothing are very cheap in Holland. He was assured that if he allowed more than that apparently small sum the recipients would turn the surplus over to children or others able to take care of themselves. But in deciding to give each household \$1.20 a week, Mr. Cooper, with characteristic sentiment and liberality, concluded to make several exceptions that will mark gala days in the years to come.

On each of three days in the year each couple will receive an extra donation of 2½ florins, equal to \$1. The days are Feb. 1, May 23 and Oct. 23. They were the birthdays of Mr. Cooper's father and mother and of himself. These extra allowances will be such grateful additions to the regular fund that the old folks will have abundant reasons to bless those three particular days. On the October day the building will be decorated with Dutch and American flags in honor of the founder, thus reminding the community of his adopted country and the source of its good fortune. Two of the old men will be still further favored. One of them will be selected to act as overseer of the beautiful grounds, and the other will be the inspector of the building, seeing that it is kept clean and in order. For this service each of them will receive an additional 2 florins per week.

After having gained admittance to Coopersburg the inmate will be entitled to remain for life. He can only be turned out for persistent misbehavior after repeated warnings by the trustees. There are a few simple rules laid down by Mr. Cooper, such as those forbidding excessive drinking, quarrelsomeness and absence after 10 o'clock at night, but there are no unreasonable restrictions on the liberty of the individual. Applicants must be 65 years of age and in need of aid. Admission is limited to the county, which contains the towns of Akkrum, Oldeboorn, Taborne, Terkale and Akkermay. There are already applicants enough to fill the twenty-two apartments when the institution opens in May.

During Mr. Cooper's life it will be under the direction of his two brothers and a brother-in-law, acting as trustees. After his death the management will fall upon a board of five trustees. One of these will be the mayor of the county. A second will be the wethouder, an official who acts as mayor when the latter is absent. The third trustee will be the pastor of the Mennonite Church, to which sect Mr. Cooper's family belongs. The fourth will be a member of the staats general of the province of Friesland, to be selected by that body. The other will be selected by "De Frieseche Trouw," in which Mr. Cooper was initiated years ago.

Mr. Cooper has already explained, Mr. Cooper has provided an endowment fund of \$100,000 by insuring his life for that amount. He estimates that the maintenance of the home by his annual contributions of 6,500 to 7,000 dollars from himself during his life. At 3 per cent. interest the \$100,000 en-

dowment should produce 7,500 florins per year after he had passed to his reward beyond.

Extract from a letter written by Frank H. Cooper: The article written in the "Herald" (Times Herald), is substantially correct. They made but one serious mistake, namely, that they allowed each household three florins, each, that is \$1.20, instead of six florins, \$2.40 a week. While six florins per household, together with free homes, etc., is ample for their maintenance, three florins would be a rather small amount.

In the Province of Friesland, where Akkrum is located, the population is nearly equally divided between Mennonites and Dutch Reformed. In Akkrum, the town of my birth, the majority of them belong to the Mennonite Church. It may interest you to know that Menno Simons, was stationed in the early part of the 16th century, at Wilmarum, a village about six or seven miles from the place of my birth. (The above article will be read with interest by our Mennonite people from the fact that the vicinity where this "Home" is located was the scene of the labors and sufferings of Menno Simons. And also from the fact that Mr. Cooper is a descendant of a Mennonite family, and that he is widely known both in Chicago and New York, and as a successful merchant, a partner in the extensive mercantile house of Siegel, Cooper & Co., in both these cities.)

For the Herald of Truth.

#### NOTES AND COMMENTS.

BY CEPHAS.

V.

God to love, and He alideth  
Only with the pure in heart,  
Where no carnal spirit divideth  
Anxious souls with cruel art.  
To the pure the pathway shoneth  
As they grow in Christian grace,  
And the Word of God enlightens  
Till they see His smiling face.

S. P. Y.

What we seek with all our heart and mind becomes photographed, so to speak, on our inner self, and we grow more and more like unto that which we most ardently desire.

Food and exercise are essential to the sustenance and growth of our bodies. We grow intellectually and spiritually by what we think, say and do. Our highest faculties must have food and exercise or they will die and putrefy and become a source of pestilence to our souls. There is no standing still. We must either go forward or backward in our spiritual life.

A really great mind always sees the reflection of its own greatness everywhere, just as a really good heart sees some of its own goodness reflected in the lives of all those with whom it comes in contact. Little minds despise little people and consider little things unworthy of their attention, and hearts that are altogether bad see only badness in other hearts.

JAMES D. DOUGALL.

"A man's life consisteth not in the abundance of the things which he possesses," but it does consist very largely in the thoughts and purposes that possess his heart and mind.

"Blessed are the pure in heart." The unregenerated heart is "deceitful above all things and desperately wicked," and no one can make his own heart pure by trying to think pure thoughts and form pure purposes in his heart.

"Create in me a clean heart, O God, and renew a right spirit within me," was David's prayer, and this must be the prayer of every one who would have a pure heart. The "new creature in Christ Jesus," "created unto good works," alone can bring forth out of a good heart pure thoughts and right purposes. "As a man thinketh in his heart so is he."

Those whose hearts are right in the sight of God must, however, keep their hearts "with all diligence," remembering that it is that dwells the man, and ever exercise their minds in things that are edifying and uplifting, even as Paul exhorted the Philippians brethren: "Whatever things are true, whatever things are honest, whatever things are just, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"Blessed are the pure in heart for they shall see God." That which is spiritual must be spiritually discerned. The Scribes and Pharisees could not see the divinity of Christ because their hearts were "full of hypocrisy and wickedness." Their spiritual vision was blurred and distorted and they saw only evil because their eyes were evil. "But if thine eye be evil thy whole body shall be full of darkness. If therefore the light (life) that is in thee be darkness how great is that darkness!"

Those who have their affections set on heavenly things, and are living with an eye single to the glory of God, can see God in all the visible works of His hand, and with an eye of faith they behold Him in all His providences, and after the veil of flesh is removed they "shall see him as he is."

For the Herald of Truth.

#### THE BREVITY OF HUMAN LIFE.

BY PETER METZLER.

The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength, labor and sorrow. Ps. 90:10.

We were very forcibly reminded of the above words of the Psalmist, recently, by events transpiring in our neighborhood. Three men, all of whom had reached the allotted three score years and ten, passed away in one and the same week. The first was our deacon, Bro. Jacob Eymann; the second, J. N. Kurtz, residing only half a mile from the former, and the third, my nearest neighbor, David Herrold. Only two weeks before his death, his son, Cyrus Herrold, residing in the same house with his father, was called away, at the early age of forty-five. A week later, on the second of June, only a mile from the family home, Edward Halloway was called to his final account after only two weeks of illness, at the age of twenty-nine, and

married only five months; and only a short time before him, another young man of less than thirty years, who had been married only about four months had died in the same neighborhood. Many more could be enumerated who passed away during the past winter and spring in this vicinity. All these whom we have mentioned were men, some had reached the three score and ten, and some were just in the very prime of life.

From these events we can learn the great and important lesson that we are always ripe for death. The young and strong in life have no assurance that they will live to old age. When we see so many of our young men called away, men who are just in the best of their years, we may well say with the psalmist, "Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grass which groweth up; in the morning it flourisheth and groweth up; in the evening it is cut down and withereth."

Death is in the land, and one by one our friends and neighbors are called away to try the realities of another world, and we are hastening on as fast as time can take us, and soon we will follow them, prepared or unprepared, and yet we see so many so careless and so entirely unconcerned about their salvation. Jesus commands (Matt. 6:33), "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." We see, however, that many seek first the things of this world and neglect the one thing needful, the salvation of the soul.

If we follow the teachings of Jesus, and seek to work out our salvation in accordance with his word, when we are called before the great Judge to give an account of our stewardship here, we shall be received as faithful servants to enter into His glorious rest. But on the other hand if we neglect this one thing needful, how shall we appear before Him, and how shall we escape the just punishment of our unrighteous deeds?

The Savior also says: "Enter ye in at the strait gate, for wide is the gate, and broad is the road that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life and few there be which find it."

Let us strive to enter in at the strait gate and walk on the narrow way, so that we may be found among the few who find it.

Columbiana, Ohio.

For the Herald of Truth.

#### THE WAGES OF SIN.

(Rom. 6:1-62.)

BY OSCAR HOOVER.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Dear Readers: Do we realize the meaning of the first clause of this verse, "For the wages of sin is death." To speak of this in a natural sense, we are all working for wages in this present evil world. When the time comes we will receive our wages or our rewards, for the work we have done, but we have been laboring. Let us remember that we are not only laboring in a natural way, but



also in a spiritual way; we are laboring either for God or for the world.

If we are laboring for the enemy of souls, we will receive at the end of life, "the wages of sin," which is eternal darkness in the place prepared for the devil and his angels.

Some day the labors of this present life will come to a close and the time of reaping will come, the harvest time, in the world beyond.

We are yet in the land of the living, in the day of grace; let us therefore labor for the cause of Christ, so that when the end comes we may receive the gift of God, which is eternal life, through our Lord Jesus Christ.

But let us remember that if we serve the enemy our wages will be everlasting death, and banishment from the world of light.

Thanks be unto God, that he has prepared a way for all of us to reap the harvest of life, and obtain the reward that God has promised to those that love Him. We have but once to live in this world and after this life is over, we will receive either the gift of God or the wages of sin.

God has revealed to us in His Word, the characteristics of Christian life as well as the characteristics of the ungodly, and by His Word we may judge ourselves and understand whether we have the grace of God in our hearts, or whether we live without God in this world. Let us then live a better life and at last receive the eternal joys for our reward.

"Therefore, to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness."

*Philadelphia, Pa.*

## MISCELLANEOUS.

### WORDS OF COMFORT.

#### Trouble As A Trust.

BY J. R. MILLER, D. D.

One wrote to a friend who for some time had been a sufferer, "God must love you very deeply to trust so much pain and sorrow to your care." The thought of suffering as something entrusted to us by God is a very suggestive one. We may not be accustomed to think of it in this way. Yet there is no doubt that every trouble that comes to us is really a trust, something committed to us to be accepted, used as a gift of God and accounted for.

It is thus that all life comes to us. Nothing is our own. We receive our talent or talents, not to be spent on ourselves or as we please, but to be increased by proper use, held for the honor of the Master, employed for the benefit of the world, and then returned to our Lord when He calls for the accounting. Money is to be regarded likewise as a trust—not our own, but our Lord's to be used for Him in doing good to others. The same is true of all blessings that we receive. We dare not use any of them for our own pleasure or comfort alone; if we do, they cease to be blessings to us. Even the divine mercy, the greatest of all God's gifts, which is granted so freely to every penitent, can become ours only on condition that we shall dispense it to others. When we ask to be forgiven we pledge our Father that we will be

forgiving. The forgiveness we receive is not for ourself only, but to be given out again to others.

This is the law of all life. Everything that is put into our hands, from the tiniest flower that blooms in our window, to the infinite gift of eternal life, is entrusted to us that we may share its beauty or its benefit with those about us. It is bestowed upon us, not as a treasure to be appropriated, but as a blessing to be diffused. To try to keep it altogether for ourself is to lose it; we can make its blessing really our own only by holding it and using it for the good of others.

Suffering in every form comes under the same law. It is a trust from God. It may have, and doubtless has, its peculiar meaning for us. But we must listen for its message in order to speak it out again so that others may hear it.

It brings in its dark folds some gift of God expressly for us, but not for us to hold selfishly or to absorb in our own life. Whatever is spoken to us in the darkness of sorrow, we are to speak out in the light. What we hear in the ear as we listen in the hour of grief or pain, we are to proclaim upon the house-tops. In all trouble we are stewards of the mysteries of God. Pain is a wonderful revealer. It teaches us many things we never could have known if we had not been called to endure it. But the revelations are not to be hidden in our own heart. If we try these to keep them we shall miss their blessing; only by declaring them to others can we make them truly our own and get their treasure for ourself.

No doubt God's children are oftentimes called to suffer in order that they may honor the divine name in some way. This is illustrated in the case of Job. Satan sneeringly asks, "Doth Job fear God for naught? Hast thou not thyself set a hedge about him, and about his house, and about all that is on his every side? Thou hast blessed the work of his hands, and his property is spread out in the land. But put forth now thy hand, and touch all that he hath, and see if he will not renounce thee to thy face."

It was necessary that this challenge of Satan's should be disproved, and hence the great trials through which Job was called to pass. His sufferings were not for the cleansing of his own nature, the correction of faults in his character, but in order that he might show by his unshaken faith that his serving of God was not for earthly reward, but from true loyalty of soul.

May we not believe that oftentimes the primary reason that good men are called to suffer is for the sake of the witness they may give to the sincerity of their love for Christ and the reality of divine grace in them? The world sneers at religious profession. It refuses to believe that it is genuine. It defiantly asserts that what is called Christian principle is only interested selfishness, and that it would not stand severe testing. Then good men are called to endure loss, suffering or sorrow, not because there is any peculiar evil in themselves that needs to be eradicated, but because the Master needs their witness to answer the sneers of the world.

This suggests how important it is that all who claim to be Christ's followers shall guard most carefully the manner of their witnessing when they are passing through any trial. They do

not know how much depends upon their victoriously in the hour of pain. Suppose that Job had failed, that he had not retained his integrity in the time of his sore trial; how Satan would have triumphed! But may it not be that in some sickness or loss or sorrow of ours, a like importance attaches to our faithfulness and submission, to our endurance, and that our failure would bring grief to the heart of Christ and cause the adversary to reproach God's name?

Then, whatever the unknown and inscrutable reason may be why we are called or permitted to suffer, there is always a duty of witnessing from which people shrink of it. Yet do many of us stand that way? We all understand that we are to confess Christ in our life before men, in our conduct, our words, our disposition, in our business, in our conflict with evil. But are we accustomed to think of a duty of confessing Christ in time of sorrow or trial? Too often those who in all other experiences are loyal to Christ seem to break down in trouble, their faith failing. There is nothing in the way they endure pain, or loss to show that they have any support or help which those who are not Christians do not have. No light from heaven seems to break into their darkness. No unseen hand seems to come to them in their struggle to do their duty.

The comforts of God do not appear to have any meaning for them. The voices of hope have no cheer for them. But it is not thus that the friends of Christ should testify for their Master in their times of trial. The divine promises cover every experience. We are assured of the presence of Christ with us in every day's trial, in every lonely way. We are clearly taught that the love of God never fails His children, that it is as true and tender in times of affliction as it is in times of gladness, that it is the same when blessings are taken away as when they are given. We know that all things work together for good to them that love God. It is made plain in the Scriptures that no tribulation can harm us if we abide in Christ, that we shall be preserved blameless through the most terrible trials, if our faith in Christ does not fail. Many of life's events are full of mystery—we cannot understand them, nor can we see how they are consistent with God's love and wisdom. But we have the most positive assurance that sometime we shall understand, and in every thing see divine goodness.

With such comforts we should never be cast down, however great are our trials. We should let the divine consolations into our heart and believe them implicitly. We cannot but feel the pangs of grief—God will never blame us for our tears, but in our deepest afflictions our faith should not fail, and the songs of joy should not be choked. People are looking upon us and consciously or unconsciously watching to see what Christ can do for us in our distress. To witness truly to Him we must suffer victoriously, be more than conquerors through Him that loved us. We say that we believe on Christ and in the immortal life; what does our believing do for us? Do we endure trials in such a radiant way that those who see us are led to believe in Christ and to seek His love and help for themselves? If trouble is some-

thing committed to us as a trust we must accept it reverently and submissively, we must endure it patiently and sweetly, we must take the divine comfort and let it sustain and strengthen us, and we must pass through it songfully, unharmed, with life enriched. Thus shall our trouble honor Christ and be a blessing to others.

There is a strange story of Abraham which illustrates one way in which trial must be endured if in it we would honor God. The old patriarch was bidden to take his son, his only son, the son of his love and of promise, and offer him on an altar as a burnt-offering. The record says that God gave this command to Abraham to prove him, that is, to see if his faith would endure the test. God was not disappointed in His friend, and after it was all over the angel of the Lord said, "Because thou hast done this thing, and hast not withheld thy son, . . . in blessing I will bless thee." Abraham accepted his trial as a trust from God and was faithful, did not fail God. Then who can tell what a blessing his faithfulness has been to the world through the centuries? Other people have been taught by Abraham's example to give their children to God unquestioningly, willing that He should use them as He will, in whatever form of service will best honor Him and most greatly bless the world.

We are always in danger of selfishness in grief or sorrow. We are apt to forget our duty to those about us. Some good people drop out of their hands the tasks of love which filled them in the days of joy, and feel that they cannot take them up again. Some allow their life to be hurt, losing its sweetness, its joy, its zest. There are those who are never the same after a sore bereavement or a keen disappointment. They never get back again their winningness of spirit, their interest in others, their enthusiasm in duty. They come out of their trial self-centred, less joyous as Christians, less ready to do good.

But not thus should trouble affect us if we accept it as a trust from God. Not only should we endure it victoriously, sustained by Christ, but we should emerge from it ready for better service and for greater usefulness than ever before. We are told that Jesus was made perfect through suffering. He learned in His own experience of sorrow how to sympathize with His people in their sorrows, how to comfort them. One of the reasons for trouble is that in it we may be prepared for helping others in their troubles. Sorrow is a school, and we meet it as we should only when we learn the lessons and go out fitted for a richer blessing in the world.

In one of St. Paul's epistles we are taught that God's comfort also is given to us in trust. We do not receive it for ourself only, but that we may give it out again to others. To the Corinthians the apostle wrote in an outburst of joyous praise: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." Thus the intention of our heavenly Father, when He finds us in sorrow and ministers comfort to us, is not merely to get

us through the trial, to strengthen us to endure for ourself the pain or loss, but also to prepare us for being comforters of others. When we have been helped to say, "Thy will be done," in some great trial, and have been enabled to go on rejoicing in tribulation, we have a secret which we must tell others. We must go to those whom we find in grief or trial, and sitting down beside them, let them know what God did for us when we were in like experience, giving them the words of God which have helped us. When we pray for comfort in sorrow it should be with

this motive; that we may get a new blessing to take to others. To ask to be comforted merely that we may be able to endure our own pain or grief is to pray selfishly. But when we pray that God would teach us the lessons of comfort that we may teach them again to others, that He would help us to overcome that we may help others to be victorious, our prayer pleases Him and will be answered.

Thus our lesson gathers itself all into this: "We are stewards of the mysteries of God. . . . It is required of stewards that they be found faithful." When God sends us pain or sorrow we are to be faithful. We are to accept our trust with love and to think of it as something of God's committed to us. However heavy the burden, it is a gift from God and has a blessing in it for us. We must never forget that in our hardest trial we have something of God's in our hands and must treat it reverently and get from it whatever good God has sent to us in it. Then we must think of it also as something which is not for ourself alone, but which we are to share with others.

It is a law among physicians that whatever new discovery in medical science one makes he must communicate it to the whole profession, that all may use the new knowledge for the alleviation of suffering or the saving of life. It should be a law of Christian life that every good or blessing one may receive from God, any new revealing of truth, any new lesson, should be used for the helping of others in the name of Christ.

"Oh, strengthen me, that while I stand, Firm on the Rock and strong in Thee, I may stretch out a loving hand To wrestlers with the troubled sea."

"Oh, teach me, Lord, that I may teach The precious things Thou dost impart; And wing my words, that they may reach The hidden depths of many a heart."

"Oh, give Thine own sweet rest to me, That I may speak with soothing power A word in season, as from Thee, To weary ones in needful hour."

*Sol. by Sam. Ely.*

## THE CERTAINTY OF THE ANSWER TO PRAYER.

ANDREW MURRAY, D. D.

Our Lord returns here in the Sermon on the Mount a second time to speak of prayer. The first time He had spoken of the Father who is to be found in secret and rewards openly and had given us the pattern prayer (Matt. 6: 5-15). Here, He wants to teach us what in all Scripture is considered the chief thing in prayer; the assurance that prayer will be heard and answered. Observe how He uses words which mean almost the same thing and each time repeats the promise so distinctly, "Ye shall receive, ye shall find, it shall

be opened unto you;" and then gives as ground for such assurance the law of the kingdom: "He that asketh, receiveth; he that seeketh, findeth; to him that knocketh, it shall be opened."

According to this the sixfold repetition He wants to impress deep upon our minds this one truth, that we may and must confidently expect an answer to prayer. Next to the revelation of the Father's love, there is in prayer, not a more important lesson than this: Everyone that asketh, receiveth.

In the three words the Lord uses, ask, seek, knock, a difference in meaning has been sought, if such indeed was His purpose, then the first, Ask, refers to the gifts we pray for. But I may ask and receive the gift without the Giver. Seek is the word Scripture uses of God Himself; Christ assures me that I can find Himself. But it is not enough to find God in the time of need, without coming to abide fellowship. Knock speaks of admission to dwell with Him and in Him. Asking and receiving the gift would thus lead to seeking and finding the Giver and this again to the knocking and opening of the door of the Father's home and love.

One thing is sure; the Lord does want us to count most certainly on it that asking, seeking, knocking cannot be in vain; receiving an answer, finding God, the opened heart and home of God, are the certain fruit of prayer.

That the Lord should have thought it needful in so many forms to repeat this truth, is a lesson of deep import. It proves that He knows our heart, how doubtful and distrust toward God are natural to us and how easily we are inclined to rest in prayer as a religious work without an answer. He knows, too, how, even when we believe that God is the Healer of prayer, believing prayer that lays hold of the promise is something spiritual, too high and difficult for the half-hearted disciple. He therefore, at the very outset of His instruction to those who would learn to pray, seeks to lodge this truth deep into their hearts: Prayer does avail much—ask and ye shall receive; everyone that asketh, receiveth.

The fixed eternal law of the promise is that He who knows our heart, how doubtful and distrust toward God are natural to us and how easily we are inclined to rest in prayer as a religious work without an answer. He knows, too, how, even when we believe that God is the Healer of prayer, believing prayer that lays hold of the promise is something spiritual, too high and difficult for the half-hearted disciple. He therefore, at the very outset of His instruction to those who would learn to pray, seeks to lodge this truth deep into their hearts: Prayer does avail much—ask and ye shall receive; everyone that asketh, receiveth.

"Ask and it shall be given you." Christ has no mightier stimulus to per-  
severing prayer in His school than this. As a child has to prove a sum to be correct, so the proof that we have prayed aright is the answer. If we ask and receive not, it is because we have not learned to pray aright. Let every learner in the school of Christ therefore take the Master's word in all simplicity. Everyone that asketh, receiveth. He had good reasons for speaking so unconditionally. Let us beware of weakening the Word with our human wisdom. When He tells us heavenly things, let us believe Him; His Word will explain itself to him who believes it fully. If questions and difficulties arise, let us not cease to have them settled before we accept the Word. No, let us entrust them all to Him; it is His love to solve them; our work is

first and fully to accept and hold fast His promise. Let in our inner chamber, in the inner chamber of our heart, too, the Word be inscribed in the letters of light: Everyone that asketh, receiveth. According to this teaching of the Master, prayer consists of two parts, has two sides—a human and divine. The human is asking, the divine is the giving. Or, to look at both from the human side, there is the asking and the receiving—two halves that make up a whole. It is as if he would tell us that we are not to rest without an answer, because it is the will of God, the rule in the Father's family; every childlike believing petition is granted. If no answer comes, we are not to sit down in despair, but at all times, to hold fast the Word which calls itself resignation and suppose that it is not God's will to give an answer. No; there must be something in the prayer that is not as God would have it—childlike and believing; we must seek for grace to pray so that the answer may come. It is far easier to the flesh to submit without the answer than to yield itself to be searched and purified by the spirit, until it has learned to pray the prayer of faith.

It is one of the terrible marks of the diseased state of Christian life in these days that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things and trust that some of them will be heard, but know little of direct definite answer to prayer as the rule of daily life. And it is this the Father wills: He seeks daily intercourse with His children in listening to and granting their petitions. He wills that I should come to Him day by day, day do for us what I ask. It was in His answer to prayer that the saints of old learned to know God as the One and were stirred to praise and love (1sa. 34, 66:19, 116:1). Our Teacher wants to imprint this upon our minds; prayer and its answer, the child asking and the Father giving belong to each other.

There may be cases in which the answer is a refusal because the request is not according to God's Word, as when Moses asked to enter Canaan. But, still, there was an answer. God did not leave His servant in uncertainty as to His will. The gods of the heathen are dumb and cannot speak. Our Father lets His child know when He cannot give him what he asks, and he withdraws his petition, even as the Son did at Gethsemane. Both Moses, the servant, and Christ the Son knew that what they asked was not according to what the Lord had spoken; their prayer was the humble supplication whether it was not possible for the decision to be changed. God will teach those who are teachable and give Him time, by His Word and Spirit.

Whether this request be according to His will or not. Let us withdraw the request, if it is not according to God's mind, or persevere till the answer come. Prayer is appointed to obtain the answer. It is in prayer and its answer that the interchange of love between the Father and His child takes place.

How deep the estrangement of our heart from God must be, that we find it so difficult to grasp such promises. Even while we accept the words and believe their truth, the faith of the heart that fully has them and rejoices in them comes so slowly. It is because

our spiritual life is still so weak and the capacity for taking God's thoughts is so feeble. But let us look to Jesus and teach us as none but He can teach. If we take His words in simplicity, and trust Him by the Spirit to make them within us life and power, they will so enter into our inner being that the spiritual divine reality of the truth they contain will indeed take possession of us, and we shall not rest content until every petition we offer is borne heavenward on Jesus' own words: "Ask and it shall be given you."

Beloved fellow-disciples in the school of Jesus, let us set ourselves to learn this lesson well. Let us take these words just as they were spoken. Let us not suffer human reason to weaken their force. Let us take them as Jesus gives them, and believe them. He will teach us in due time how to understand them fully; let us begin by implicitly believing them. Let us take prayer, not only just in our seasons of prayer, but at all times, to hold fast the joyful assurance, man's prayer on earth and God's answer in heaven are meant for each other. He will do it if we hold fast the word He gives to day: "Ask, and ye shall receive."—Union S. News.

*"From the School of Prayer, The Fleming H. Revell Co., Chicago."*

## GOODNESS, WISDOM AND POWER OF GOD.

If every living thing, and every shrub and flower, had written upon it that God is good and wise and powerful, His goodness, wisdom and power would not be a little plainer to be seen than they are now. What is the whole world but a place that God has made and fitted up as a dwelling place for His creatures? Look on the right hand and on the left, and you will see that everything is intended to add to their happiness. How sweet and balmy is the air that we breathe! How fair is the blue sky, hung with clouds! How grateful the sight is the color of the trees and the grass! I have not words to express the glory and the beauty of the sun, the moon and the stars.

It is hard to say which are the happiest—the birds winging their way through the air, the fish gliding through the waters, the insect sporting in the sun, or the cattle peacefully grazing on a thousand hills. All are formed according to their different natures, and all their wants richly provided for. Though the creation is fitted for the comfort and enjoyment of bird and beast, of fish and creeping things; yet it is more particularly suited to the comfort and happiness of man. Man can not fly like the bird, nor swim like the fish; but he has the gift of reason, which is of far greater value. With it, he can reflect, understand, compare and contrive.

Reason renders him stronger than the elephant, and swifter than the eagle; nay, he is more than a match for any other thing that has life. With this gift of reason man increases knowledge and greatly adds to his happiness.

Almost every kind of living creature contributes to his food, his clothing, his convenience, or his pleasure. The trees yield him their fruits, the flowers spread before him their beauty and fragrance; the sea gives up its pearls, and the earth its metals; the winds and the waves, in a degree, obey him, and he is acknowledged to have made many great things.—Selected from the Herald of Truth.

## MISSIONS.

## A LETTER FROM INDIA.

DHAMTAH, INDIA.

May 23, 1901.

To the Readers of the HERALD:

Greeting in Jesus' name. May God's blessings rest upon all of you. We are still praising God for all His loving kindness to us. If He were not with us we would indeed be forsaken but He will never leave us nor forsake us. We are proving the promises of God daily.

We want to thank all the brethren and sisters who have so kindly responded to our calls for help, but above all we thank God. Means have been coming in for Orphan support and other work, but we must still keep holding on to God for more. Our responsibility is increasing daily. The number of orphans is now 437 and ere you read this, the number may reach 450. Our quarters are full. Last night Jacob asked to Samson, who takes care of the boys, "What will you do for sleeping room when the rains come? They can't sleep out doors, then?" He answered, "We will do this way, we will put the boys on top of each other." Now if we were to sleep on a hard floor with only one blanket and no pillow, I fear we would think it pretty hard to have some one sleep on top of us. However, we do not expect this will be necessary. The new school building which will soon be finished will be used but the girls' rooms are also crowded and it has been a question what to do with them. We must have more room as soon as possible and besides it is quite necessary to remove either boys or girls somewhere else and we are led to think it shall be the girls. Those four new workers cannot come too soon. May God hasten them on. It is very necessary for some one to have no other work than that of looking after the Hospital. A good missionary doctor and nurse would be worth so much. Our present hospital assistant we fear is working more for rupees than the good of his patients and besides he is no Christian and those patients receive no Christian instruction whatever. Some one must come to take charge of one part of the Orphanage and all who come will need a year to learn the language and should have nothing else particular to do.

Bro. Ressler who will soon be gone three weeks on his much needed rest wrote about a week ago that he is feeling more rested, "not so dead tired as I was a few days ago." He may be back by the first of June, possibly not until later. Since that time Jacob has not had time to study the language, in fact since we came from our trip in March he has not had lessons regularly simply because there have been so many things that had to be attended to. Brethren and sisters, it is right that we should not have time to study the language the first year, yet the work is here and must be looked after. We are not complaining. We are indeed glad to be here when workers are so much needed and if it is so that we can not learn the language we must make the best of it but for the work's sake we feel that more help must be had. You can help us by your money but that is not all we need.

We are not capable of assuming the responsibility we must shoulder, but by God's grace we do what we can and simply trust for the rest. Even with four additional workers you can see that very little time will be left for any of them to do village work. Shall we let the heathen perish in their sins. Who is responsible? Is anyone? At present, school is closed for the hot weather. The thermometer stands at 101 degrees Fahrenheit in the house. In the sun it must be 120 or 125 degrees. This is a continuous pressure that makes one feel almost unable to work and sometimes sleep and is very hard on one's ambition, yet the best thing to do is to keep busy and if possible forget about the heat.

In a poor house opened by the government near our Compound, over 300 people are fed at present. As the miles away Relief works are going on, it is seen. If the rains come in June they will usher in better times. Some places there are signs of another famine, such as cloudy weather in May, but may God grant not to send another famine unless there is no other way to break the iron bands of heathenism.

The health record on our Compound has been pretty good. At present more are sick. The things are fever, dysentery and sore eyes. The other week one of the Christian girls died. She had all three of these diseases and lost both eyes. On Tuesday evening a girl who was healthy took sick, and died on Wednesday. We feared it might be cholera but the doctor calls it dysentery. We pray that we may be saved from an outbreak of this dreadful disease here among the many orphans. But we have the promise, "He will keep thee from the snare of the fowler and from the noisome pestilence."

Brethren and sisters, do you encourage us to keep on taking in orphans when we hardly know where to care for them. Shall we trust God for these things? Shall we say, we have no room for more, we have enough to care for, and close our doors to all who would come? We would like to know what you think, if you are interested in the Lord's work and in this work of caring for orphans, will you write to us personally or shall we decide these questions ourselves, as God gives us grace. Above all pray for us in a way that counts for God.

Your Sister in India,  
MARY BURKHARD.

Menonite Home Mission,  
1930 E. York St.,  
Phila., Pa.

Dear HERALD Readers:—

Greeting, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. June 9th we held our second anniversary of the Sunday school, and in looking back over the last two years, we can see that it has been the hand of God that guided us unto the present time. On June 11, 1899, the Sunday-school was established with a total attendance of nineteen, and since that time the Lord has blessed us both in numbers and interest. The highest total attendance has been one hundred twenty-three, and our rooms have been very much crowded.

During the last two years many souls, each of which are worth more than the whole world, have been brought under

the sound of the gospel, and many precious truths have been learned by both teachers and pupils. May the Lord send his convicting Spirit with the Word, as it is taught, so that many souls may be brought from darkness into the light of Christ Jesus. I pray for these children, for "The effectual fervent prayer of a righteous man availeth much." James 5:16.

Whenever Christ wanted to accomplish anything great, He always prayed, and if Christ, who is our perfect example needed prayer, how much more do we need it.

One little girl has been a regular pupil of the Sunday-school since the second Sunday, and another for one year. A little instance might well be related here. Two of the little girls were here at the Mission, and through some conversation the one asked the other one, if she was a Sunday-school teacher, she replied by saying, "In my own home I am." This little girl often reads the Bible to her family, and teaches her older brothers the Golden Texts, etc. Might we not all take an example from this one, and be teachers in our own homes.

We have English and German preaching services. These are held alternately every two weeks, by ministers from Bucks, Montgomery, and Chester Counties.

June 1st, Sister Mary Denlinger went home for a few days. On Sunday, June 2nd, she attended communion services at Strasburg, Lancaster Co., Pa. The writer also had the privilege of obeying this, one of the Lord's commands June 9th, at Masonville, Lancaster Co., Pa.

For sometime we have been very much in need of larger rooms to accommodate our school, and at last the Lord seemed to lead us into larger quarters. By the time you read this, if the Lord will, we will have moved. Our new address will be Corner of Daughin and Amber Streets. To get there, take the 3rd St. car, marked, "3d and 3d St., Depot via Oxford and Amber Streets."

Yours in the Master's name,  
M. L. NEFF.

June 19, 1901.

For the Herald of Truth.

## FROM THE WELSH MOUNTAIN MISSION.

June 16, 1901.

Dear Readers of the HERALD:

Greeting in the blessed Savior's name. Grace be with you. "Rejoice in the Lord always; and again I say rejoice." "And so much the more as you see the day approaching." I dare say like the Apostle Paul, "I have learned in whatsoever state I am, therewith to be content." Again I am persuaded to write an article for the HERALD from this place and I ask, my dear reader, an interest in your prayers in behalf of those under our care.

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, but after that the kindness and love of God our Savior toward man appeared." Tit. 3:3, 4. Often-times we do not realize the great love which the Son of God sheds abroad in our hearts.

Yes, we cannot thank our heavenly Father sufficiently for what He has bestowed upon us. Let us "look to our-

selves, that we lose not those things which we have wrought, but that we receive a full reward."

Do Thou, Oh Father, save Thy people! bless this inheritance; feed them and also lift them up forever. Amen.

Well, about the shirt factory work, I am getting along real well with the exception of not so many at work as through the winter months on account of the work outside. Nearly all of my workers prefer to do some other kind of work. They get seven cents a double dozen for making sleeves; they earn from one to three dollars a week each. We saw for the Blue Ball shirt factory, which is about five miles from the mission. Bro. S. H. Musselman, from Blue Hall, managed to take the sleeves to and fro.

The carpet weavers are still busy at their trade. They weave a very nice carpet.

We have between two and three acres of land in strawberries. My dear reader, you may imagine how anxious the colored folks are to pick straw-berries; they picked already as high as thirty-six bushels a day and they are very nice too.

"Praise ye the Lord," and blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord for rain and sunshine, etc., etc.

Sister Emma Swigert, from New Holland, was with us one week assisting in the work for which we were glad; as there were about eighty visitors here this last week. We are very thankful for the donations, and the kindnesses which they showed toward us.

On Tuesday, the 11th inst., there was a funeral at the Methodist church (colored) of a lady, one of our brethren followed Annie, wife of William Green, to the graveyard. She suffered with consumption and dropsy and was bedfast for about six weeks. She bore it patiently, and was willing and ready to meet her Savior. She was always glad when some one came to see her. The writer was to see her three times during her sickness.

Oh! are we doing our duty? Often comes the question. I am afraid we lack too much. Let us watch and strive more earnestly to do that which is well pleasing in the sight of God. "Sister Annie," as the Methodist preacher called her, is at rest now and I hope she has joined the everlasting band. She leaves a sorrowing husband and two small children, the youngest about fifteen months old. May God bless him.

The text was (Rev. 14:13) "Blessed are they which die in the Lord." They thought her age was about twenty-nine years.

My dear reader, most of these colored folks have not so much education as to know their age. A few of the young folks can read some.

These are the hymns that were sung at the funeral: "Shall we meet beyond the River," "Jesus is mine." Oh! how my heart rejoices in the hope of everlasting rest in the realm of glory where we'll be happy forever and ever. Amen. On the day of the funeral after supper, we gathered in the shirt factory, where Bro. Abram Wiltz, from Me-

sonville, conducted a short devotional service. He spoke from the text, "The Lord has done great things," and we

sang together the well-known hymn, "All Hail the Power of Jesus Name." The benediction was pronounced and the congregation separated. May God bless you all in the wish of your unworthy sister in Christ.

Yours in the Master's name,  
LIZZIE M. WENGER.

## MISSION NOTES.

BY SISTER LENA.

Dear HERALD Readers:—

Once more it becomes my privilege to prepare a message from the Mission for you. It is very pleasant work to be here again and see the friendly faces of those with whom we have so long worked. The bright welcome of the children and the earnest endeavors of many of them to learn of and live for Jesus is especially encouraging. The work at the mission goes along very much as usual. Of course the warm weather brings the perceptible decrease in attendance at the various meetings but the interest still continues to be good.

There has been a decided growth in the work. After being away for some time and coming back one is more able to see this than when working here right along. The Mission has a strong hold on the love and loyalty of many of the people here in this community. Many who apparently have not sufficient courage to identify themselves fully with the mission now, still have a warm love for the mission and are willing to help it along.

The children's meetings manifest a marked growth in interest. The order, too, is better than formerly, since it is not popular among the majority now to carry on mischief. These days remind us of the time when Sister Melinda, Brother Metzler and I tried with questionable success to sing a hymn while stationed in various parts of the old hall, the communion being so great that we tried in vain to hear each other's voices. The season of street meetings is again here, and two will likely be held every week, Sunday evening at six, and Tuesday evening at 8 o'clock. These meetings give opportunity to reach a great many different people—those who do not attend a meeting in a hall. Last Tuesday evening over a hundred people listened very attentively on the corner of Union and Twenty-first streets.

Last Sunday in Sunday school small bunches of wild flowers were distributed among the children. These poor little ones see so little that they are thankful that they treasure them very carefully. And this week in our visitation it did us good to see the beam- ing eyes of the little ones as they called attention to the flowers that they "had watered every day" and were so sorry they would fade. The visitation work is practically unlimited here. This morning in a rough estimate we found that over fifty visits have been made during this week, and still there are so many who should be visited.

By the way the stock of papers is again low. Of course we do not like to give out torn or soiled papers, but if any of our readers have bright, clean, old papers, of a helpful, uplifting character, they would do well to send them service. He spoke from the text, "The Lord has done great things," and we

We have the WORDS OF CHEER for the Sunday school. Papers of various kinds are used in visitation and hospital work.

A new feature of the work here which has lately seemed to be necessary, is the looking for those who have apparently been lost sight of by their friends in the mazes of this great city.

The other day Bro. Leaman was out looking for a prodigal son. The place found, but the boy had left for another city and could not be found.

The workers here are still in need of the prayers of the brotherhood. The battle is against loss of the most awful description, and while the work must, of course, be done by those who are here, yet the prayers of God's people here, and away from here, is a great help in the work.

"For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world and against spiritual wickedness in high places." This battle must be fought largely on our knees before God. May He direct.

Home Mission, Chicago.

## A MISSIONARY'S DAUGHTER.

A missionary had enjoyed a short visit home, and it was now time to return to his far-off field of labor. The hour of separation from his wife and only daughter had arrived. A midnight train was to carry him to the seaport from which his steamer sailed next morning. The little one had gone to rest, the father had said good-bye to her in bed, and had given her the last parting kiss, and had bid her go to sleep.

He sat with his wife, brother and sister, waiting till it was time to start. The conversation flagged; each was sad at heart. Oh, these sad partings, the necessity of missionary life. One never gets accustomed to them; the last one seems more bitter than the first.

They were aroused to attention by the sound of song, and listened. From the bedroom above came the voice of the child, singing. They were hushed to a deeper silence as they recognized the well-known lines being sung by that tiny voice:—

"God be with you till we meet again!  
By His counsel's guide uphold you.  
With His sheep securely follow on;  
God be with you till we meet again!"

The poor young heart, torn with grief at being parted from her beloved parent, had found relief in prayer—and bravely she sang the verse through.

It was a sweet experience, and, coming as it did spontaneously from the child's heart, it was a balm to at least two sad hearts. Well sung, little daughter! You have done more to cheer and nerve your father's heart than words can ever express, for it was prayer, inspiration, and, may we not say, prophecy, all in one.

When, lonely and sad, he went out into the dark night, the sound of that voice was with him; and when he thinks with sadness of the dear ones far away, the echo of that message of hope and cheer, from his bonnie little girl, comforts and strengthens his soul.

God bless that child! Well has He said: "Out of the mouth of babes and sucklings thou hast ordained strength."

From the Young People's Paper.  
"THE SPIRIT WRESTLERS."

OLGA TCHERTKOFF.

A terrible cruelty is now being perpetrated in the Caucasus, in the Caspian and Black sea region, upon a people known as the Donkuborts, or "Spirit Wrestlers." So ran an appeal printed in Russia and given to the public, Dec. 12, 1896.

"The Spirit Wrestlers" first appeared in the middle of the last century, and by the beginning of the nineteenth century, their doctrine had become so clearly defined and the number of their followers had so greatly increased, that the government and the church, considering this sect to be peculiarly obnoxious, started a cruel persecution. You ask, what is the foundation of "The Spirit Wrestlers' teachings? Briefly, their teachings consist in the belief that the Spirit of God is present in the soul of man, and directs him by its word within him. They understand the coming of Christ in the flesh, His works, teachings, sufferings in a spiritual sense. The object of the sufferings of Christ, in their view, was to give us an example of suffering for truth. The whole teaching of the "Spirit Wrestlers" is penetrated with the gospel spirit of love.

"Worshipping God in the spirit, the "Spirit Wrestlers" affirm that the outward and all that is performed in it and concerns it, has no importance for them. The church is where two or three are gathered together, that is, united in the name of Christ. They pray inwardly at all times; while on fixed days,—corresponding, for convenience to the orthodox holy days,—they assemble for prayer meetings, at which they read prayers and sing hymns, or psalms as they call them, and greet each other usually with love bows, thereby, acknowledging every man as a bearer of the Divine Spirit."

Vladimir Tchertkoff says in his book: "The teachings of the "Spirit Wrestlers" is founded on tradition. This tradition, is called among them, "The Book of Life," because it lives in their memory and hearts. It consists of psalms, partly founded out of the contents of the Old and New Testaments; partly composed independently. They found alike their mutual relations and their relations to other people—and not only to other people, but to all living creatures—exclusively on love; and therefore they hold all people equal before God. They extend this idea of equality also to the government authorities; obedience to whom they do not consider binding upon them in those cases, when the demands of their conscience are in conflict with their conscience; while, in all that does not infringe what they regard the will of God, they willingly fulfill the desire of the authorities. They considered murder, violence, and in general, all relations to living not based on love, as opposed to their conscience, and to the will of God. They are industrious and obstemious in their lives and always truthful in their speech, accounting all lying a great sin.

Such in their most general character, are the beliefs for which the "Spirit Wrestlers" here long endured cruel persecution.

As far back as 1816, Emperor Alexan-

der I, in one of his receipts concerning these people, expressed himself as follows:—all measures of severity exhausted upon the "Spirit Wrestlers" during the thirty years up to 1801, not only did not destroy the sect, but more and more multiplied the number of its adherents, and therefore he proposed more humane treatment of them. But the Emperor's persecutions did not cease. Under Nicholas I, they were partially enforced, and by his command in the years '40 and '50 these people were all banished from the government of Tauris, to near the Turkish frontier.

The animus of this measure is apparent. Here they were always confronted by the hillmen, and were obliged to protect their families and property by force of arms, and would in so doing practically renounce their convictions. The place, too, to which they were exiled was known as the "Wet Hills," having a severe climate—standing 5,000 feet above the sea level, where even barley grew with difficulty, and where the crops were often destroyed by frost.

The writer of "Christian Martyrdom in Russia," says:—But neither the severe climate, nor the neighborhood of wild and war-like hillmen, shook the faith of the "Spirit Wrestlers,"—who in the course of the half century they passed in the Wet Hills, transformed this wilderness into flourishing colonies, and continued to live the same Christian and laborious life they had lived before. But as nearly always happens with people, the temptation of the wealth they attained to in the Caucasus, weakened their moral force, and little by little they began to depart somewhat from the requirements of their belief, while, on the other hand, by entering into external relations of life from the claims of their conscience, they did not in their inner consciousness, renounce the basis of their beliefs; and, therefore, as soon as events happened among them which disturbed their outward tranquility, the religious spirit which had guided their fathers immediately revived within them.

(Conclusion in next issue.)

## THE CALL OF THE CHRISTIAN.

[JOHN GREENLEAF WHITTIER.]

Not always as the whirlwind's rush  
On Horeb's mount of fear;  
Not always as the lightning bolt,  
To Midian's shepherd ear;

Nor as the awful voice which came  
To Israel's prophet bard;  
Nor as the tongue of cloven flame,  
Nor gift of fearful words.

Not always thus, with outward sign  
Of fire and voice from heaven,  
The message of a truth divine,  
The call of God is given!

Awaking in the human heart  
Love's earnest prophecies,  
Zeal for the Christian's better part,  
Strength for the Christian's fight.

O, then, if gleams of truth and light  
Flash o'er thy spirit's mind,  
Unfold to thy mental sight  
The wants of human kind;

If, brooding over human grief,  
Thy heart is wrung with love,  
To soothe and gladden with relief  
An anguish not thine own;

Though heralded with naught of fear,  
Or outward sign or show,  
Though only to the inward ear  
It whispers soft and low;

Though dropping, as the manna fell,  
Unseen, yet from above,  
Noneless as dew-fall, heed it well—  
Thy Father's call of love!



## HERALD OF TRUTH.

July 1, 1901.

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## HERALD OF TRUTH.

The Young People's Paper for July is a very excellent number. It has a large number of fine illustrations, and is just such a paper as our young people will enjoy. The article on the "Spirit Wrestlers" in this number is taken from the YOUNG PEOPLE'S PAPER. The Sunday Reading department is a special feature and is editing and instructive to all. Our young people will find this paper both entertaining and instructive. Send for sample copies. Address, YOUNG PEOPLE'S PAPER ASSOCIATION.

To those in Arrears.—Dear Friends: In looking over our books we find a great many small accounts owing us, and some for quite a long time. We ask all who know themselves to be indebted to us, to kindly remit, at their earliest convenience. If we do not hear from you soon, we shall take the liberty to send a bill and ask you specially to pay up. Please, brethren, do not disappoint us, and for your kindness we shall feel greatly obliged.

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## SUNDAY SCHOOL LESSONS.

LESSON XIII.—JUNE 30.  
REVIEW OF THE SECOND  
QUARTER.—1901.

GOLDEN TEXT.—God also raised up the Lord, and will also raise up us by his own power.—1 Cor. 6:14.

## INTRODUCTION.

TIME.—April 9, A. D. 30 to A. D. 96.  
INTRODUCTORY THOUGHTS.—Throughout the lessons of this quarter the theme is the risen and glorified Christ. They have been of more than ordinary interest to us, and may we have found in each one of these lessons what the risen Christ is to us. Beginning with the resurrection we have studied all the recorded appearances of our Lord, both before and after His ascension, leaving no room for doubt as to the fact of His glorious resurrection.

## Review of Titles, Golden Texts, Etc.

| Les.  | Title.                | Golden Text.   | Time.                   | Place.                  | Practical Thought.  |
|-------|-----------------------|--|-------------------------|-------------------------|---|
| I.    | T. R. of J.           | Now is Christ risen from the dead.   | April 9, A. D. 30.      | Near Calvary.           | Christ's resurrection is a pledge of our resurrection.  |
| II.   | J. A. to M.           | Behold I am alive for evermore.  | April 9, A. D. 30.      | Near the tomb.          | The presence of Christ, turns our grief into joy.   |
| III.  | T. W. to E.           | Did not our heart burn within us, as he talked?                                | April 9, A. D. 30.      | Emmaus and Jerusalem.   | Those who walk with Christ, will know of the Christ who is ever present with those who meet in His-<br>Jerusalem. |
| IV.   | J. A. to T. A.        | Blessed are they that have not seen, and yet have believed.                    | April 9, A. D. 30.      | The Sea of Galilee.     | Those who truly love Christ are ready to confess Him.   |
| V.    | J. and P.             | Lovest thou me?  | April 16, A. D. 30.     | Galilee.                | Christ gives power and authority to His ministers.  |
| VI.   | The G. C.             | Lo, I am with you al-<br>ways even unto the end of the world.                  | April 16, A. D. 30.     | Galilee.                | The baptism of the Spirit will give power to witness.   |
| VII.  | J. A. into H.         | While he lived, and when he was parted from us, he was with us.                | May 28, A. D. 30.       | Mount of Olives.        | Those who are baptized in the Spirit, speak with—<br>and for all.   |
| VIII. | The H. S. P.          | When he, the spirit of truth is come, he will give us all things that we need. | May 28, A. D. 30.       | Jerusalem.              | Jesus offered Himself once for all.   |
| IX.   | J. O. H. P. H.        | He ever liveth to make intercession.   | A. D. 63.               | Rome.                   | Jesus is able to save the church from all unbelief.   |
| X.    | J. A. to P.           | I was not disobedient unto the heavenly power.                                 | A. D. 67 & 68.          | Damascus and Jerusalem. | Christ is revealed more fully in times of tribulation.  |
| XI.   | J. A. to J.           | Jesus Christ the same yesterday, and to-day, and forever.                      | Between A. D. 68 & 96.  | The Isle of Patmos.     | A glorious inheritance is awaiting the overcomers.  |
| XII.  | A. N. H. and A. N. H. | Let us inherit all things.   | Between A. D. 96 & 100. | The Isle of Patmos.     |   |

tion and ascension. Following the ascension the promise of the Father is fulfilled on the day of Pentecost, the outpouring of the Holy Ghost. After which we are encouraged with the fact that Christ is our high priest in heaven, who ever liveth to make intercession for us. We also have a vision of Christ, clothed with majesty and glory, revealing unto us the splendor and magnificence of the Holy City, prepared for the eternal habitation of all the redeemed of the earth. These glorious visions should inspire us all, to

keep ourselves continually in sacred nearness with the Great Shepherd of our souls. The studies in the life of Christ, which have been continued for eighteen months are now ended, and we again turn our attention to truths taught in the Old Testament scriptures.

- June HOME READINGS.
24. M.—The Resurrection of Jesus. Luke 24:1-12.
  25. T.—Jesus appears to Mary. John 20:11-18.
  26. W.—Jesus Appears to the Apostles. John 20:19-29.
  27. Th.—Jesus and Peter. John 21:15-22.
  28. F.—The Great Commission. Matt. 28:16-20.
  29. S.—Jesus Ascends into Heaven. Luke 24:44-53.
  30. S.—The Holy Spirit given. Acts 2:1-11.

## CONDENSED COMMENTS.

LESSON I.—THE RESURRECTION OF JESUS.—Several devoted women visit the sepulchre early on that first Easter morning. It was here that they found Him whom they deemed dead, that constrained them. They failed to find the living among the dead. They saw a vision of angels who informed them that Christ was risen, and commissioned to go tell the disciples. Jesus is our RESURRECTION, in whom we have life.

LESSON II.—JESUS APPEARS TO MARY. Mary Magdalene returns to the tomb after reporting to Peter and John that the tomb was empty. She sees two angels as she looks into the tomb with weeping eyes. She turns from the bright scene and beholds Jesus in disguise. After a brief interview she recognized Him as her Master, whom she supposed was dead. He is also our LIVING MASTER.

LESSON III.—THE WALK TO EMMAUS. Jesus appears as a stranger to two disciples as they journeyed toward Emmaus. They relate to Him what

## HERALD OF TRUTH.

later He meets with them again, convincing doubting Thomas that He is indeed the Lord. He is OUR PEACE if we believe on His name.

LESSON V.—JESUS AND PETER. Peter with six other disciples return to their old occupation of fishing. They toiled all night and caught nothing. Jesus appears on the shore; and by obeying His word they brought in a great draught of fishes. While dining together, Peter confesses his love for his Master, and is commissioned to feed the flock. The Lord is OUR SHEPHERD if we have entered the fold by Him as the door.

LESSON VI.—THE GREAT COMMISSION. Jesus had made an appointment with His disciples to meet them in Galilee. Many were present at this meeting. They worshipped Him; some, however, doubted. Jesus makes known unto them His power and authority, and commissions His apostles to go and teach all nations. He gives the assurance of His continued presence. He is ever our COMPANION if we go at His bidding.

LESSON VII.—JESUS ASCENDS INTO HEAVEN. Jesus opens the understanding of His apostles, that they might understand what the Scriptures teach concerning Himself. He appoints them as witnesses and tells them on what terms salvation may be obtained. They are told to tarry at Jerusalem for the anointing. They received from Him a parting blessing and beheld Him ascend into heaven. There Jesus reigns as OUR KING.

LESSON VIII.—THE HOLY SPIRIT GIVEN. Ten days after Christ's ascension into heaven, as the disciples were assembled with one accord in an upper room at Jerusalem, the Holy Ghost was poured out upon them, and they immediately began to speak with new tongues. This was the fulfillment of Christ's promise by which they received power to become witnesses. He is also OUR BAPTIZER.

LESSON IX.—JESUS OUR HIGH PRIEST IN HEAVEN. The Mosaic tabernacle was a type of good things to come. The high priest was a type of Christ our great High Priest who sacrificed Himself once for all. He is now at the right hand of God as our intercessor. The sacrifices under the Levitical economy were typical of Christ the sacrifice for sin, Christ in heaven, (within the veil) is completing His work for us, as OUR ADVOCATE.

LESSON X.—JESUS APPEARS TO PAUL. Paul the apostle unto the Gentiles returns to Jerusalem after his third missionary journey to give a report of his labors; he is in the temple with certain others who are observing the forms of the Nazarene vow. He is charged of polluting the temple. The Roman guard rescue him from the rabble; is permitted to speak for himself. Tells how he was converted through the power of the living Christ. He is also OUR SAVIOR from sin.

LESSON XI.—JESUS APPEARS TO JOHN. John, the apostle, is banished to the Isle of Patmos for the testimony of Christ. He is in the Spirit on the Lord's day. He receives a message to deliver unto the seven churches in Asia. He has a glorious vision of the "Son of man" clothed with power and majesty. It is He who was dead and is

alive forevermore. The same Christ is OUR LIFE.

LESSON XII.—A NEW HEAVEN AND A NEW EARTH. John had a vision of a new heaven and a new earth and a magnificent city. The same is a symbol of the church triumphant and its eternal habitation. All that in this world has brought sickness, pain and death to the human family, will be forever unknown in that glory world. The presence of God and the Lamb, is in itself glory complete. May this glorious city be OUR ETERNAL HOME.

LESSON 13.—JULY 7.  
GOD THE CREATOR OF ALL THINGS.—Gen. 1:1 to 2:3.

(Read Isa. 40:12-31. Memory Verses 26:2.)

GOLDEN TEXT.—In the beginning God created the heaven and the earth.—Gen. 1:1.

## INTRODUCTION.

TIME.—The six days work of creation is supposed to have taken place 4,004 B. C. The dates given in the Bible and Lesson Helps are more conjectural than authoritative, especially those given of the early events.

PLACE.—The newly created earth.

PERSONS.—God. The first man Adam.

INTRODUCTORY THOUGHTS.—The lesson proper for to-day is of considerable length; the same was thus arranged to lead the student to make a diligent study of God's marvelous work of creation; the entire lesson was carefully studied until the facts concerning the creation are thoroughly fixed in the mind of the student that the theories of evolution so popular in this age of the world, may be better met and refuted. True science does not disagree with the Bible account of creation; but evolution or science "falsely so called," has vainly tried to overthrow God's own account by its unreasonable theories. Science gives theories—God gives us facts. Science can develop—God alone can create. Create means to make something out of nothing, to originate. Prof. Guyot has called attention to the fact that the word "create" is used but three times in the first chapter of Genesis. 1. For the origination of matter, V. 1. 2. For the origination of life, V. 21. 3. For the origination of soul, V. 27 (thrice repeated in the verse). Note the facts, these are exactly the same points where nature has said to science, "Thus far and no farther." Science with all its claims has failed to originate matter or life or soul. After these are created, scientists are able to develop the same, but they cannot possibly create. The power of creating is alone in the hands of the Omnipotent God.

THE BOOK OF GENESIS.—The word Genesis means generation, creation or origin. This book is the first of a group of five, known as the Pentateuch, meaning five-fold; these five books were originally one unbroken document, and was called the "law of Moses," or "The law of the Lord given by Moses." (2 Chron. 34:14). The Pentateuch was mainly written and compiled by Moses, possibly at different times in his life. The events recorded in Genesis cover a period of more

than 2,300 years, from the creation to the death of Joseph. Consequently, in giving an accurate account of the special events as recorded in Genesis, Moses must either have had access to some ancient documents written by earlier authors, or else received a direct revelation from God, unfolding to him what had transpired in the world, from the beginning up to the time of Israel's sojourn in Egypt. From Ex. 33:17-23 we would infer that the latter took place on the mount, when Moses was permitted to see the back parts of God. That is God's glory and wonderful works of the past.

July. HOME READINGS.

1. M.—God the Creator of all Things. Gen. 1:26-31; 2:1-3.
2. T.—The Home prepared. Gen. 1:1-13.
3. W.—Light and life. Gen. 1:14-25.
4. Th.—The breath of life. Gen. 2:7-17.
5. F.—Man's dominion. Psa. 8.
6. S.—In Him we live. Acts 17:22-29.
7. S.—Praise to the Creator. Psa. 100.

## CORRESPONDENCE.

OKOTOKS, ALTA, JUNE 11.—The Lord be praised for His unceasing grace. Through His mercy and by His power wrought in behalf of those who are in a special manner dependent upon Him all is well and contented in their new home and land. When people learn to do without luxuries, they are comforted with only enough of needful things and this is the comfort of the brotherhood in this new country.

A few of the brotherhood had been afflicted; some seriously. But the Lord had been with them to recover them. The brethren are now quite well. By this time nearly all are quite comfortably settled in their new homes and are busy with work necessary for their future needs. Some are fixing up their houses and stables, some fencing in grain fields and others breaking new lands. The crops that are in are looking quite fair. The weather has been a little cool recently and there has been considerable rain during the last week. On June 4 and 5 there was a snow storm with hail, sleet and rain. About six to eight inches of snow fell, but by June 6 the snow was all gone. There was no frost during the storm and but a very slight frost on the morning of June 6. The prairie is very wet at Carstairs on account of the recent rains.

The meetings have been conducted regularly, two Sundays at each place. The new Sunday school at Carstairs is well started.

The brethren and sisters at Okotoks met at the home of Bro. E. W. Bricker on April 30th, and organized the congregation there, taking the name, "The Mountview Congregation of the Mennonite Church." On May 29th, one young man was received into fellowship with the congregation by baptism.

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We are truly grateful for the great blessings which we realize the Lord has granted in the past, and look steadfastly to Him in this work that His hand may control as His Spirit guides that all may be done to the welfare of many souls and the glory of our God. S. F. C.

## THE OLD PEOPLE'S HOME.

The official act of opening the Old People's Home by the bishops, pastors and members of the different boards of the Mennonite churches, took place last Monday at 12 o'clock at the Mennonite home, six miles north of Orrville. A large crowd of people was present to witness the opening ceremony which was purely religious. The object of this home is grand one when we stop to consider what man has done for his fellowman, when by misfortune he is no longer able to provide for his wants, his brother comes to his assistance and helps to carry his burden. Suitable remarks for the occasion were made by M. S. Steiner, president of the Board, and the ministering brethren; Dr. C. Amstutz, Daniel Kauffman, of Missouri, Ira Buckwalter, of Dalton, David Garber, of Idaho, Benjamin Gerig, J. M. Shenk and others. The song service was conducted by C. Z. Yoder, which consisted in the entire audience joining in singing a number of hymns. The Mennonite old folks' home was erected in 1899 at a cost of nearly \$10,000 and is free from debt. The building is large and commodious and fitted throughout with the latest modern improvements. At present there are but three inmates in the home, but the number will be augmented when the institution once gets in complete running order, which will be in the near future. Liberal donations have been made to the Home by bequests and by wills, which will make ample provision to supply the future needs when once realized upon. In connection with the Old People's Home and under the same board of managers is the Mennonite Orphans' Home, located at West Liberty which was dedicated Tuesday afternoon, May 14th. This charitable institution will be supported by the liberal hearted members of the Mennonite church of the United States.

PAUMOTU, MO., JUNE 10, 1901.—A few weeks ago Bish. Daniel Kauffman came for the purpose of holding a mission service with us. He preached first on Friday evening, and on Saturday afternoon preparatory services were held, and at the same time two applicants were received into the church by water baptism—two little girls, who, although young in years, seemed to realize what they were doing



How pleasant it is to see the rising generation "Remember their Creator in the days of their youth." On the Sunday morning following we partook of the bread and wine, and afterwards (as usual) observed the ordinance of foot-washing. Nearly forty members participated. We also have Sunday school every Sunday morning which is well attended, and a good deal of interest shown. Bible reading is held every two weeks. Preaching every two weeks on Sunday morning, also the first Sunday evening in each month.

COR.

THOUSDALE, KANSAS, JUNE 22, 1901.—It is midharvest here with us already and the wheat all around is seemingly fine. Once in awhile I hear something said about the Hessian fly, but hope it may not be serious. I have noticed in going throughout the land during the last sixty days that the many congregations I was privileged to meet, there was a fine charitable manifestation toward home and foreign mission work. I have, however, been thinking much upon our evangelizing work which is under the auspices of the Mennonite Evangelizing and Benevolent Board for a number of years. The Lord has so directed that I could happily know what increasing and numberless blessings have come to the dear people under the Kansas and Nebraska Conference regulations who were favored with the heavenly touch of this evangelizing work. Even though it was small and rather unnoticeable when it first made its inroads without any special name. But the Holy Ghost has been better understood. The cause of Christ has been built up and the Lord's heavenly Father has been honored and held in reverence by many souls who might not have been reached had it not been for favorable opportunities brought to them by evangelizing workers. Some souls thus gathered are now preaching Christ Jesus our Lord and our Redeemer. The Evangelizing Board have often favored me with fifty dollars and even more when needed to send our dear ministers abroad to the work, but at present I notice for six months at least that the check for that purpose is not so well supplied as it sometimes has been. I presume there are various reasons for it and I do not hereby wish to complain or to censure, because much is being done for the foreign lands, for orphanages and homes for the aged ones in our own land. So I am only wondering how our dear people are going to be moved about supplying the above check with means when the threshing season begins, as I can now count seventy-five places where it is much desired that our ministers go here in a little part of Kansas and in Iowa, where our brethren, only a few in number, have managed to get a new church house and have been blessed of the Lord, in sending them a minister from the Nebraska brotherhood near Roseland. These brethren have fifty-one places marked out on the map, where our church paper, the HERALD OF TRUTH, is taken and where the people would much appreciate it if the gospel would be brought them by our ministers who are moved to give it in the way they also had one heard it, but not for ten or fifteen years we are told.

There are workers now that could go

to Iowa and some, one preacher at least, that is ready to go in the fall, if there are funds to pay his way. May God be honored with His money and with meekness. R. J. HEATWOLE.

THOUSDALE, KANSAS, JUNE 10, 1901.—Beautiful sunshine to-day; quite breezy, but warm. Many visiting brethren in the land from abroad. Some from Pennsylvania, by the name of Horst, Martin, Dandis and others I cannot remember. Two we met to-day, Stauffer and Entelme, who were with our two bishops, Erb and Brunk, to the Spring Valley brotherhood where the communion services and other important church work were being considered and arranged, etc. Out of the four ministers at home here in this brotherhood only one could be with us on Sunday last, whereas we have had been somewhat afflicted for years and at this time could not, in justice to his voice, preach to us. Nevertheless in beautiful songs and otherwise, the Lord was honored and the brethren and sisters edified in connection with the opening service and the reading of the Gospel. Bro. Jacob R. Hildbrand, our aged minister, was with us and gave us rich, encouraging thoughts on Sunday afternoon. Had quite a season of refreshing. There were not so many brethren and sisters present as we have had, but it seemed all enjoyed the services and were strengthened in the faith. Bro. Riser and wife and two sisters from Landville, Pa., were present. The meeting at the Hildbrand church was not well attended. It being a very rainy day. It was held on the fourth Sunday in May.

Our first communion service was held at the Mountain View church, the first Sunday in June. The brotherhood at that place is not large, but those present seemed to enjoy the meeting very much. The house was filled and all were very attentive. We hope much good may be done at that place. May I ask for the prayers of the church in behalf of the work at that place as well as elsewhere. The brethren stopped on their way home to receive an afflicted one who wished to unite with us. He was very ill at the time, but the last report was that he was improving some. There is also one applicant at Spring Dale, for which we are glad. Bro. E. C. Shank has gone to the mountains of W. Virginia, to labor. Let us pray that his labor may not be in vain. May the Lord continue to bless us all.

Yours in Christ, Cor.

CHAMBERSBURG, PA., JUNE 12, 1901.—Greeting to all the readers of the HERALD OF TRUTH, in the Master's name. It was our privilege to be present at the first communion service on Thursday, the 6th inst., where Bro. Jacob N. Brubacher preached to a large audience which listened with attention and interest.

After the services votes were taken for a minister. There were three candidates presented, and on the following day the lot was cast and fell upon John Burkholder. May God bless the dear brother and give him grace and power to be instrumental in doing much good, and that through his efforts many souls may be saved.

On Saturday forenoon, June 8th, we again had services at the same place, on which occasion seven souls were received into church fellowship by water baptism. Two of these were baptized in the house and five in the stream. In the afternoon seven more were received at the Chambersburg church, from another denomination, and six by baptism.

This county is one of the best in the state for general purpose farming. Wheat looks promising, but the spring crops—corn, oats and grass, are a little later than usual, on account of much cool weather. There will be an abundant fruit crop.

"There are no Mennonites near here, but I understand there is a colony of Amish people in the west end of this county and in Carroll County. There are some Dunkards, both conservative, and the German or old school Baptists, in this county."

SPORT, VA., JUNE 17th, 1901.—Greeting in Jesus' name, to all the HERALD Readers. The communion meetings have all been held for the season. Ours, at Spring Dale, was the third Sunday in May.

Bro. Jacob R. Hildbrand, our aged minister, was with us and gave us rich, encouraging thoughts on Sunday afternoon. Had quite a season of refreshing. There were not so many brethren and sisters present as we have had, but it seemed all enjoyed the services and were strengthened in the faith. Bro. Riser and wife and two sisters from Landville, Pa., were present. The meeting at the Hildbrand church was not well attended. It being a very rainy day. It was held on the fourth Sunday in May.

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The following day, Sunday, June 9th communion services were held in the Strasburg Meeting House, where a very large congregation was present, and many brethren and sisters partook of the emblems of the broken body and the shed blood, in commemoration of the death and suffering of our Lord, who said: As often as ye do this, do it in remembrance of me. We have indeed great reason to rejoice, inasmuch as the Lord is still blessing His work and adding to the church such as shall be saved. Con.

BISH, JOS. SCHLEGEL, from Seward County, Nebraska, went to McPherson Co., Kan., to hold communion services in the Amish Church there, about the 15th of the month (June). There are several converts in the congregation there. Con.

PRE. JOEL I. YODER, of Saltillo, O., died, after a lengthy period of suffering from cancer in the stomach, on the 9th of June. He was buried on the 11th. He reached the advanced age of sixty three years and some months. He leaves a large circle of friends and relatives to mourn his death. May God bless and comfort the bereaved family. Con.

ELKHART, IND., JUNE 25th, 1901.—Baptismal services were held in the Elkhart congregation on Thursday evening, June 20th. Quite a congregation of people were gathered on the banks of the Hart river, to witness the sacred ceremony and participate in the services. The services were held in the evening between seven and eight o'clock; the beautiful scenery surrounding the place seemed to make them all the more impressive. One person was baptized, the ceremony being performed in the water. On Saturday evening we had preparatory services in the meeting-house, and on Sunday forenoon the Communion of the Lord's Supper was observed. This service was well attended and a large number participated. A number from the surrounding congregations attended and encouraged us with their presence. It was especially encouraging to notice the warm feeling of brotherly love which manifested itself among the members. We regretted that a few of the members were absent on account of age and bodily failings, and several were absent on visiting for the summer. People's Meeting in the evening was also especially edifying and encouraging. We feel thankful to our heavenly Father for the abundant manifestation of His love and goodness in these meetings. We believe every one present was able to realize the blessedness of true Christian fellowship. Brethren and sisters abroad, kindly remember the brotherhood at Elkhart, at the throne of grace, that the little congregation that has been passing through so many fiery trials during the past several years, may be able to stand firm and faithful in doctrine and practice, and hold out to the end, and that we may ever comfort ourselves with the words of the apostle, that "whom the Lord loveth he chasteneth."

FROM RED CROCK, TUCKER CO., W. VA., JUNE 22nd, 1901.—This point is one of the farther ends of the ministerial trips made once a month by the brethren in Rockingham Co., Va., into the state of West Virginia.

Our brother minister, E. C. Shank, of Waynesboro, Augusta Co., Va., and the writer have been laboring in this field since the 13th of June, and have held meetings at various points in Pendleton, Randolph and Tucker counties. Owing to inclement weather and high water, the first four services which were held in Pendleton county, the attendance was not so large as usual. On Sunday the 16th, the members about Thorn Grove, in Randolph county, met to commemorate the death and suffering of the world's Redeemer with bread and wine, and participated in the ordinance of foot-washing.

On Monday the 17th, we drove for about five hours by a round-about course, over very rough mountain roads, in a direction westward and northward to Eliza's H. on the top of Middle Mountain, which is a point about fifteen miles east of Elkins, where the funeral of Mrs. Francis Smith, the daughter-in-law of Bro. Andrew Smith, was preached before a large gathering of that section. While at this place we estimated that the entire distance traveled by private conveyance in the four or five days was now more than 100 miles.

So far as known this was the first time Mennonite ministers preached in this part of the state. Before our departure the request was made to have meetings continued regularly at this point.

From the 18th to the 21st, a number of meetings were held in the Union church at Thorn Grove, by Bro. Shank. There is now one applicant for membership at this point and some others who are deeply considering the matter of making Christ their all. At present we are with the little flock of members at this point. A gloom is cast over the community since the death of Bro. Geo. W. Harman, who departed this life very suddenly on the 3rd of April of this year.

After filling several more appointments, one of which will be a communion service and another a funeral discourse in memory of Bro. Harman, we expect to set out faces homeward which in Bro. Shank's case will require three days of continuous travel of about thirty-nine miles per day. L. J. H.

FROM ELKHART CO., IND.—On Saturday, June 15th, baptismal services were held in the Mennonite meeting house in Clinton Twp., Elkhart Co., Ind. This house is commonly known as the "Clinton Brick" M. H., and is the home church of Bish. Peter Y. Lehman. Bro. Lehman had, at a previous meeting, appointed instruction meeting for Sunday, June 16th, for the converts desiring baptism. Deacon Isaac Hersberger, with his supporters, it seems was not willing that Bro. Lehman should go on with this work, and took immediate steps to circumvent the appointment of the bishop, and made an appointment on Saturday before the instruction meeting appointed by the bishop, to have these converts baptized, and secured a promise from Pre. David Burkholder, of Nappanee, who imprudently allowed himself to be appointed as bishop pro tem, for the district west of Gibson, to help teach the same doctrine, and build upon the same foundation, thus being

one in faith and practice, laboring together in love and harmony, for the glory of God and the salvation of souls.

We should be willing to do whatever we are called upon to do, that Christ's kingdom may be built up. We each have a duty to perform in the church and we should "present ourselves as a living sacrifice," and be as "living stones," built up as a spiritual house, offering up spiritual sacrifices. We are God's building, the material of which has been gathered from various quarters, similar to the building of Solomon's Temple in Jerusalem. In the building of the same there was not the sound of a hammer to be heard; the rocks and cedars intended for the building were all dressed and prepared in the wilderness, and the rubbish left where the material was first found, after which the prepared material was taken to Jerusalem and carefully placed in its proper position in the great temple. So it should be in the church, God's building; the material should be dressed down and fully prepared before being placed in their various positions in the church, that all may fit together harmoniously as did the material in the temple. Every member of the church, from the bishop to the laity should be prepared and qualified to fill their positions in the house of God faithfully. Through true repentance toward God and faith in the Lord Jesus Christ, all may be born again and qualified for a position in this great building, the church. We as ministers, need to be careful not to deviate from the doctrine of Christ, but be firmly grounded in the faith, firmly grounded in the truth, faithfully holding up the doctrines of Christ and the apostles without fear, and may no selfish ends ever prompt us to go forth preaching the word, and in the power of the Spirit may we go forth preaching the unadulterated Gospel of Jesus Christ, teaching the doctrines of non-conformity to the world, and non-resistance in all its phases, because they are the doctrines taught by Christ.

Popular religion is faulty in its teaching; by it men are led to believe that they can be saved and go to heaven without observing many of the essential doctrines. Oh! brethren, let us cry aloud and spare not, warning men and women to turn away from these delusions, and cling close to Christ and His word.

We need to teach, that remission of sins is realized through true repentance, and faith in the Lord Jesus Christ. After which the ordinance of baptism should be observed, followed by observing the communion, foot-washing, the holy kises, etc.

We must preach by example as well as by precept, thus making our preaching practical. The apostles were as we are, like us, and we therefore recommend that the anointing of oil be administered to the sick, if they so desire through the leading of the Holy Spirit, in accordance with James 5:14.

2. Is it consistent for our people to attend marriage anniversaries? In accordance with 1 Cor. 10:31, Rom. 12:2 and such like teachings we would consider it inconsistent, and would advise our people to live above the general spirit of such like greetings; where the chief end sought is not the glory of God.

3. When members become cold or indifferent in the work of the Lord,

one in faith and practice, laboring together in love and harmony, for the glory of God and the salvation of souls.

The apostle says (Rom. 6:17, 18), "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned and avoid them; they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

It is with sadness of heart that I am compelled to report these occurrences in our beloved Mennonite Church, but the last day upon which we were gathered, and the "falling away" and the "revelation of the man of sin" spoken of by the apostle (2 Thes. 2:3) are evidently manifesting themselves to a marked degree in the Mennonite as well as in other churches. The work and teaching of our General Conference and its leaders, and of the Elkhart Institute are becoming manifest, and the spirit of revolution and religious anarchy is planting itself rapidly into the hearts of those who do not watch. Cor.

## CONFERENCES.

### ILLINOIS CONFERENCE REPORT.

Conference convened at 9 o'clock, A. M., on Friday, June 7th, 1901, at the Residence Ridge M. H., near Sterling, Ill. Opened by singing. Devotional exercises were conducted by J. M. Kreider, of Palmyra, Mo. John Niece, of Morrison, Ill., was appointed moderator and J. M. Kreider, assistant moderator. L. J. Lehman was appointed assistant secretary. Minutes of the previous Conference were read by the secretary and adopted by the Conference.

Bro. A. M. L. gave the Conference address, basing his remarks on Rom. 12:12. We herewith give a few of the practical thoughts brought out in his brief address: A meeting of this kind is an apostolic institution. In Acts 15, we have an account of a similar meeting; the question then under consideration was circumcision. The questions to be considered at this Conference are not of the same nature, but probably equally important. Delegates from the church at Antioch were present at the Jerusalem Conference, who with other delegates carried the report of the conference work to the Gentile churches. The delegates here present are also ready to be instructed in the way of the Lord, and carry the truths presented, and the resolutions adopted at this conference back to their respective congregations, that we may all teach the same doctrine, and build upon the same foundation, thus being

one in faith and practice, laboring together in love and harmony, for the glory of God and the salvation of souls.

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still more essential to build upon the right kind of a foundation; if built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, the building will stand the test. There is a possibility of building with such material that will not stand the test when tried with fire. The work of the Lord does not depend on numbers. We are apt (in efforts to win lost souls), to hurry them into the building (the church), before the unnecessary things have been weaned away, thereby crippling the work of the Lord. If the improper material has found its way into the church, or been placed in any official capacity of the church, the same should be removed, that the church as a body be not crippled and made to suffer. Every member of the body should keep in its proper position; by thus doing, many difficulties, and even divisions, would be avoided. At the closing of Bro. Niece's remarks all the ministers and deacons present expressed their desire and determination to labor faithfully on in the Master's service, for the extension of His kingdom and the promotion of His cause. Many valuable truths and thoughts were brought out in these testimonies, but space forbids the recording of the same.

The following church officers were present:

BISHOPS.  
John Niece, Morrison, Ill.  
MINISTERS.  
Christian Good, Dale Enterprise, Va.  
John M. Kreider, Palmyra, Mo.  
Simon Hetrick, Milan Valley, Okla.  
A. L. Yoder, Kalona, Iowa.  
Abr. Stauffer, Roseland, Neb.  
Samuel Lapp, South English, Iowa.  
Samuel Griesmer, Sterling, Ill.  
Peter Unicker, Cullom, Ill.  
L. J. Lehman, Cullom, Ill.  
Jno. McCall, Morrison, Ill.  
E. M. Shellenberger, Freeport, Ill.  
Philip Niece, Sterling, Ill.  
J. S. Shoemaker, Freeport, Ill.  
DEACONS.  
H. V. Albrecht, Tarkenton, Ill.  
Amos Landis, Palmyra, Mo.  
H. T. Niece, Morrison, Ill.  
A. Burkhardt, Sterling, Ill.  
Forenoon closed with prayer by Simon Hetrick, and singing.

AFTERNOON SESSION.  
Opened by singing, and the reading of Psalm 121.  
The following questions were next discussed and acted upon, as follows:  
1. Would this Conference recommend the anointing of the sick as taught by the Apostle James?  
Given. Believing that all Scripture is given by inspiration of God, and is profitable for doctrine, etc., we therefore recommend that the anointing of oil be administered to the sick, if they so desire through the leading of the Holy Spirit, in accordance with James 5:14.

2. Is it consistent for our people to attend marriage anniversaries?  
In accordance with 1 Cor. 10:31, Rom. 12:2 and such like teachings we would consider it inconsistent, and would advise our people to live above the general spirit of such like greetings; where the chief end sought is not the glory of God.

3. When members become cold or indifferent in the work of the Lord,

what method should be used to get them interested again?

Ans. Let them know you are interested in their welfare.

1. By speaking kindly to them and assisting them in every possible way to a higher and nobler life.

2. Be social to such on all occasions, and seek to ascertain the difficulties in the way, and do what you can to remove the same.

3. Pray for them daily, and with them when opportunity affords.

4. Show them their mistakes in the spirit of love.

5. Give them something to do in some line of church work.

6. Place in their hands such literature that may be especially adapted to be encouraging and helpful.

4. When difficulties exist between members what method should be pursued to bring about reconciliation, and if one or both parties refuse to be reconciled after the proper means have been applied, what course should be pursued?

Ans. When difficulties exist between members, the teaching of our Lord as recorded in Matt. 5:23, 24 and 18:15, 16, should be complied with in the spirit of Christ, as a means of reconciliation; if, however, reconciliation cannot be effected by these means, the church should pursue as directed in verse 17.

5. What can we do to get our people into a deeper spiritual work, and lead them to be more separated from the world?

Ans. Let the ministers tarry until endowed with power from on high, then let them preach Christ as the power to save from all sin and its power.

2. Teach that anything short of the life of Christ in the soul, attained through true repentance toward God and faith in the Lord Jesus Christ is a dead profession.

3. Teach the believers the necessity of being Spirit filled, which alone will enable us to be separated from the world and all its vanities.

4. Teach believers the necessity of enthroning Christ in the heart and home.

5. Teach much along the line of consecration and self denial.

6. The family altar should be established in every Christian family, around which the entire family should bow and lift up their minds and voices daily in true devotion to God.

7. Seek to get the believers interested in the study of the Bible, and other deep spiritual literature, discarding everything that is of a light and trashy nature.

Conference next discussed the advisability of uniting another bishop in this Conference district, a vote was taken, and carried in favor of another bishop.

The following resolution was next adopted:

Resolved, That our next Conference be held near Morrison, Ill., on the first Friday in June, 1902. The S. S. Conference to be held in connection with the Church Conference.

The following were appointed as a committee to arrange program, etc.: John Nice, Philip Nice, John Smith, L. J. Lehman and J. S. Shoemaker.

Conference closed with prayer and song.

J. S. Shoemaker, Sec'y.

L. J. Lehman, Asst. Sec'y.

## ILLINOIS SUNDAY SCHOOL CONFERENCE.

Report of the Sunday school Conference held at Sterling, Ill., June 5th and 6th, 1901.

The Conference convened at 9 A. M., June 5th. Opened by singing and prayer. Bro. J. S. Shoemaker was chosen moderator and Benjamin Herner and A. H. Leaman, secretaries.

The address of welcome was made by Bro. Philip Nice, of Sterling, Ill.

Among his remarks, he said, "They all feel welcome before he makes his address of welcome."

Reports of the Sunday schools were then taken as follows:

|                                |         |
|--------------------------------|---------|
| Total schools reported of Ill. | 7       |
| No. Teachers                   | 78      |
| No. Pupils                     | 723     |
| Collection                     | \$23.19 |

The first question under consideration was, "Does the work of the Sunday school Conference tend to separate us from the world and enable us to be more spiritual?"

Bro. John Rutt of Sterling, brought out the following points:

If we come with the right motive it will meet its object. If we come with the purpose of receiving spiritually, we will receive it. If we come for sociability we will receive that. If we come to find fault we will find it. "For where your treasure is there will your heart be also." Matt. 6:21. Bro. John Krieder spoke on shining in dark places.

Time was taken for general discussion. Some thoughts brought out were: The S. S. Con. makes us more spiritual by exchanging ideas and methods of working.

When we go home the brethren and sisters can answer it better, because they will look for a change.

The church cannot grow more spiritual because it is flirting with the world. With many more good thoughts the session was closed by prayer.

AFTERNOON SESSION.

The first subject after song and devotional exercises, was "The Influence of Literature." It was first discussed by S. B. Good and Benj. Herner, and there was time granted by the moderator for general discussion.

Some thoughts:—

We cannot read impure literature and live a pure life.

Literature forms thought, words, actions, character and destiny.

Children will follow the experiences of men whose lives appear in book and paper. We will be what we read. Read Talmage, we will be like Talmage. Read Spurgeon, we will be like Spurgeon. Read Moody, we will be like Moody. Read Christ, and we will be like Christ.

Good literature must be put in the hands of the rising generation in order to build Christian people. After singing the next topic was considered.

"The Sunday School Worker's Influence." Ist. How it should be used.

This was opened by Bro. John Camp.

2nd. How it may be lost, opened by Blah. John Nice.

Some good thoughts:

The S. S. Worker's influence should be worthy of imitation for the children.

Influence should be the main point of our teaching.

Our influence is the world's Bible.

Should be used in conversation, busi-

ness, society, at home, abroad and every day in the week.

May be lost in not being social enough.

May be lost in breaking a promise you made them.

May be lost in teaching non-conformity and being ourselves conformed to the world.

May be lost by unnecessary absence from the school.

May be lost in teaching family worship and not practice it.

May be lost in foolish talking. It may be regained by having a willing Spirit to remove the object whereby we are lost. Many more thoughts were brought out in general discussion.

The next subject—"The S. S. Worker's Responsibility." Essay, Cora Ebersole.

Opened by John Weber.

Some points:

We are not responsible for their conversion, but we are responsible for how we teach, pray and live.

Every officer has a great responsibility resting on him.

Session closed with prayer.

EVENING SESSION.

A song service was held a half hour preceding the regular programme.

The first subject for the evening, "Upon what does the future success of the Sunday School depend?" Opened by Bro. John Summers and Bro. Peter Unzicker.

Depends upon what the boys and girls are taught by us.

Depends upon our thorough consecration to God.

Success depends upon what our expectations are. More mission schools should be established in country, town and city.

Depends upon young men and women who will say, "Here am I, send me."

The next subject, "The S. S. as a soul-winner." Will be a winner if we have faith. Will be a winner if we teach Christ. Will be a soul winner if there is much prayer.

Evening session closed with a prayer and all had a refreshing spirit.

THURSDAY MORNING SESSION.

The morning session was opened by prayer and singing.

The first subject was: "Mistakes in S. S. Work."

Some mistakes, all not having the right object in view.

Mistakes made by teaching morality, politeness, to be good, etc., instead of teaching Christ, a Savior from sin.

By never having a variety.

Not teaching giving and not having enough affection for the children.

The next subject was, "Study of the Word and its Influence."

Should study our bibles instead of studying our influence.

Study the Word in order to find Christ, and all his blessings in our lives.

In the study of the Word lies our strength.

Next subject: "How to teach the Quarterly Review."

Argument on some point without getting out any information should be avoided.

Bro. H. C. Shrook made prominent the teacher knowing his lesson, prepared and teaching it in all simplicity.

Bro. J. S. Shoemaker talked on the importance of having a review.

Teaching by a chart or blackboard was strongly advocated.

One can learn through the eye sooner than any other way.

With prayer the session was closed.

AFTERNOON SESSION.

Opened with song and prayer.

Subject: "Spirituality." 1. How attained. 2. How manifested. These discussions were opened by Bro. John McCulloch and Bro. E. N. Nunemaker.

Can be attained by being zealous, and teachable, such as were Moses, Joshua, Paul and other characters of the Bible.

Spirituality will be attained by the children according as we teach them.

It is manifested as we allow our life to shine in dark places.

It will be manifested in the school and in conversation of souls.

Next subject on the programme was, "A Practical Lesson to Children," by Sister Francis Rutt of Nebraska, also an object lesson was given by Sister Fannie Landis, from Chicago Home Mission.

She illustrated from her watch as a companion of the child.

Missions were then discussed by W. H. Brubaker and A. H. Leaman, placing before the conference the need of more school.

The evening session was very practical for young people. The first subject was, "Worldly Association." A fifteen minute talk was given by J. C. Landis.

The second was the "Goddess of Fashion," by E. M. Shellinger, and third, "Useless Habits and Intemperance," by Philip Nice. Many good things were said and practical as well.

The last subject on the programme was, "Practical Piety," and was discussed by Anna Andrews who read an essay, and was also discussed by Bro. Samuel Good.

Preparations were made to eat at the church. All went home encouraged and with many a resolution to do more than ever for the Master.

Secretaries: { Benj. Herner, Callum, Ill.  
{ A. H. Leaman, Chicago, Illinois.

THE UNCERTAINTY OF WORLDLY GOODS.

A man by the name of W. Dawson died lately in St. Paul, Minn. He was an Irish immigrant, and very successful as a business man. Within ten years he had become one of the most prominent citizens of St. Paul, of which he was elected mayor. His property was estimated at three millions, consisting mostly of real estate. But everything took a backward turn with him. In 1896 the bank, of which he was president, failed; he lost everything and, sad to say, many poor people also with him lost all they had of earthly goods. He died without a cent to his name, dependent on his children and friends. Jesus said:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

July 1,

1901.

## WORDS OF CHEER.

I might have said some words of cheer before I let him go.

His weary visage haunts me yet; But how could I foreknow

The slightest chance would be the last To me to mercy given?

My utmost yearnings cannot send Those words from earth to heaven.

I might have held the love I felt; My brother had some need

Of that for which to shy and proud— He lacked the speech to plead.

But self is near, and self is strong, And I was blind that day;

He sought within my careless eyes And went, athirst, away.

I might have held in close clasp The hand he laid in mine;

The guiding warmth of my rich life Had been as generous wine,

Swelling a stream that, even then, Was ebbing fast and low.

Mine might have been (God knows) the art To stay the fatal blow.

Oh, word and look and clasp withheld! Oh, brother-heart, not stilled!

Dear life, forever out of reach, I might have warmed and filled!

Tastes missed and seasons lost, O'er which I mourn in vain—

A waste as barren to my tears As desert sands to rain!

Ah, friend! whose eyes to-day may look Love into living eyes.

Whose knee and touch, perchance, may thrill Sad hearts with sweet surprise,

Be instant, like our Lord, in love, And strive as His grace.

With light and dew and manna-fall, For night comes on apace.

## CHRIST'S VICARIOUS SUFFERING.

REV. D. J. BURRELL, D. D.

Up and down the country went the prophet of the wilderness, crying, "Repent ye, for the kingdom of heaven is at hand!" He was ever speaking of One, mightier than himself, who was about to appear for the world's salvation.

"The Woodman cometh," he cried, "with an axe in his hand, and he will lay it at the root of the tree, and every barren tree shall be cut down and cast into the fire."

"The Winnower cometh," he cried, "with a fan in hand, and he shall surely purge the floor and the chaff shall be cast into unquenchable fire."

A strange gospel this, a strange heresid of the Prince of Peace—the axe, the fan, and always the unquenchable fire!

"Repent ye! repent ye! for he cometh whose shoes I am not worthy to loose."

As a finishing touch to His years of preparation He submits to the rite of baptism. And, as the rite was performed, the Spirit of God descended, in form like a brooding dove, and a voice from heaven was heard: "This is my beloved Son in whom I am well pleased; hear ye him!"

The baptism separated Him from His former life of preparation. Thenceforth He was to devote Himself to the preaching of the great varieties of the kingdom. His pathway was to lead straight onward to the cross.

At this time and through this ordinance He entered with us into the sympathy and fellowship of duty, old economy was still in continuance and as a loyal Jew He must "fulfill all righteousnesses." He needed not the baptism of repentance, being without sin, nevertheless He would comply with the requirements. "We shall do well to imitate His scrupulous adherence to duty; for to obey is better

than sacrifice." If our Lord thus respected the humblest precept, surely a like regard for duty is becoming in us.

In this life also entered with us into the fellowship of repentance. Of all the multitude lining the banks of Jordan that day, He was the only one, who, by reason of personal sinlessness, could say, "I need no repentance."

Let it be remembered, however, that He was to take our place before the offended law. He was to stand as our Daysman and substitute, assuming the burden of our sins.

This goes deeper than we think. Though Christ Himself was without sin, in assuming our place He became in His own consciousness the bearer of the world's sin. In order to do this He must lose Himself in us. He takes our sin as if it were His very own in order that He may suffer vicariously in our behalf and thus fully expiate it.

I think the agony of Gethsemane can be explained, only by assuming that Christ, in exchanging places with us, lost, for the time being, the consciousness of His own innocence and felt Himself the great Sinner groaning under the world's awful guilt. In other words, He appropriated our guilt; and the agony with which He put away the purple cup from His lips was the cumulative anguish of the world's conviction of sin.

If it be objected that this is pushing the doctrine of Christ's vicarious sufferings too far, I reply, the danger in these times lies in the opposite direction. We take inadequate views of the atonement. We stop short of the Scriptures where set forth the vicariousness of our Lord's suffering. He, to all intents and purposes, exchanged personalities with us. All that we suffer by reason of spiritual guilt, He suffered in our stead. He "descended into hell" for us. For what is hell but the hell of the extremity of His anguish, "My God, my God, why hast thou forsaken me?"

But if He was to exchange places with us, in our relation to the offended law, He must, while personally sinless, enter into a sense of conviction of sin as if it were His own. It was meet, therefore, that He should suffer Him-

self to be baptized by John with the "baptism of repentance."

A strange thing happened recently in one of our courts of justice. A young man was asked if he had sought to say why the extreme penalty should be passed upon him. At that moment a gray-haired man, his face furrowed with sorrow, stepped into the prisoner's box unbidden, placed his hand affectionately upon the culprit's shoulder and said, "Your honor, we have nothing to say. The verdict which has been found against us is just. We have only to ask for mercy."

"Yes," he said, "that is the old father. Yet in that moment he lost himself. He identified his very being with that of his wayward boy."

So Christ in this baptism pushes His way to a place beside us, lays His hand upon the sinner's shoulder and bears the shame and sorrow with him. He will again take His place beside us in the judgment as our Advocate and Friend. He will be silent and shamefaced, but He will speak: "Thou Judge of all the earth, true and righteous altogether, the sentence has gone forth

justly against this man, but I have born his penalty. My heart broke on Calvary under the burden of his sin. For my sake let him go free. So it is written: He was numbered with the transgressors. "He bare the sins of many. The Lord hath laid on Him the iniquity of us all."

3. In His baptism He also entered with us into the fellowship of divine Sonship. "Thou," said the voice from above, "art my beloved Son." We were alienated from the heavenly Father, but in the Sonship of Jesus the way of restoration is opened unto us. He became the first born among many brethren. In Him we receive the spirit of adoption, whereby we cry, "Abba, Father!"

O blessed fellowship with Christ! The grace of the Infinite God comes down to earth, as Pharaoh's daughter came to the river-side, and finds us helpless and famishing. It takes us to the King's table "by the spirit of adoption" and makes us co-heirs to the royal inheritance. We are sons and daughters of the living God. Not of Jesus indeed. Oh! there is a bridgeless gulf between His affiliation with God and ours. He is the "Only begotten;" and yet we were acknowledged in the Beloved as children of God. The time will come when the full significance of this will be revealed to us. Meanwhile, we rejoice in the fellowship of our elder Brother. Now are we sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is.—Ezra change.

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O blessed fellowship with Christ! The grace of the Infinite God comes down to earth, as Pharaoh's daughter came to the river-side, and finds us helpless and famishing. It takes us to the King's table "by the spirit of adoption" and makes us co-heirs to the royal inheritance. We are sons and daughters of the living God. Not of Jesus indeed. Oh! there is a bridgeless gulf between His affiliation with God and ours. He is the "Only begotten;" and yet we were acknowledged







FROM THE ISLANDS of the sea, (Jamaica), comes to us a letter requesting sample copies of the Young People's Paper. We are glad to send them. Any one desiring sample copies of the HERALD, YOUNG PEOPLE'S PAPER, RUNDSCHAU, or any of our other PUBLICATIONS, send us WORDS OF CHEER, JUGENDFREUND

LESSON HELPS, AMERICAN FARM, MISSIONARY MESSENGER, etc., we shall be glad to send them without charge. We shall be glad to send sample copies to any names and addresses that any of our friends may send us. We again ask everybody to use their efforts to secure new subscribers for the HERALD and other papers that we publish. We want every member of the church to be a *helper with us* in distributing the books and papers published by the Mennonite Pub. Co. Let our publishing interests be a common interest, and let Mennonite people buy Mennonite books, and buy them at the Mennonite book store, at Elkhart; let them read Mennonite papers published by the Mennonite Publishing Co. at Elkhart. In this way we help each other and we will all do something to build up Mennonite institutions.

PRINTING CON-  
DITIONS.

Dr. Henson, the great Baptist preacher of Chicago, said recently in one of his sermons: "Humanity is represented in the scriptures as a surging sea, tossing, moaning, storm swept, whose waters cast up mire and dirt. Everywhere there is unrest, turbulence, and violence, nations arrayed against nations, and classes against classes and as we watch the growing armaments and deepening animosity we cannot help asking anxiously: What shall the end be? What shall save the world from being deluged some day in tears and blood?"

"Education will not do it, for unsanctified knowledge only makes men clever devils. Legislation will not do it, for laws will never execute themselves, and so long as human selfishness survives in the hearts of men the shrewder and the stronger will find means to fashion laws to snit themselves or to evade their execution."

"No nostrum of human devising will remedy the evils that infest society. What is wanted is the gospel of the Son of God."

"I have a head that wants to know, but I find myself halled continually by overmastering problems. What am I? And whence? And whither? What is my duty, my destiny, my danger? Have I a soul that will survive the body? Who can answer me? He answers me: 'Come unto me all ye that labor and are heavy laden and I will give you rest.'"

All the great men, the truly great men of the present age, as those of past ages, must eventually settle down to the plain and simple teaching of the humble Nazarene and show to the world that true greatness after all consists in denying the world and his honors and coming to Jesus to learn of Him the simple lesson of faith and obedience.

## HERALD OF TRUTH.

STARTLING EVIDENCES.

Thus says a daily paper in its comments on the observations in Central Asia, of Dr. F. G. Wright, of Oberlin College, for evidences of the Noachian Deluge. This well-known scientist has added another crushing blow to the already tottering claims of infidelity and "Higher Criticism" that many of the stories of the Bible, the story of the deluge included, were myths. Just at the time when infidelity assumed such a brazen front and claimed positively that there never was a general deluge, that the book of Genesis was a fable, etc., etc., God caused to be disinterred some of the stone tablets and papyri on which some of these wonderful incidents were recorded soon after they occurred, and which records had lain hidden away safely preserved by Divine providence against the infidel claims of this day. The Moabite Stone, the Tel-el Armana tablets and similar discoveries in recent years have thrown a most wonderful light on Bible history, substantiating the incidents recorded and tearing away the carefully spun web of argument produced by infidelity against the veracity of the Bible. Science and scientific research, at one time believed to be the means in the hands of infidelity to show the fallacy of Bible claims, has in late years become the most remarkable aid in proving that the Bible account is true. The above named scientist who is "Professor of the Harmony of Science and Revelation," tells in a most convincing article in McClure's Magazine for June, how, while traveling in Asia he found geological conditions such as could be explained alone by a vast inundation of all that part of the earth where the Bible locates the abode of man at the time of the flood. In the scientific conclusions which he draws from his researches, he says:

"Some time during the prevalence of glacial ice over Northern America and Northwestern Europe, man came into existence in Central Asia, where the climate was still congenial. From this point he spread as far west as the Atlantic seaboard in Europe, and eastward to the Pacific Coast, whence he succeeded in reaching by way of the Behring Sea and Alaska, the western coast of North America, and thence migrated to the Atlantic Coast, where his remains are found in the glacial gravels of Trenton, New Jersey. But the extreme and rapid changes incident to the closing stages of the glacial period naturally, and very likely, exterminated man."

"In Asia the rapidity of the submergence spoken of, though so great that man could not adjust himself to it, might have been so slow as to be almost imperceptible. But towards the close of this period there were 120 years (specially mentioned in the Bible

as a time of warning) in which the movements were accelerated to such a degree that the rising waters gave point to the preaching of Noah. During the last 371 days of this period the catastrophe culminated in the facts specifically related in the book of Genesis, when the reverse movement began and cleared a space near Mount Ararat on which the ark could rest, and where the race could make a new start under more favorable conditions." These evidences, it seems to us, are not so startling as is the fact that notwithstanding the repeated proof through fulfillment of prophecy, the undeniable proof which nature, history and revelation gives to the authenticity of the Bible, there are so many supposedly rational beings who, figuratively speaking, shut their eyes to the light and boastfully claim that there is no sun.

WHAT NEW THING NEXT? In the correspondence column, our readers will notice, and some no doubt with surprise, that Mahlon Lapp, recently a student in the "Elkhart Institute," was ordained to the ministry and also, at the same time, to the office of pastor. Bro. Lapp, will, in a short time go, as missionary to India.

The ministerial office is a very sacred one, and one that places a great responsibility upon the individual, and it was always so esteemed and treated by our Mennonite people, and especially by the old bishops upon whom rested the responsibility of ordaining men to that position.

The bishop's office was always considered as still more important and imposing still greater responsibilities upon the person who was called to fill it. On account of this greater importance, and these greater responsibilities, a man was always sought after, who possessed large experience, one who had been well-tried or proved, and had given evidences of being sound in the doctrine, well grounded in faith, and true and devoted to the order and practices of the church.

For these reasons it has always been held by the church that a bishop should be chosen from the ranks of the ministry, after he had for some time faithfully served in that capacity.

So important has this matter always been considered that if there was evidence of a man not being sound in the faith, or if he was not in full harmony with the order and practices of the church, or if his conduct, or his associations were in any way questionable, he could not be taken as a candidate for the solemn and important position. He must be, according to the instructions given by Paul to Timothy, "blameless."

In our Mennonite polity and practice, we have never, since the days of Menno

Simons, heard, and we do not believe that either history or tradition gives us an instance that a brother, a young man just taken from school, was ordained to the ministry and to the office of bishop at the same time, and we are quite sure, our strong and faithful men in the church for the past centuries, whether in America or Europe, would never have consented to such proceedings. The apostle admonishes also to "lay hands suddenly on no man." The examples of the consecration of the priests, and the high priests, given us in the Bible, do not savor of haste in this line. The priestly age was thirty years, the age at which a man was developed in mind, and established in doctrines and teachings of his religion, so that confidence and dependence could be placed in him and the duties of the sacred office entrusted to his keeping.

The example of other denominations, the rigid examinations which they demand of those who are even accepted as ministers, their full and entire acceptance of the discipline, the rules of order, the doctrinal teachings of their church, and even the forms of worship, all tell us the great importance, the great necessity of having men occupy these sacred offices who are truly "sound in the faith and fully established in the doctrine."

To take a young man out of school—especially when the school is in questionable standing in its relations with the church as a whole, and its tendencies are towards worldliness and popularity, and when the leaders, teachers and promoters of the school are standing in open opposition to the church and her long established rules of order, ignoring some of the plainest principles of the gospel, and fostering and maintaining positions and practices of insubordination and disobedience, and causing contentions and divisions, and the young man himself, by being associated with them, laboring and worshipping with them, and in this way really sanctioning, aiding and promoting their cause—to ordain such a one to the sacred and responsible position of bishop without the test and experience of the minister's work, is, to say the least, placing the welfare of the church in dangerous hands. We must plead with our bishops, both old and young, and entreat them, to use better discretion and be more thorough in their investigations and in examining candidates for this important office.

Another important question presents itself here, and this is, as to the necessity of this work. Bro. Reaser, who has charge of the mission work in India is a bishop. He has authority, by virtue of his office, to ordain a bishop, should he find it necessary. Bro. Burkhard is also a minister there. If Bro. Lapp had been sent as a minister the

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congregation there, when such an emergency would have presented itself, would have had the choice of two men. In other words the Lord would have had choice between two, and the choosing could have taken place in accordance with our accepted and long established custom, by lot.

All these things added to some other plain facts which might be presented, but which for charity's sake, we forbear to mention, arouse among many who have stood the heat and burden of their day, the most serious apprehension for the future of our church, and with fear and trembling they begin to inquire, "What shall the end (or the outcome) of these things be?" F.

DO NOT WREST THE WORD OF GOD.

The Apostle Peter warns (2 Pet. 3:16), against "wresting or perverting the Scriptures." That means to so interpret them that they are made to mean something different from which the writer or speaker intended they should. There are plenty of people to-day that do the same thing not only with the word of God, but with the writings and sayings of their fellowmen. They try to pervert a man's meaning in every possible way, and so make him do or say what he never had intended to do or say. In this way they turn everything into their own favor, justify themselves in wrong doings, and thus, if possible, bring defamations and disgrace upon their brethren.

In a recent number of the HERALD we explained how the authority of the church was vested in the congregation, and that a proper and just decision by a congregation, can never be overthrown or set aside, and this is true.

We understand now, however, that there were certain ones, who wanted something of this kind to help them along in a certain difficulty, that cut the article out of the paper and carried it about with them in their pockets, as evidence, that according to Mennonite church polity they had a right to do just what they did do. That is, they, by perverting the true meaning of the article, endeavored to prove that a congregation, or a dissatisfied part of a congregation, would have the right, without the assent of their bishop or minister, or contrary to his advice or instruction, to take matters in hand, ignore both minister and bishop, and manage the affairs of the church according to their pleasure, just as a part of the Clinton congregation did some weeks ago, when the deacon undertook to silence their bishop, (as given in the last number of the HERALD), and as the leaders of the Elkhart Institute tried to do last fall.

We must bear in mind that the bishop is one of the congregation, a member, as well as any other individ-

## HERALD OF TRUTH.

ual in the church, and on that ground he cannot be ignored. He must have his rights, unless he has committed a transgression, that is either manifest, or that has been properly proved against him, and when that is the case, one or more bishops should be called from neighboring congregations, so that there is present, a properly authorized person or persons to direct the proceedings. When there is no special or well authenticated charges against the bishop or elder (as he is sometimes called), he must be esteemed as bishop, and the apostle says, (1 Tim. 5:7), "Let the elders (or bishops) that rule well, be counted worthy of double honor, and against him (the bishop or elder) let no accusation be received, except before two or three witnesses."

The bishop's place is an honorable one, and if he is, in a certain sense, only on the same level with his brethren, and equal with them, he is after all called to a high and sacred office, which must be honored and respected, and with all due deference to those who are not willing to do this, we say, that every right minded man, and every devoted child of God, will readily admit, that, according to God's word, the bishop after all, has some authority, and that according to God's order, he and the office must be respected. The bishop has the right to baptize and receive into church membership; he has the right to give communion; the right to reprove and rebuke the ungodly, and if he does not repent and reform, he has the right to expel him from church fellowship, and the word of God makes this his duty and demands it of him. He has also the authority to delegate and authorize others, in cases of emergency, to do the work which belongs to him.

The bishop is set as an overseer and watchman over the house of God, by the Holy Ghost, by the authority of the word of God, and by the authority of the church, whose binding and loosing shall be recognized in heaven, and any person, or set of persons, who set themselves up against the advice and authority of the bishop and the church, and ignore or set aside the bishop without just cause, and without the counsel and advice of a bishop in good standing, and properly authorized by the church, are doing wrong, and are out of order, and in rebellion against God's house, and virtually assume the same position that Korah and his company assumed when they rose up against Moses.

A bishop has rights of a member; he also has rights as a bishop in the congregation, and as said above, the congregation, nor any part of the congregation, under ordinary circumstances, cannot proceed in any way against the bishop without the sanction and direction of another bishop, that is, one of

equal rank with him. He who lifts his hands and voice against a bishop is putting his hands on the Lord's anointed, which David said he would not do, though Saul was in his power, and he knew Saul was a bad man and in rebellion against God. He was afraid if he did so, he would be doing wrong.

Every congregation, and every member of the church must have respect for her ministers and her bishops. When the members of a congregation get so low in the scale of spiritual life that they no longer respect the counsel of the church, nor the servants (ministers) of God and the Lord's house, then, indeed, must religion be a corrupted, lifeless religion, a profession without the power. To be courteous and respectful and in honor to prefer one another as small parts of Christianity, and he who has not learned this of Christ, has surely not learned Christ as he ought to have learned Him. F.

### PERSONAL MENTION.

CHANGE OF ADDRESS.—Bro. H. J. Powell, from Lovell, Tenn., to Concord, Tenn., R. D. No. 3.

PRE. NOAH METZLER has changed his address from South West, Ind., to Goshen, Ind., R. R. No. 4.

BISH. JACOB P. MILLER, of White Cloud, Mich., spent Sunday, the 23rd of June, with the brethren near Ithaca, in Gratiot Co., Mich., and dispensed to them the word of life. There are only a few members here, and we hope the Lord may keep them in unity and the bonds of peace.

BRO. JOHN MUMAW, who is representing the Mennonite Publishing Company in a business way, in Eastern Ohio, will during the coming weeks visit Holmes county, and call upon the brethren there. He sells books and takes subscriptions for the several papers published by the Publishing Co., and all business entrusted to his care will receive prompt attention.

BRO. M. C. LAPP and wife, who expect to go as missionaries to India, came to Elkhart from the West on the 5th of July and left on the 9th for Kent Co., Mich. From there they go to Canada, Clarence Centre, N. Y., Orrville, Ohio, then to Sister Lapp's parents in eastern Virginia, and after a short visit in eastern Pennsylvania they will go to New York where they expect to sail on Sept. 4, on the steamer *St. Louis*, for London, England, and thence via P. & O. S. S. Line to Bombay, India.

"A man is never so on trial as in the moment of excessive good fortune."—*Lea Wallace.*

For the Herald of Truth.

### TRANSITION.

BY MATTIE HERBRUCK.

When summer's gentle breeze blow,  
And tinted skies abound;  
The flowers wait their fragrance sweet,  
O'er the grassy-covered ground—  
But over the winter's chilling blast,  
The gardener, may be seen  
Moving His choice and tender plants,  
Into the hot-house green.  
Just so, God oft removes the plants,  
Of these fair young lives of ours,  
Which for their beauty and fragrance sweet,  
We liken to the flowers—  
For the chilling blasts of the coming years,  
Their frail forms might not stand;  
So Father moves them, one by one,  
Into the Summerland.

### THE EFFICACY OF PRAYER.

BY MARY D. HUBBARD.

"The effectual, fervent prayer of a righteous man availeth much."

All professing Christians admit that prayer is an imperative duty, an exalted privilege and an important means of grace; but it is indeed a lamentable fact, that, though this is universally admitted, yet many almost entirely neglect these matters. Why then this discrepancy between theory and practice with regard to this matter? I believe it is because many do not possess proper faith in its efficacy, the sentiment of the verse therefore, should be deeply engraven in the tablets of our heart. The effectual, fervent prayer of a righteous man, availeth much—or prayer offered by a proper person, in a right manner, is efficacious; as is illustrated by the Apostle in the subsequent verses of this chapter.

We wish to consider briefly: First, the Duty of Prayer. Secondly, the Characteristics of acceptable Prayer. Thirdly, its Efficacy.

Prayer has been very beautifully defined to be, "The offering up of our desires to God for things lawful and needful; agreeable to His will with an humble confidence to obtain them alone through the merits of Christ, and to the praise of His mercy, truth and power of God." So we must understand that in order to pray aright, we must sincerely desire the blessings for which we ask.

The duty of prayer is evident, from our relations to God.

Jehovah is our Creator, Preserver and Bountiful Benefactor. But of the sustaining providence of God, we would sink into the dust. Every good gift, temporal and spiritual, which we enjoy, cometh down from His bountiful hand. Should we not then daily acknowledge our dependence upon His sustaining Providence and be induced by the mercies of God, to present our bodies, living sacrifices, holy and acceptable to Him?

It is also our moral Governor. He hath established His throne in the heavens, and his kingdom ruleth over all. The law which He has given us, as a rule of life, we have transgressed in instances innumerable, thereby incurring His displeasure and rendering ourselves liable to its penalty. Should we not then acknowledge His authority, confess our sins, and implore His forgiveness?

But Jehovah is also our Redeemer. He said to Israel, "I, the Lord am thy Savior and thy Redeemer." When man



was exposed to the bitter pain of eternal death, the remedial system of the gospel was introduced into the moral government of God, so that now He can be just, and the justifier of Him that believeth in Jesus. Should we not then approach the throne of grace, and implore the blessings of salvation which He as our Redeemer offers us, on Gospel terms?

Surely, dear friends, if these relations impose any obligations upon us whatever, it is the duty of prayer.

The common consent of mankind to pray, as a duty, furnishes a strong presumptive argument in its favor. Indeed prayer seems to be a dictate of nature. It is natural for people to pray, especially in seasons of trial and danger.

But the duty of prayer is often and plainly inculcated in the Scriptures of truth; there are some passages, however, in which it is expressly enjoined, such as, "Pray without ceasing," "Ask, and it shall be given you; seek and ye shall find, knock and it shall be opened unto you," and many others which we might mention.

The duty of prayer is inculcated by example as well as by precept. The saints of the Old and New Testament were men and women of prayer. Our blessed Savior spent much time in prayer. Few parts of His character were more plainly exhibited than His constant regard to this exercise.

Secondly, we will consider the characteristics of acceptable prayers.

The first one we mention is fervency—earnestness, animated zeal. Prayers offered in a cold and formal manner are an abomination in the sight of God. An ardent desire for the blessings which we need will make us different.

Another constituent of acceptable prayer, and inseparably linked to the former is importunity.

The circumstances of Jacob's wrestling with the angel, as well as the parable of the unjust judge, and others were doubtless recorded by the pen of inspiration, for the express purpose of encouraging us to be importunate. How inexcusable will we therefore be if we do not persevere in prayer and supplication.

Another characteristic is Faith.—In the absence of faith it is impossible to please God in prayer, or any other act of religious worship. Prayer without faith is like a bird clipped of its wings; it cannot soar aloft.

Prayer must also be offered in the name of Jesus in order to be acceptable.

There is no other name given under heaven among men whereby we must be saved, than the name of Jesus. To pray in the name of Jesus is rightly to view and depend on His atonement and intercession, to expect His aid alone for the sake of His mediatorial work.

Another characteristic of acceptable prayer is humility; entire dependence upon the aid of the Holy Spirit. "He that humbly himself shall be exalted." The deeper our humiliation the greater our exaltation; the more we feel our weakness and rely on the aid and influence of the Holy Spirit, the greater will be our spiritual strength. In order then, that we may pray acceptably, and successfully, we must look for the influences of the Holy Spirit.

The third and last point to be considered is, "The Efficacy of Prayer." In His infinite "Sermon on the Mount,"

Christ says: "Everyone that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened." The efficacy of prayer is clearly demonstrated by the history of the church, both in ancient and modern times. It was in answer to prayer, that the one hundred and twenty disciples were favored with that wonderful revival recorded in the 2nd Chap. of Acts. It was in answer to prayer that the revival in the days of Wesley and Whitefield occurred, a revival that has spread over the whole civilized world. It was in answer to prayer that a great revival spread over the United States during the years 1857-8. Prayer moves the hand that moves the world. It is objected to the efficacy of prayer, that prayer does not change the mind of God. No, friends, the mind of God never changes, neither is it at all necessary that it should. Prayer is intended to change our minds, not God's; and just as soon as we have the proper disposition of mind the prayer is answered.

This subject should lead all professors of religion to self-examination.

It should lead each one to inquire, Do I discharge the duty of prayer in the closet, in the family and in the sanctuary? Oh! let us remember that if we neglect this duty we cannot live spiritually. Again, may God help us all to inquire into the character of our prayers; are they really offered with a fervor and importunity, in faith and in humility? Are they really wrought in the heart of the Holy Spirit? Do they prevail?

The purpose of this subject should be to encourage Christians in the discharge of this duty—yea, privilege. Is prayer efficacious? Then let us be encouraged to come boldly to the throne of grace and there pray for all that God has promised in His word: pray for the conversion of sinners, the prosperity of the church and the welfare of the nation. Adopt the sentiment, "For Zion's Jerusalem's sake I will not rest, till the righteousness thereof go forth as brightness, and salvation thereof as a lamp that burneth."

This subject is not intended to discourage sinners from praying. The humble petition of the penitent also prevails much. The promise is that, "Whosoever shall call on the name of the Lord shall be saved."

Come then, poor sinner, to the mercy-seat, confessing and forsaking your sins and trusting in the atoning merits of Jesus, and you shall find salvation in His name.

Roberts, Pa.

For the Herald of Truth.

#### PRACTICAL PIETY

Or the Exercise of Reverence and Affection for God, in Obedience to His Will and Devotion to His Service.

BY ANNA ANDREWS.

(Read at the Illinois S. S. Conference.)

For an example of this we can find none better than the Lord Jesus Himself when He was here on earth. How submissive and obedient to His Father's will He was! The following example we should be examples to others.

Example is the practical application of theory in the great school of life, which is always more forcible than words. It is not so much what we say as what we do, that has the best effect upon those about us. Precept may point out to us the way, but it is the silent, continuous example that carries us along.

All persons are more or less apt to learn through the eye rather than by the ear and whatever is seen, usually makes a far deeper impression than that which is read or heard. Especially is this true in children. If we want to lead them to a pure, pious, holy life we can best do that by example, for what they see they almost unconsciously imitate. This is true in the Sunday school, especially of the teacher, for if he teaches one thing and the pupils see that he does not make it practical in his walk and conversation, they will not believe it, and the teaching amounts to nothing more than words; while, on the other hand, having the teaching accompanied by corresponding acts or conduct on the teacher's part, it will be sure to make an impression.

We sometimes forget that "none liveth to himself" but that a Christian, especially, is generally looked up to by some one.

While it is true that Christ is our example, and our only true example, it is also true that many of us study the lives and conduct of God's people more than God's word.

The apostle says, "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There it is where each one can find out their own individual duty toward God. We are only too apt to be like Peter, when Christ told him what to do—to follow Him. Peter, seeing another disciple standing by, he said, "And what shall this man do?"

But what did Christ say? "If I will that he tarry till I come, what is that to thee? Follow thou me." Ah! let each one of us find out what God has for us to do and not look so much to what others do.

"It is the goodness of God that leadeth men to repentance," and it is also the goodness of God that leads us to obey His commandments, because He knows that it is for our good, for He says, "To obey God and keep the commandments is the whole duty of man."

Nothing can be more pleasing in the sight of God than obedience to His will, and nothing can be compared to the peace and satisfaction that follows an obeyed command.

But—no matter how obedient we may be, how many good deeds of kindness we may do, how much we may give for missionary purposes, or how serviceable we may be in Sunday school and church work, if it is not all prompted by a pure motive at heart, it will profit us nothing.

A true, devoted and pious life must be prompted by a pure heart; for this reason Christ said in His Sermon on the Mount, "Blessed are the pure in heart for they shall see God."

This is the one most essential thing in living a Christ-like life, and while a pure heart largely depends upon the purity of the mind, the only way to secure the first is by a cultivation of the second. A certain writer

has well said "No one can keep long from vicious acts whose mind dwells continually upon pure subjects."

Then keeping pure and good thoughts in our minds, our hearts are made pure and as a natural consequence our lives will be pure, pious and holy; because we meditate on things that are pure and good. We ought to realize more fully that our very lives, thoughts, actions and words are all open to the eyes of our heavenly Father.

Then again, prayer must accompany piety. The life of Christ was undoubtedly one of continual prayer. When He needed strength he prayed for it; when His disciples needed help, he prayed for them, and when His enemies persecuted Him, He offered prayer in their behalf. Oh! how necessary it is then that we should pray! If Christ, being perfect, had so much need of prayer, how much more we? And, more than this, what a comfort and consolation it is to us to know that there is one to whom we may go with all troubles, sorrows and joys. It is that One who has said, "Come unto me all ye that labor and are heavily laden and I will give you rest," and also, "Ask, and it shall be given unto you." I believe anyone who knows the worth of prayer will admit that the more time we spend in real, earnest, fervent prayer the closer we feel to the Savior, and it is indeed of vital importance in living a life of practical piety, to keep in close touch and communion with Christ.

Sterling, Ill.

For the Herald of Truth.

#### ARE WE DOING OUR DUTY?

BY A SISTER.

I have lately been thinking a great deal about the young people, as there are quite a number in this community. In Eastern Ohio, who have united with the church within the last few years, and some of them are quite young. The thought often comes to me, Are we always doing our duty in helping them along as we should in the good work they have just begun? I believe it is the duty of us older members to help the younger ones along in the right path as much as we can.

Now perhaps some one might think, What can I do for them? One way in which I think we could be of some help to them would be to give them a good example of how to lead a Christian life, and do only such things that would lead them closer to Christ if they would follow us, or take us for an example, instead of leading them farther away from Him. We should also show love to them. Not only pass them by and notice them when we meet them, but let them find out that we are glad that they became willing to confess Christ, and choose to serve the Lord, and work with us in the vineyard of the Lord. We need their help and we should let them know that we appreciate it.

We can also pray for them, and I believe it is our duty to do so. Satan is ever ready to offer them temptations in many ways, trying to lead them astray and discourage them. If we would earnestly pray to our heavenly Father that He would fill their tender hearts

with His love and His Spirit so that they would have no desire to yield to these temptations, but only to do such things that are pleasing in the sight of God, that would be helping them, for "the prayer of the righteous availeth much."

Dear ministers, are you always doing your duty toward the precious young souls? Perhaps some of you think if you preach to them from the pulpit you are doing your duty, but that is only a small part of your duty. You can do a great deal to help them along in the right path if you give them an example by living such a life (not only Sundays, but every day in the week) that they can see that your lives correspond with your preaching. A minister may preach a good sermon, but if he does not live accordingly his sermon will not have the good effect on the people it would have, if he would also practice what he is preaching." Or, in other words, if a minister warns the members against doing such things which are displeasing to God, or tells them they should not engage in things which Christian professors ought not to do, but then he himself will sometimes engage in just such things, will it be any wonder that his sermons will not take more effect on the people than they do? Or will that be giving them a good example?

Ministers ought to be very careful about such things. And did you ever think how much you could do in the way of encouraging these young members (and older ones too) besides preaching to them? If you notice them whenever you meet them, and speak a few kind words to them, or, if you have not time to speak to them give them a good "handshake," or even a smile from you will encourage them. Perhaps you never thought of how much good you could do in that way, and not only to the members, but those outside may sometimes be influenced to unite with the church by our showing a loving regard for them, from the members and ministers. If we pass them by unnoticed they might feel as though we would not care whether they come to church or not. I have heard young people say, that some ministers just pass them by and do not notice them, which makes them feel somewhat discouraged. Please do not do that, dear ministers, just think how little a smile costs, and yet does so much good. Let these precious young souls know that you care for them. Sometimes when young people unite with the church we hear the following remarks from older ones: "I am afraid they will not hold out if they join church so young." If we think there might be danger that they cannot hold out, we should so much more care for them, and try to encourage them in the good work.

Dear bishops, are you always doing your duty toward these precious souls? You must not think that when you have baptized them and received them into the church you have done your part for them, and try to encourage them in the good work.

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deal. I sometimes wonder why it is that they do not spend more time in visiting among the members. Is it for lack of love towards them, or is it because they think they have not time? But why have you not time? Is it because you spend more time in attending to your worldly affairs than to look after the welfare of your church? Is that pleasing to God? No doubt there are some who would gladly spend more time in visiting and working for the welfare of the church but their circumstances are such that they are compelled to spend most of their time in laboring hard to earn something to support their families. For such we have sympathy. But there may be others who have been blessed with worldly riches plenty and to spare, without spending so much of their time in trying to get more.

These worldly riches will only be ours till we draw our last breath, then why spend so much time in trying to get them.

(Ohio.)

For the Herald of Truth.

#### LOVE ONE ANOTHER.

BY LIZZIE LAPP.

"This is my commandment, that ye love one another, as I have loved you."—John 15:13.

Dear Readers: Do we fully realize the meaning of the above text? Do we love one another? Do we have patience and forbearance one toward another, or do we find fault with our brother or sister? Or do we reason in love with those that have different views from ours?

Would we rather see divisions in the church than give up our notions? Oh for the time when there shall be more consecrated Christians, real brother-loving Christians!

Brother, sister, let us examine ourselves; let us look at ourselves as God's word looks at us—weak, undone, prone to wander. Then we will not find so much wrong in our fellowmen, but we will have love for one another.

To have love for our brother we must have our hearts filled to overflowing with the love of God. Then our kindness, forbearance and charity will flow out to those of like weaknesses. Then our weakness will be our strength, as Paul says, "When I am weak, then am I strong." 2 Cor. 12:10.

With the love of God shed abroad in our hearts, we will pray for those of like precious faith, that we may grow together in the bonds of love and love to glory. We will let the church be gospel unity. Then we will let the church be a power for good and many more souls will be not only added to our number, but we will be more fully consecrated to the work and the will of God.

We should ask God daily, yea, hourly, for strength to do his will and to overcome any evil that may overcome us in our pathway. For Satan is even desiring to have us, as Christ said, "Peter, but we may like Peter, be assured that Christ is ever pleading our cause with the Father, that we may resist the devil, and he will flee from us. With the love of God in our hearts, we will have strength to endure all the hardships of life.

"Love one another as I have loved you." How did Christ love us? What

has He done for us? What is He doing for us now? Can we give our life for the sake of those around us. Could we not sacrifice our selfish will for the cause of Christ, our Lord and Master, or will we depend on our own way, if we do I fear we will come far short of the command of Christ.

"Little children, love one another." To be like little children we must be loving and dependent on our heavenly Father. As children shrink at thought of being far from father or mother? We should then ever stay close to Jesus, and in times of trial He will hold us up that we cannot fall. Our desire should be, "I want to be more like Jesus every day."

O, how He loved this sinful world, and how do we treat His love in return! If professing Christians to day were full of the love of God and of the Holy Spirit, there would be no need of contentions and divisions; no hard words about one another, no contending one another. We would have love and patience for and with each other.

The Lord will in due time reveal himself to the true seeker after His word. When we hear of divisions and much contention in our own beloved fraternity, we must say, Would it be so, if we had love one for another? "True love is more than simply respect for your brother or sister. You must love him as Christ loved you. Can you? Do you? If not, do you obey the blessed command, "Love one another."

"My brother, my sister, think on these things. They are of great importance. Your brother may be poor and unlearned, yet his soul is as precious in the sight of God as your own.

Your brother may be self-willed, win him with love to see the error of his way. He may, according to your notion be too fast and progressive; have patience, he may be better than you are. Your brother may be to your notion too slow and old fashioned and adhere too firmly to old forms and old customs, if you have more light and more love, and more faith, and more patience, manifest all these virtues towards him. He is older, he has had more experience, has had greater trials, and you can afford to hear and have patience with the dear old people for a little while longer. God will soon take them home, and they will not be in your way any longer, and instead of breaking their old hearts and bringing their grey hairs in sorrow to the grave, with your self-willed determination to have things your own way, you can take them gently by the hand, lead them over the rough places, and speak to them words of kindness and encouragement, and thus strew their pathway with flowers of love to help them on to glory. Remember that God looketh on the heart, and Jesus says, "Inasmuch as ye have done this to one of these my brethren, ye have done it to me."

Cambridge, N.H.

For the Herald of Truth.

#### SEEKING THE LOST.

BY ANNA HOSSELE.

God in His infinite love and pity for the lost world, gave his only begotten

Son as a sacrifice to bleed and die upon the cruel cross for our sins, that we through him might be saved. Luke 19:10. For the son of man is come to seek and to save that which was lost.

He came to bring unto us the glad tidings of salvation, to bind up the broken hearted and to preach the gospel to all people. Luke 5:32. I came not to call the righteous but sinners to repentance. God laid our sins on Christ, that we through Him might go free. Then if we do not accept him, we must bear the punishment just the same as though he had never died.

But He was willing to take upon Himself the great burden that justly belonged to us. Yes he was willing to bear it all for our sakes. And now what a blessed consolation he has left for us, if we only come and accept Him as our Savior, who has done so much for us. When we accept Christ we become members of His family, and of the church. Then we also interest ourselves in the S. School. We should be glad that God has not rejected us, but has called us to a nobler, higher life, and has seen fit to use us in His service, and to His honor and glory. If we could only all adopt the expression of David, "Thou art my God, early will I seek thee." We are all God's children, and we should think of those words, "Remember now thy Creator in the days of thy youth." We all know that Christ is the best example for us to follow. He did not wait until he came to manhood years to do the will of his Father, but in his youthful days already he was about his Father's business.

We should likewise seek Him in the days of our youth. If we wish to be His obedient children, we must diligently seek Him. We should ever try to learn more and more of His blessed word, that we may be better prepared to work for His cause and for the upbuilding of His kingdom. We may often become discouraged and think that our toil and labor is all in vain. We should take fresh courage and ask God for help and go on thinking that some day after all we shall win many victories for Christ. Seed sown in due time may bring a harvest of good in unexpected ways. "They that sow in tears, shall reap in joy."

Above all we need the guidance of His Holy Spirit. With out this our efforts will be in vain. But He will surely bless us if we only put our trust in Him and allow ourselves to be guided by His Spirit. He has promised a reward unto all those who are faithful unto the end. If we wish to be true followers of Christ, we must ever be on our guard and let our conduct and teachings in the Sunday school, in the home, or any other place be prayerfully directed, and we will be better able to make use of the grace and the abilities with which God has blessed us. Let no one hide his light under a bushel, neither bury away his talent in the earth, but with the strength, the wisdom and knowledge which God has given us, let us labor on in His cause, while it is to day, for the night cometh when no man can work.

On eagle's wings immortal scandalously. While virtuous actions are but born to die.

## MISSIONS.

## SOME MISSIONARY FACTS.

American missionaries were located in Turkey before 1853.

The first American mission in Palestine was established in Jerusalem in 1821.

Judson, the famous Indian missionary, began his labors in the peninsula in 1812.

Missionary work was begun in Siam by Dr. Karl Gutzlaff and Rev. Mr. Tamlin in 1828.

Christianity was planted in Rangoon, Burma, in 1807, by Messrs. Chater and Mardon.

The first missionary work in Korea was done by John Ross, of Moulken, China, about 1881.

In both British and Dutch Borneo, missionaries of the two nationalities are doing successful work.

Three great missionary societies are now engaged in prosecuting the work in the island of Sumatra.

Missionary operations in Morocco are now carried on from three centers—Tangier, Tetuan, and Sifroo.

Missionary operations in Java have long been carried on under the favor and protection of the Dutch government.

The first American missionaries to Arabia were James Cantine and S. M. Zwemer, who began operations in 1859.

In 1812 English missionary work began in China with the arrival of Mr. and Mrs. Chater, sent out by the English Baptist Missionary Society.

The first Protestant missionaries to India were James, Bartholomew Ziegenbeig and Henry Mutschank were sent out by missionary organizations in 1705.

Mission work among the fierce Afghans has never been successful, but the New Testament has been printed in the Afghan language and has found a limited circulation.

Missionary work among the natives of the New Hebrides has been carried on for more than half a century. At last reports there were eighteen missionaries employed.

Henry Martyn, an Indian missionary, introduced Christianity into Persia in 1811, and prepared for the Persians a translation of the New Testament in their own language.

There are now missionaries in every pagan country in the world, excepting Thibet, portions of Afghanistan and the Nepal, and some districts in Central Africa not yet opened to the whites.

Before the Spanish-American war several attempts had been made to establish missions in the Philippines, but without success, owing to the opposition of the priesthood and religious orders.

## AN INCIDENT IN CHINA.

The following incident is related in a recent letter by Geraldine Guinness Taylor (of London Yearly Meeting), and speaks for itself.

"When I went to Hunan, there were ten million of women at least, and not a single Christian woman, and never had been one. . . . When we settled in that station, our first hope was to get hold of some women of the place who would come to us as helpers. We could never go out doors without a Chinese

woman. The woman who came to be with me, impressed me very much. She was tall, handsome, intelligent—a woman of about fifty, but her hair was perfectly white, and there was a hardness about her, as if she had no heart. But I felt that there was fine material there, fine native power. She had been married when about eighteen years of age. She had had eight little girls in succession. She had been allowed to keep only two alive out of the eight. No wonder her hair turned white and her heart seemed cold! She had not been with us very long when a wonderful tenderness came over that woman. She had observed that two or three times in the month our letters came to open them until I could get by myself in the evening. After the first few weeks, whenever she saw the letters come, she would go into her room, opposite mine in the court yard. . . . And then she would come and sit down outside the door of my room. Sometimes I had to open it, and she would come in and put her arms around me. "Don't cry, I know what a lonely heart is. I know you got a letter from your mother, and I understand all about it."

After she had been with me four months, we started out on a journey (for religious service). One night we were sleeping on the floor in a room surrounded by fifty or eighty women. I was trying to tell them of the love of Christ. My woman was sitting beside me, and presently she put her hand on me and stopped me. "Don't try to tell them any more." "Why not, I want to tell them about the Lord Jesus?" she said, "I know; but you are tired, you are hard to please. Just lean up against me. Put your head on my shoulder and rest, and I will tell them all that you want to say." Well, I looked at her surprised. I said, "Do you know what I want to say?" "Oh, yes, I know all about it." And she put her arm around me, for I was tired out, and she leaned forward and took up that story, and a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love, and a wonderful light. I never, never shall forget it. She told those women of Getsemane, and of the cross; and as she told it, the story of the cross never seemed so real before. The tears were rolling down her face and those women were so moved that they were weeping all over the room. It was a marvelous hour to me. That woman went right on after that, preaching in the power of the Holy Spirit; and now she has gone to be with the Lord."—*The Friend*.

## GUIDE THOU ME.

Lead to evil ways I turn  
When I go abroad,  
Shine about me like the sun,  
O my gracious Lord!  
Make the clouds, with silver glowing,  
Like a mist in light blowing  
Over the summer sea;  
And mine eyes keep Thou from being  
Ever satisfied with seeing.  
O my light, my life!

Lead that I in vain profess  
Careless life and move,  
Heart and mind and soul and sense,  
Quicken Thou with love!  
Plead its music over, under,  
Breath of life and boom of thunder.  
Nor make satisfied my hearing,  
As I go on hearing, hearing  
Him whose name is Love.

—Alice Carey.

FOR THE HERALD OF TRUTH.  
NOTES AND COMMENTS.

BY CEPHAS.

## VL.

Seasons come and seasons go—  
Summer's heat and winter's snow;  
Zephyrs mild from southern lands,  
Chilling winds from ice-bound strands,  
Daylight flushed with sunrise bright,  
Followed by the somber night,  
Damp and gloomy days of rain—  
Cloudless skies break forth again,  
Lights and shadows, "ups and downs,"  
Friendly smiles and angry frowns,  
Changing seasons, shifting scenes,  
Every variation means  
Something yet to be attained;  
Greater victories to be gained:  
Some deep lesson yet unlearned,  
Crown by crosses yet unearned.  
Seasons come and seasons go,  
All for good to those who know  
And can see the Power above  
Over-riding all below.

Life is made up of light and darkness, of sunshine and shadow, of fair and cloudy weather. Uninterrupted sunshine would soon cause all vegetation to wither and die. Great faith is born of great trials, and strength of character is found only in those who endure hardness as good soldiers.

If God's children are required to pass through severe trials and afflictions it is only that they may be made better thereby. We may pray to have the cup of suffering removed if we can also say "nevertheless not what I will but what thou wilt," and our heavenly Father will answer our prayers as will be best for us, either by removing the trial or by giving us strength to hold out faithfully to the end.

If we are faithful children of God, He will surely not require us to pass through any experience that will eventually not be for our good. To be submissive to God, and to say, "Thy will be done," does not mean that we are giving a cruel tyrant an opportunity to bring needless suffering upon us. O no, a thousand times no, for "like as a father pitieth his children so the Lord pitieth them that fear him."

To suffer for Christ's sake or to have reproach heaped upon us because we dare live up to the least light we have, with a conscience void of offense, this suffering is but a stepping stone to a higher, a more glorious and blessed experience.

If it is my lot to suffer because my convictions of right go counter to the wishes or opinions of others, I must be very careful to have my convictions in the spirit of meekness and love, and not in a haughty and self-righteous way, or in the spirit of retaliation.

"Prosperity makes friends; adversity tries them." When we repeat this old saying we are apt to think only of others who have not stood the test when we are overtaken by adversity. How about our friendship for those who were sorely in need of encouragement? Have we been only "miserable comforters"?

It is not safe to regard worldly prosperity as a special mark of God's favor or approval; neither should exemption from disease and suffering in all cases be looked upon as a reward for uprightness. "Whom the Lord loveth he chasteneth." Because there was none found in all the earth like Job, "perfect and upright, fearing God and eschewing evil," only the severest affliction could be a real test of his faithfulness.

"The trying of your faith worketh patience." Abraham was called the "friend of God," yet even he was subjected to the severest test, and since he endured the trial and "obtained a good report through faith," he will always be known as "the father of the faithful."

Our trials and troubles are meant to teach us patience and sympathy for others, and to soften and expand our natures. But when we allow our troubles to make us selfish and morbid, and we become impatient because others do not forget their troubles or consider them of no account compared with ours, the afflictions which were intended for our good only harden and contract us, and we lose their true meaning and the lesson which God meant to teach us. "All things work together for good" (not to all, but) "to them that love the Lord." "For our light affliction which is but for a moment (compared with eternity, worketh for us a far more exceeding and eternal weight of glory," (only) "while we look not at the things which are seen but at the things which are not seen."

Ohio.

From the Young People's Paper.

## THE SPIRIT WRESTLERS.

BY OLGA TOCHTAKOFF.

(Continued from last issue.)

In the year 1887, it will be remembered that general military service was made imperative in this part of Russia, and all were called upon to serve—notwithstanding religious convictions and promises of exemption. The Spirit Wrestlers were taken by surprise and for a time submitted to it, but with the absence of the military spirit, as they exhorted each other even in service to make actual use of their arms, but merely to show compliance to the demands for actual warfare.

At this time, the old sayings that "it never rains, but pours;" that "troubles fly in flocks" came sorrowfully true to the poor Coochibor, as by an illegal decision of the government, the property of these unoffending people became confiscated and passed into the hands of a department official to the amount of a half million rubles, (in your United States of America money, about \$250,000, or a quarter of a million).

This dishonest act was brought about by bribery and undue influence and very naturally called forth a vehement protest from the majority of the Spirit Wrestlers, and many in consequence were banished to Archangel, at one time the human plague spot of the world.

About twelve thousand of these people, which represented the majority, from this time renewed their allegiance to the beliefs, faiths and traditions of their fathers. They returned to their abode of life of living—from which they had greatly departed—giving up meat, wine, tobacco—every kind of excess, real or imaginary—divided up their property—thus providing for the needy, and started a new public fund. Their resolve not to participate in acts of violence, was strengthened and they refused as a matter of course military service.

In confirmation of the sincerity not to take up arms, even in self-defense,

July 15,

1901.

in the year 1895, the "Great Party" as the one party, the Wrestlers, were called, publicly burnt their arms, and those in the army refused to stay in the service. When this bonfire of arms took place—June 28, 1895, in the public squares, of three places—there was the singing of psalms and much religious fervor and rejoicing. In the territory of Elisavetpol, forty were arrested and imprisoned and for two years or more troops attached the defenseless people and did many cruel things to them.

There existed what was known as the "Small Party" and this party having learned the intentions of the "Greater" to burn their arms, betrayed them—in forming the authorities of their intention and without waiting to see if the Cossacks were ordered out and they were beaten with whips in the most inhuman manner. This took place at the village of Gorelev. Then began in earnest, a series of cruel persecutions. The troops were quartered upon them, that is, ordered to live off from the Wrestlers. Their property was wasted—and themselves mal-treated in many cruel ways. Women and men were flogged and many women yet worse treated. Many men were thrown into prison and others were placed in penal battalions, that is, companies where they were forced to do military duty.

More than four hundred families were torn from their homes, which by great industry and perseverance they had made comfortable, obliged to sell their property for a mere nothing, and were then scattered over the great district of Tiflis—one to five families in a village—friends and relatives separated, and then left to their fate. They had been reared in a cold mean climate and in the close of the hot Caucasian valleys, where epidemics of all manners attacked them, diphtheria, fevers of different kinds, dysentery, and as a consequence nearly all of them suffered more or less and many cases proved fatal, especially among children.

Without money, without homes, huddled together in miserable hired quarters, their sufferings are something to be shuddered at, and their condition truly a sad and cruel one. In the Signak district, over a hundred deaths occurred in a hundred families, and in another, the Gory district, nearly one hundred and fifty deaths occurred in less than two hundred families. Many who were confined in prisons here died—and others here met their death by actual violence.

The Spirit Wrestlers themselves do not ask for help even in their dire distress and suffering. They are bearing all and enduring all—but who can remain unmoved and not yearn to go to their aid?

NOTE BY ED.—Attention has recently been drawn to these people, by three Russian who paid for the information which they gave, two by banishment, and the others chose between being banished and being altogether exiled from Russia.

For the Herald of Truth.

## ANOTHER STEPPING STONE.

In the HERALD OF TRUTH, a few months ago, we read under the caption of "Danger Signals" about the ten-

dency, among certain classes, and especially among certain ministers, to lead out into popular channels. The writer spoke of an educated ministry, and the relation between an educated ministry and a salaried ministry, and maintained that these two generally go together. We thought, at that time, that the criticisms of the HERALD were rather severe and that the apprehensions of the writer were well founded, for I have since learned that one of the money contributed to the "Evangelizing Board" for evangelizing work is, so to speak, really used as salaries to ministers and that in Kansas those evangelists who are willing to take it, are actually paid, by the field members of the Evangelizing Board, one dollar a day for their services. It was always distinctly understood, and I think adopted as a resolution by the Evangelizing and benevolent Board, that the money contributed to the Evangelizing Fund should be expended to defray the necessary expenses of the Evangelist only.

This seems to me, is really another stepping stone toward salaried ministers, and a good strong one at that. Let us inquire, brethren and sisters, whether this is really in accordance with the rules and order of our church and conferences.

For the Herald of Truth.

## FAITH.

BY F. HOSTETLER.

We notice an article in the May 1st issue of the HERALD OF TRUTH in which are some excellent thoughts presented and which lead us to write a few more lines on that great and unfathomable subject. The writer says near the close, "We often show more faith in man than in God." And this I consider a true yet a startling statement to the said of us as Christians. I was made to think of this very thing more than ever before when Bro. Page was here and told us of the plan that has been taken to support the orphans in India. Now, I don't want to find fault with the American Mennonite Mission, for surely God's blessings have been beautifully bestowed upon it and the brethren's work has been commendable and we all should and can rejoice over the success there. But with all charity, I must say, as I said to Bro. Page, I don't like the plan that was taken to pledge the orphans support. I don't know who suggested or formed that plan, (Eld. George Lambert suggested it.—Ed.) nor does that make any difference, all are liable to mistakes. Bro. Page in explaining why this was done cited us to a case of another missionary in India, who had taken a number of orphans and in a year or two his people failed to contribute to their support and in a sense "left them stick." Well, this makes it look rather reasonable, to take a plan to prevent such, but I fear it is looking at men instead of at God, even as the spiee did in the land of the "milk and honey." When our mission-aries died in India, they did not arise there but had to what other mission-aries did or could do in regard to getting land, but they had faith in God that they could get it, even when they knew others had failed and had told them, "No use trying;" but by honoring God with faith God honored them by

making a way in which they could get it. And again, if we want to look at men, what they did, and failed to do, let us look at men of the Bible, and if to men of recent or modern times, let us look at such as had faith and success, like Geo. Muller, who had so many orphans under his care and really surrendered support. I was asked no rising taken, yet there may be many other things connected with orphan support, that I failed to learn or can't see, but it seems to us, that if God sends us out, as I believe He does and opens the way for us to take the poor orphans, He will surely make a way for their support, and even if people might forget about them, God will not forget them and their needs. It is His work and not only ours. He said "Go," and said also "I will be with you," and His support or pledge is worth more than all people's and ought to be sufficient. But I have not tried, nor do I want to keep any one from pledging to keep one or more orphans. I don't believe we ought to hold back and not help just because the plan is not to our way of looking at it, yet I don't think best to take part and not say a word about it, for we ought to help one another to do everything in the best way and manner and I can't help but think, that if we had not taken such a plan to make us secure (or the orphans secure so to speak) it would have been more God honoring, and that which is the most God honoring is always the most up-building to the cause of Christ. Faith, trust, confidence in God, is what we need. And so it is also with all insurance, no matter what plan is formed or taken even among brethren, if we have a written pledge or assurance, that in case of loss, we get help, then of course we need not trust God quite so much, or, in other words, if we don't have trust in God that He will get us out of our need or would be best for us, in case of loss, then we want assurance from man that we will, and in order to get it we will pay for it. I know it is sometimes claimed that these plans are made so as to have a system of giving or helping those in need but the trouble is, it is entirely deviating from the Gospel plan of giving which says, "Give hoping for nothing in return," and "Give willingly and according as God has prospered you" but the insurance system says, "Give what thou owest that thou mayest receive in case of losses," and then very often those who are in actual need are unable to give to those who are not in actual need.

If we walk with and stay near God we will get better acquainted with Him and that will give us more faith in Him. "Cared is the man that depends on men and with his heart departs from God." (German Trans.)

East Lyme, Mo.

For the Herald of Truth.

## AN ADDITION.

(BY AN OLD BROTHER).

The time will soon come when we will not need money, but a clear conscience. This I say, brother, let us try, with the help of our dear loving Savior, to grow in grace and be strong, so that we may be able to fight the battles against sin and worldliness. I know you have your share of life's troubles;

I have mine, but if God be for us, who can be against us, and if God be with us, we will be sure to come out conquerors and our enemies will be discomfited. I often have to ask Jesus to help me, and I thank Him for His continued help; He will never leave us forsake us.

We are living in dangerous times; we must often ask the question in our own minds, Where is the love of which the apostle says that it is the bond of perfection among the brotherhood? There is altogether too much lukewarmness. There is danger indeed that God will spew us out of His mouth. We are living in a time when there is too much trust put in education, and not enough in the Holy Spirit, which will guide us into all truth. Let us be strong in the faith, believing that the Lord Jesus will be with us indeed and help us in every need. When I look back about fifty years I can well remember old Hish, Chr. Herr and Benjamin and Amos Herr. I was living in the same neighborhood with them, and then all was love, peace, unity and happiness, and at that time there was not so much spiritual pride, not so much popularity, not so much seeking after the world, and the things of this world, which we all know belong to the world and will pass away.

For the Herald of Truth.

## THE GOODNESS OF GOD.

God gives us in His Word many precious promises. One of the best of promises that we have is, that He will hear and answer prayer. Jesus tells His disciples that "whatsoever they shall ask in His name that will I do." This promise is likewise ours, and I know of instances where God has given immediate answers to the earnest and sincere petitions of His children.

God is just, a righteous, and a perfect God. He is also a God of tender mercy and of infinite compassion. He makes His sun to shine on the evil and on the good, and sendeth rain on the just and the unjust." He has chosen His people out of the world; they are to be to Him a peculiar people, separate from the world and consecrated unto His service. God knows our condition; He knows the condition of our hearts; He knows our relations with Himself; He knows our relations with Himself; He has given us His Word as our guide, "as a lamp unto our feet, and a light unto our path." If we give heed to the teachings of His Word and to the guidance of His Spirit, we shall be His children and have fellowship with Him continually, "and the blood of Jesus Christ, His Son, will cleanse us from all sin."

It is my sincere prayer and desire that I may by His grace be able to walk in the light as He is the light. Jesus says to His disciples in His sermon on the Mount, "Ye are the light of the world, as a city that is set on a hill and cannot be hid." So the Christian's life is a light that shows forth the goodness and the mercy of God and the salvation of the human race. If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanses us from all sin. May God give us grace that we may walk in His ways, and be the instruments in His hands through which many may be led from darkness into light, and converted from the power of Satan unto God.







to feel when I saw what had happened in Bishop Lehman's congregation in Indiana. I had to stop and think while the tears would come, and I asked myself the question, "What will become of our beloved Mennonite church? Oh, brethren and sisters, if we want to conquer the Devil we must do it on our knees while we are at peace, not through strife we win glory." (Read 2 Tim. 2:24). And the servant of the Lord must not strive, but be gentle unto all men. Now I hope and pray that those difficulties will all be settled satisfactorily to the church and our Master, Jesus. Oh what joy would it create in our hearts could the good Herald state that all is peace, brethren, let us do like the church did when the apostle of old was in prison. They prayed for him and he was delivered. Let us do likewise. Oh, that the love of God would fill every heart to overflowing, then all hatred would have to vanish. I sometimes think it is no wonder that there are so many standing outside of the pale of the church. Brethren, let us as a church live so that the Herald can bring good things of us instead of bad. Watch ye and pray, lest ye enter into temptation. Mark 14:38.

LEVI BLAUCH.

THOUSDALE, KANSAS, JULY 8th, 1901.—We have had more heat, fire and hot winds than we can remember of for 20 years. There are also many accidents occurring, burning wheat stacks, wheat at the threshing machines, wagons, buildings, etc. Last Friday (July 5), an explosion took place in the boiler of a thrasher, and the young man who was running the engine (29 years old), was so badly scalded that he died before evening. His funeral services were conducted by J. M. R. Weaver from 1 Prov. 27:1. "Hoast not thyself of tomorrow, for thou knowest not what a tomorrow will bring forth." Bro. Charles D. Yoder, (minister at West Liberty), had a serious accident, also by fire. His house was burned to the ground, having been set on fire (it is thought), by a small fire cracker blown on the roof of the house. The Lord is truly showing the signs and wonders of the last days, and yet with all the chastening and warnings the people seem to become more hardened in their hearts, and more given to the follies of the world. Let us, as the devoted followers of Jesus, rather comfort ourselves with the thought that whom the Lord loveth he chasteneth, and accept all these things as from the Lord, who doeth all things well.

COR.

FROM NEWTON, HARVEY CO., KAS. Today our dear Bro. Amos Graybill was buried at our church house. He was born in Juniata Co., Pa., and came to Kansas 23 years ago. He was afflicted many years with a cough. A few days before his death he was visited by Bro. Erb (deacon), who had a season of devotion with him. He seemed to enjoy the service, and as Bro. Erb left him, he said to him, "If we never meet again on earth, I hope we will meet in heaven." He was able to be about the house until a few days ago. He died in Newton, on Sunday, June 30, 1901, at the age of 70 years, 6 months and 4 days. The funeral services were conducted by I. W. R. Weaver, from the text 2 Tim. 4:8-9, which he himself had selected. Bro. Graybill

was the father of nine children, all of whom were present. His brother, Pre. William Graybill, from Juniata Co., Pa., was also present. He arrived just a few hours too late to see him alive. Bro. Weaver was assisted in these services by the Presbyterian minister of Newton, of which denomination some of the children are members. The funeral was well attended. R. J. H.

#### IT MUST BE SETTLED RIGHT.

BY ELLA WHEELER WILCOX.

However the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing teams  
And echoing roll of drums,  
Still truth proclaims this motto  
In letters of bright gold:  
No question is ever settled  
Until it is settled right.  
Though the heel of the strong oppressor  
May grind the weak in the dust,  
And the voices of fame with one acclaim  
May call him great and just,  
Let those who applaud take warning  
And keep this motto to light:  
No question is ever settled  
Until it is settled right.  
Let those who have failed take courage,  
Though the enemy seemed to have won,  
Though his ranks are strong, if he be in the wrong.  
The battle is not yet done.  
For aye as the morning foils  
The darkest hour of the night  
No question is ever settled  
Until it is settled right.

#### CONFERENCES.

##### REPORT

Of Ohio and Pennsylvania Amish Mennonite Conference near  
Belleville, Pa., May 30  
to June 1, 1901.

According to notice given in the Herald of Truth, this conference assembled in the meeting house, as noted above. After about ten days of rains and cool weather, the rains ceased just in time for the meeting. The mists and clouds which had hovered over the mountain tops rolled away and the delightful weather which continued during the meeting was welcomed by all. Happy greetings were exchanged by friends from the East and the West and then what could be more in order than Ephesians 5:19, and so the meeting joined in praising and worshipping God in spiritual song and prayer.

##### OPENING THE CONFERENCE.

The ministers were in consultation from 8 to 9 o'clock on Thursday morning, May 30, then conference was opened by devotion exercises led by Benjamin Gerig. David Plank was chosen by ballot as moderator, Jonathan Kurtz, assistant and C. Z. Yoder and J. K. Hartzler, secretaries.

In taking the chair, the moderator read 1 Corinthians 3 and called special attention to verses 1 and 9. Christ the foundation—the only foundation that can be laid and verse 9, God's children in this world, laborers together with God, but co-laborers with God only when they work in harmony with His will. As ministers of the Gospel, we are shepherds of the flock and accountable for those in our churches, somewhat as fathers and mothers are accountable for their children, though we

do not for a moment assume to be your fathers.

In my journeys among the churches, in the last year, I was made to feel some of the dangers that threaten to get us off the true foundation. One of these dangers is idolatry; not the idolatry which bends the knee to the hand-made idols, but that which leads men to bow and yield to what is popular—pleasing to the world and flesh—setting such thing above or before what is pleasing to God and serving these things more and rather than God. It is the idolatry of popularity, or conformity to the world, which threatens us. Idolatry is anything that leads our thoughts and desires away from God.

Jonathan Kurtz: In our conference in Indiana, we had a desire to appoint one to represent our conference faithfully in your conference and so show our brotherly regard for you, not that we think you need it so much or that we can help you so much. Living under different circumstances and not always seeing things in the same light, we have need of patience, not that we should overlook what is evil. We find that in the days of the apostles the spirit of forbearance was manifested. There are things hateful to the church which are not named and forbidden by the letter of God's Word and which are nevertheless contrary to its spirit. 2 Cor. 3:6. Many other "things new and old" and good were brought forth out of their treasure, Matt. 13:52, by the moderator and his assistant.

The elders, ministers and deacons, one by one, expressed their hearty assent to what was said and to our confession of faith and in their short addresses also uttered many good thoughts, which space will not permit to be printed. The brethren and sisters also showed their approval and willingness to co-operate in the work by ringing.

##### HEARING FROM THE CHURCHES.

Elder Michael Yoder who was appointed at last year's conference to visit the churches in Pennsylvania and Maryland reported that he visited nearly all the churches. He found them not in all respects free of faults—the tendency to drift into worldliness being strong.

Conemansh is in peace—no additions. Baltimore Co., Md., in peace—no additions.

Conestoga—six received.

Lower Peques—none received.

Belleville and Allenaville—four received.

McVeytown—thirteen received.

Lawrence county—peace, three received.

Elder David Plank, according to appointment, submitted a report from the churches in Ohio.

Butler county—a flock of ten members, all elderly people and eager to hear the Word of God.

Fulton county—encouraging evidence of improvement in the spiritual life. About three hundred partook of the communion and sixteen were received into the church.

Wayne county—Some difficulties adjusted, twenty accessions and encouraging indications.

Canton congregation needs help.

Louisville—eight applicants.

Holmes county—forty-two accessions in the three congregations.

Huntsville—peace, love and zeal.

South Union and Walnut Grove—

with a few exceptions a good Christian feeling.

Champaign county—good feeling at the communion but not as complete unity as is desirable. There were eleven accessions in Logan and Champaign counties. The reports by Bros. Yoder and Plank were accepted.

##### COUNSELLING TOGETHER.

Ques. 1. What is the sentiment of this conference with regard to a bishop appointing one of his ministers to officiate in the various duties of his office in case of necessity.

Ans. It is the sentiment of this conference, 1 Cor. 12:28, Eph. 4:11, 12, that in case the bishop cannot discharge the duties incumbent upon him because of infirmities or absence, that he may authorize a minister to officiate in said capacity, for the time being.

Ques. 2. What can be done to create a greater zeal for the unconverted in the home and foreign field?

Ans. First, looking unto Jesus. Second, reading about His wonderful love to fallen humanity. Third, Meditating upon the value of a soul and the accountability resting upon it on the Judgment day. Fourth, Praying earnestly for the assisting grace of God and to be filled with the Holy Spirit. Fifth, Preaching more salvation from the pulpit. Sixth, Improving every opportunity, as we meet with the unconverted, to point them to Jesus and His Word. Seventh, Giving more liberally from God-given means to the cause of Christ. Eighth, Instructing our children in the missionary work.

Ques. 3. Can a member of our church, who refuses to live with his or her companion without a Scriptural cause, be kept in full fellowship in the church?

Ans. According to the teaching of Christ and His apostles, Matt. 19:4, 5, 6; 1 Cor. 7:5, we deem it inconsistent to retain such in full fellowship.

Ques. 4. Should not our people more fully heed the teaching respecting the rights of Christian ministers, as given in Matt. 10:9, 10 and 1 Cor. 9:4, 10.

Ans. This conference is opposed to a salaried ministry, yet we deem it necessary to encourage the congregations to be more liberal in assisting ministers both in temporal and spiritual things.

Ques. 5. How can the members of our churches be influenced to avoid being unequally yoked with the world in business, marriage and society?

Ans. Ministers should preach the Word in its fullness and purity, touching these things. Parents should instruct and warn their children of the temptations and evil effects of associating intimately with worldly companions and engaging in partnership in business with believers, or engaging in any business involving violations of God's Word.

Ques. 6. How may the tendencies to debase the Lord's day be overcome, such as: forsaking the assembling of ourselves together, Heb. 10:25, Sunday visiting for mere pleasure, Sunday excursions and unnecessary Sunday labor?

Ans. Make friendly visits to those who absent themselves from church and so win them and draw them in. Try to have good and living sermons that will attract people to church. Teach and train the children and young people in regular attendance at church and Sunday school and give them

something to do. Keep well informed as to the dangers that threaten Sunday observance. Be decided and earnest in opposing Sunday desecration. Heb. 10:25, 1 Thess. 5:22, 1 Cor. 10:31.

##### REPORTS.

On Friday morning Elder Michael Yoder reported respecting his visit to the brotherhood in Warwick Co., Va. Jonathan Kurtz, Daniel J. Wyse, John Summer, S. H. Miller and Joshua B. Zook were appointed a committee to consider this report. After hearing the report of this committee, the conference

Resolved, that this conference respectfully propose to the bishops in the Ohio Mennonite conference that they appoint two of their brethren to constitute, with the two brethren appointed by this conference, a committee, to make a fraternal visit to the brotherhood in Warwick Co., Va., and, if possible, ascertain what is in the way of peace and brotherly love.

Benjamin Gerig read the report of Jonas Smucker, treasurer of the Conference Evangelizing Fund. The report was accepted and approved.

The program of the Ohio Mennonite Sunday School conference was read and approved.

C. Z. Yoder made an appeal in behalf of the Old People's Home and reported its opening with eight inmates. Funds are needed to furnish it. The aim is especially to provide a home for homeless ones, which, it is believed, can be done better here than in a private home both for their bodily and spiritual needs.

##### APPOINTMENTS.

Samuel L. Kauffman, of Kinzers, Lancaster Co., was appointed by the conference a member of the Mennonite Board of Charitable Homes.

Frederic Wenger, Orrville, O., was appointed treasurer of the Conference Evangelizing Fund.

Joseph H. Byler and Jacob S. Gerig were appointed to represent this conference at the next meeting of the Indiana Amish Mennonite Conference.

C. K. Yoder, C. Z. Yoder and John R. Zook were re-appointed as committee to choose a place for the next conference meeting.

Frederic Mast, of Ohio, and John E. Kauffman, of Pennsylvania, were appointed evangelists.

Michael Yoder was continued in charge of the church near Baldwin, Md. David Plank to have charge of the church in Butler Co., O.

The conference adjourned on Saturday afternoon, June 1.

##### BISHOPS PRESENT.

David Plank, West Liberty, O. Jonathan Kurtz, Ligonier, Ind. Benjamin Gerig, Smithville, O. Michael Yoder, Mattawana, Pa. Samuel H. Detweiler, Bellefontaine, O.

##### MINISTERS.

C. K. Yoder, West Liberty, O. D. Z. Yoder, Denbigh, Va. D. J. Kanagy, Allenaville, Pa. Daniel J. Wyse, Archbald, O. Joseph Zook, Allenaville, Pa. S. H. Miller, Walnut Creek, O. John E. Kauffman, Mattawana, Pa. John Summer, Paris, O. Jos. H. Byler, Belleville, Pa. Isaac Hartzler, Denbigh, Va.

##### DEACONS.

Benjamin Brenneman, Denbigh, Va.

Joseph Zook, Allenaville, Pa. Enoch A. Zook, Belleville, Pa. C. Z. Yoder, Weisersville, O.

#### THE ANNUAL MEETING OF THE MENNONITE BOARD OF CHARITABLE HOMES.

We convened in regular session at the Mennonite Old People's Home, near Rittman, Ohio, May 21st, 1901. On account of the dedicatory services the day previous a larger representation than usual was present. After the call to order and devotional services, D. C. Amstutz, secretary, appointed G. L. Bender, to take his place as secretary pro tem. On motion the visiting brethren, Geo. Hostettler, David Lehman, Abr. Metzler, D. C. Amstutz, C. P. Steiner and Jesse Good, were accorded the privileges of the meeting. The following members responded to the roll call:

M. S. Steiner, Pandora, O. D. C. Amstutz, Rittman, O. Abr. Burkholder, Marshallville, O. C. Z. Yoder, Weisersville, O. J. M. Shenk, Eldon, O. Noah Blosser, Leetonia, O. Peter Conrad, Smithville, O. Martin Senger, (by Sub.) Rudy Senger, North Lawrence, O.

David Garber, Nampa, Idaho. I. B. King (by Sub.) Dan Kauffman, Versailles, Mo.

John Suter (by Sub.) Chr. Good, Dale Enterprise, Va. G. L. Bender, Elkhart, Ind. J. G. Wenger, Harper, Kans.

The report of the last meeting was read, amended and adopted.

Reports by officers and members of the board were given as follows:

M. S. Steiner, Pres. C. Z. Yoder, Vice Pres. D. C. Amstutz, Sec'y. Abr. Burkholder, Treas. Abr. Metzler, Supt. of Orphans' Home.

The books of the secretary and treasurer were inspected by an auditing committee, consisting of Chas. Good, J. G. Wenger, and Rudy Senger, and a favorable report submitted.

Amount received \$2853 65  
Amount paid 234 81

Balance \$528 84  
Amount borrowed without interest and for indefinite period \$1255 00

Bills coming due for house furnishings 663 74  
Resources—Mennonite Pub. 225 00  
Co. Stock 25 00  
Institute Stock 130 00  
Uncollected amount 130 00  
From the estate of Mrs. Summers 200 00

It should be remembered that a number of thousands of dollars has been lent to the Board by different parties which some day is expected to net the Home in a self-supporting condition.

Bro. Abr. Metzler reported about \$50 in the Orphans' Home treasury.

The advisory committee of Orphans' Home consisting of D. S. Yoder, Levi Hooley and Samuel Algyer, urged improvements to the Orphans' Home amounting to \$650. It was also urged that the same amount was needed for Old People's Home improvements.

On motion it was resolved that the sum of \$1500 be raised by solicitations of the secretary and the means raised to be applied as follows:

A furnace for Orphans' Home.

Barn repairs for " " "

Wind pump " " "

One horse wagon for Orphans' Home. Clean and other repairs for Orphans' Home.

A barn or stable for Old People's Home.

A horse and buggy, and cow for Old People's Home.

Fruit trees (orchard) for Old People's Home.

Grading at Old People's Home, yard.

With these improvements and repairs both Homes will be well equipped and nothing preventing, the only expenses after that would be those needed for food and clothing of inmates, and the payment of servants and hired help. The superintendents of both Homes are giving time and talent for the meager sum of board and clothes.

The same is true of sisters that have worked at the Orphans' Home. In case any one congregation would wish to furnish any of the articles or needs of either of the Homes as herein named, we shall be glad to have you correspond with us and secure the probable cost.

Bro. Fred Geiger, on motion, was given credit for donation of architect work \$100 00

For donation of R. R. expenses in going to and from the Home 25 00

In all \$125 00

It was decided that applicants for admittance into the Old People's Home who are not members of the church, may be received on condition the rooms are not taken by Mennonites, and that they pay \$25.00 or more per week.

Bro. Jesse Good was allowed \$250.00 for his work on Old People's Home, of which \$500.00 is to be paid some time later.

All correspondence relative to the Mennonite Old People's Home should hereafter be addressed, Mennonite Old People's Home, Rittman, Ohio.

On motion it was resolved that the business year close April 30th each year and that a complete financial report be given in writing to the annual meeting.

Letters from directors regretting they could not be present were received from:

Daniel Eshleman, Smithburg, Md. A. B. Eshleman, Millersville, Pa. John Schertz, Metomora, Ill. Aaron Loucks, Scottsdale, Pa. Levi Hooley, Kennard, O. J. S. Shoemaker, Freeport, Ill. Election of Directors of the Board resulted as follows:

Abraham Burkholder, Marshallville, Ohio.

Noah Blosser, Leetonia, O. C. Z. Yoder, Weisersville, O. Martin Senger, North Lawrence, O. Peter Conrad, Rittman, O. Levi Hooley, Kennard, O. Aaron Loucks, Scottsdale, Pa. A. B. Eshleman, Millersville, Pa. Elias Latschew, Spring City, Pa. C. P. Yoder, Goshen, Ind. G. L. Bender, Elkhart, Ind. John Schertz, Metomora, Ill. J. S. Shoemaker, Freeport, Ill. I. B. King, Garden City, Mo. J. G. Wenger, Harper, Kans. Daniel Eshleman, Smithburg, Md. J. R. Suter, Harrisonburg, Va.

Who would for once think the Lord will put away our sins, if we refuse to

Noah Stauffer, Strasburg, Ont., Canada.

David Garber, Nampa, Idaho.

SELECTIONS OF OFFICERS.

Pres., M. S. Steiner.

Vice Pres., C. Z. Yoder.

Sec'y, D. C. Amstutz.

Treas., Abr. Burkholder.

Finan. Sec'y, G. L. Bender.

Asst. Sec'y, C. Z. Yoder.

Supt. for Orphans' Home, Abr. Metzler.

Supt. for Old People's Home, D. S. Amstutz.

Matron for Old People's Home, Anna Amstutz.

After devotional exercises and appropriate words of encouragement the meeting adjourned.

Kindly submitted by,  
M. S. STEINER, Pres. of Board.

FOR THE Herald of Truth.

"LET NOT SIN THEREFORE REIGN IN YOUR MORTAL BODIES."

BY RUTH E. BUCKWALTER.

"For sin shall not have dominion over you, for ye are not under the law, but under grace."

"We must not shall we sin because we are not under the law, but under grace, God forbid." Rom. 6:14, 15.

The Apostle says, "By grace are ye saved." Because God is gracious, therefore sinful men are forgiven, converted, purified, and saved. It is because "His mercy endureth forever" that men are not destroyed, because his companions fall not, that sinners are brought to himself and saved. Indeed God has been gracious toward us, in that He spared us to see the time we were willing to have him save us.

The Apostle also says, "The goodness of God leadeth to repentance," and he warns us,—after we have accepted His grace, not to live on in sin, thinking that grace will still abound or that God will still be merciful, but he says, "God forbid." Yes, I believe that many will be deceived if they carelessly go on in sin, for it can not be that pardon of sin should be given to an impenitent sinner. This would only help him on in his sinful ways, and teach him to think little of sin. If the Lord were to say, "You love sin and live in it, but all the same I forgive you, this would be a poor way to get rid of sin.

If we believe that heaven is a holy place it must be so that if we continue in our sins and will not turn from them, we cannot enter that holy place or be forgiven. Christ says if we forsake our sins confessing them, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.

Remember, He does not promise forgiveness in confessing alone, but in forsaking them also. But as long as God lives there can be no promise of forgiveness to those who continue in their evil ways. But Satan is deceiving many by telling them they are too weak and that they cannot give up their sins, and that God is merciful and will not hold them accountable because of their weakness, but there is no foundation for this plea, and Satan is a liar, and the father of lies, and surely what we sow we shall also reap, "whether of sin unto death, or of obedience unto righteousness."

Who would for once think the Lord will put away our sins, if we refuse to

put them away ourselves? That mercy that could forgive the sin, and yet let the sinner live in it would be poor mercy indeed. If we could be forgiven and then could be permitted to love sin, then would be the use of such forgiveness? This cannot be. Asking God to forgive our sins from day to day and then living on in them, has never saved any one, and never will, but it is the abhorrence of sin, the turning away from it, that counts with God and that saves the soul, for "the soul that sinneth, it shall die." I thank God that He who forgives our sins also "healeth our diseases." He who washes us from the stains of the past, also uplifts from the foul ways of the present and keeps us from falling in the future. You who are seeking the Lord, would it content you if God would forgive you your sins, and then would allow you to be as worldly and wicked as ever? No, the cry of your heart is not, "Who shall deliver me from the punishment?" But "Oh wretched man that I am, who shall deliver me from the body of this death?" Who shall enable me to live above temptation and to become more like Thee, O Lord every day. I thank God that He beloved Son can save us from our sins, but not in our sins.

We must get rid of sin, but how shall we do this? This is the question of many. We may say of our fallen nature what the Lord said to Job, "Wilt thou play with him as with a bird, or wilt thou bind him?" Too many of us are thinking too lightly of sin. Let us get in earnest once and by the Lord's help we shall be able to bind many of our evil ways. Let us not go in sin from day to day that grace may still abound. God forbid.

Palmira, Mo.

For the Herald of Truth.  
CONVERSATION.

BY A SISTER.

"Let your conversation be as cometh the gospel." Phil 1:27.  
I would suggest, first of all, that some able writer give us young people a few hints on this subject. By this, however, I would not be understood that the Bible does not give us enough on it, but a few reminders might do some of us good.

My dear readers, and I would especially address my young brethren and sisters in Christ: How many opportunities do we let pass unimproved in which we might speak for Jesus? Why? Is it not sometimes because we feel ashamed? I confess that I must own up to this, and if I could not feel that others have the same experience, I would not dare to write these words. But what does Christ say concerning those that are ashamed of His name? Oh, let us pray for more courage, that we may be lifters instead of leaneers. There are always some that are looking to us for example. I sincerely believe that many of us are inwardly prompted to speak for and about that better part, but because we are just a little too much afraid of being thought peculiar by our companions and associates we simply join in any nonsensical sort of conversation that happens to be in progress. But those of us that have felt this let me ask you this one question. How did you, that night, when you went to rest,

and came to thinking of your day's experience,—how did you feel? I can well answer from my own heart: Most miserable, wretched and good for nothing, and all this on account of a few words.

"Words are like leaves, and where they most abound, Much fruit of sober sense is rarely found." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." All, not only certain things on certain days. What prompts me to write these few words? Do I act from a pure motive, or for self-gratification? Would it not be well to often ask ourselves this question? I hope it may be to His honor and glory.

It sometimes is the case that our outward appearances and actions are quite up to the standard, but the motive which prompts us are far from pure. God is no respecter of persons, but looketh on the heart. Thomas A. Kempis says, "If there be joy in the world surely the man of a pure heart possesseth it, and if there be anywhere tribulation and affliction the man of an evil conscience best knoweth it."

"What man is there that is fearful and fainthearted? let him go and return unto his house, let his brethren's heart faint as well as his heart." Dent. 20:8. Oh, that we may not be hindered and discouraging others, but "consider one another, to provoke unto love and good works." Heb. 10:24. Therefore "let the words of my mouth and the meditation of my heart be acceptable in thy sight, oh Lord, my strength and my Redeemer."

Bonmaville S. S., Pa.

## MISCELLANEOUS.

"Keep young, keep innocent. Innocence does not come back, and repentance is a poor thing beside it. The best eyes look inward and upward."

## LIKE CHRIST.

Because We Abide in Him.

"He that saith he abideth in Him, ought himself also so to walk even as He walked."—John 2:6.

Abiding in Christ and walking like Christ: these are the two new blessings of the new life which are here set before us in their essential unity. The fruit of a life in Christ is a life like Christ.

In the first of these expressions, *abiding in Christ*, we are no strangers. The wondrous parable of the vine and the branches, with the accompanying command, "Abide in me, and I in you," has often been to us a source of rich instruction and comfort. And though we feel as if we had but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes when the soul can say: "Lord, thou hast kept all things. Thou knowest that I abide in Thee." And I know too, how often the fervent prayer still arises: Blessed Lord, do grant me the complete, unbroken abiding.

The second expression, *walking like Christ*, is not less significant than the first. It is the promise of the wonderful power which the abiding in Him will exert. As the fruit of our surrender to live wholly in Him, His life works so mightily in us, that our walk, the

outward expression of the inner life, becomes like His. The two are inseparably connected. The abiding in Him always precedes the walking like Him. And yet the aim to walk like Him must equally precede any large measure of abiding. Only then is the need for a close union fully realized, or is the heavenly Giver free to bestow the fullness of His grace, because He sees that the soul is prepared to use it according to His design. When the Savior said, "If ye keep my commandments, ye shall abide in my love," He meant just this: the surrender to walk like Me is the path to the full abiding in Me. Many a one will discover that just here is the secret of his failure to walk in Christ; he did not seek it with a view of walking like Christ. The words of St. John invite us to look at the two truths in their vital connection and dependence on each other.

The first lesson they teach is: He that seeks to abide in Christ must walk even as He walked. We all know that it is a matter of course that a branch bears fruit of the same sort as the vine to which it belongs. The life of the vine and the branch is so completely identical, that the manifestation of that life must be identical too. When the Lord Jesus redeemed us with His blood, and presented us to the Father in His righteousness, He did not leave us in our old nature to serve God as best we could. No; in Him dwelt the eternal life, the holy divine life of heaven, and every one who is in Him receives from Him that same eternal life in its holy heavenly power. Hence nothing can be more natural than the claim that he that abides in Him, continually receiving life from Him, must also so walk even as He walked.

This mighty life of God in the soul does not, however, work as a blind force, compelling us ignorantly or involuntarily to act like Christ. On the contrary, the walking like Him must come as the result of a deliberate choice, sought in strong desire, accepted of a living will. With this view, the Father in heaven showed us in Jesus' earthly life what the life of heaven would be when it came down into the conditions and circumstances of our human life. And with the same object the Lord Jesus, when we receive the new life from Him, that we may receive that life more abundantly, ever points us to His own life on earth, and tells us that it is to walk even as He walked, that the new life has been bestowed. "Even as I, so ye also;" that word of the Master teaches His whole earthly life, and very simply makes it the rule and guide of all our conduct. If we abide in Jesus, we may not act otherwise than He did. "Like Christ," gives in one short all-inclusive word the blessed law of the Christian life. He is to think, to speak, to act as Jesus did; as Jesus was, even so is he to be.

The second lesson is the complement of the first: he that seeks to walk like Christ, must abide in Him. There is a twofold need of this lesson. With some there is the earnest desire and effort to follow Christ's example, without any sense of the impossibility of doing so, except by deep, rest abiding in Him. They fail because they seek to obey the high command to live like Christ, without the only power that can do so—the living

in Christ. With others there is the opposite error; they know their own weakness, and count the walking like Christ an impossibility. As much as those who seek to do it and who fail, do those who do not seek because they expect to fail, need the lesson we are enforcing. To walk like Christ one must abide in Him; he that abides in Him has the power to walk like Him; not indeed in himself or his own efforts, but in Jesus, who perfects His strength in our weakness. It is just when I feel my utter impotence most deeply, and fully accept Jesus in His wondrous union to myself as my life, that His power works in me, and I am able to lead a life completely beyond what my power could obtain. I begin to see that abiding in Him is not a matter of moments or special seasons, but the deep life process in which, by His keeping grace, I continue without a moment's intermission, and from which I act out all my Christian life. And I feel emboldened really to take Him in everything as my example, because I am sure that the hidden inner union and likeness must work itself out into a visible likeness in walk and conduct.

Dear reader! if God give us grace, in the course of our meditations, truly to enter into the meaning of these His words, and what they teach of a life in very deed like Christ's, we shall more than once come into the presence of heights and depths that will make us cry out, How can these things be? If the Holy Spirit reveals to us the heavenly perfection of the humanity of our Lord as the image of the unseen God, and speaks to us, "so, even so, ought ye also to walk," the first effect will be that we shall begin to feel at what distance we are from Him.

We shall be ready to give up hope, and to say with so many, It avails not to attempt it; I never can walk like Jesus. At such moments we shall find our strength in the message, *He that abideth in Him, he must, he can, also so walk even as He walked*. The word of the Master will come with meaning as the assurance of strength sufficient; He that abideth in me beareth much fruit. Therefore, brother, abide in Him! Every believer is in Christ, but not every one abides in Him, in the consciously joyful and trustful surrender of the whole being to His influence. You know what abiding in Him is. It is the rest of the full assurance that He does each moment, work in us what we are to be, and so Himself enable us to maintain that perfect surrender, in which He is free to do all His will. Let all who do indeed long to walk like Christ take courage at the thought of what He is and will prove Himself to be if they trust Him. He is the *True Vine*; no vine ever did so fully for its branches what He will do for us. We have only to consent to be branches. Honor Him by a joyful trust that He is, beyond all conception, the *True Vine*, holding you by almighty strength, supplying you from His infinite fullness. And as your faith thus looks to Him, instead of sighing and failure, the voice of praise will be heard repeating the language of faith: Thanks be to God! he that abideth in Him does walk even as He walked. Thanks be to God! I abide in Him, and I walk even as He walked. Yes,

thanks be to God! in the blessed life of God's redeemed these two are inseparably one: abiding in Christ and walking like Christ.—From "Like Christ," by Andrew Murry.

## ANDREW THE SOUL WINNER.

We are in the world not to seek worldly power and position or to make money, but to labor for the uplifting of Jesus Christ.

In this work we may learn from the example of Andrew. There are three incidents in Andrew's life which will be of help to us. The first is John 1:40, 41: "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah, him, we have found the Christ," which is, being interpreted, the Christ." Here we see how Andrew brings his own brother Peter to Christ. Be exceedingly zealous to win your own relatives for the Savior. We think of trying to reach others, but sometimes forget to do our duty in our own households. We should look upon our servants also as part of our households and try to reach them. Christ died for our servants as well as for us. In bringing others to Christ we often bring those who will do a greater work for God than we think. This was so when Andrew brought Peter.

The second incident is in John 6:8, 9: "One of his disciples, Andrew, Simon Peter's brother saith unto Him, there is a lad here with two small fishes, but what are they among so many?" Here we find that Andrew is bringing a lad to Jesus, that the loaves and fishes which he has may be used for the multitude. We should take a deep interest in children, and try to bring them to Christ. The work that will yield the best spiritual results is that for the children. If we pay great attention to the little children to-day, the Church of the future will be larger and more influential.

The third incident is found in John 12:10-22: "And there were certain Greeks among them that came up to to worship at the feast: the same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus." Andrew is still at the business of bringing men to Christ. He brought his brother and the boy, and now the Greeks. Hitherto the Jews had monopolized Christ, but Andrew dares to bring Gentiles, and daring brought success. This teaches us that we should try to win all classes of people for the Savior. We should go even outside our churches and try to win the non-Christians, the reformers, the backsliders and the heathen for Him.

There are two thoughts I would give which I learned from Philip Brooks, and which if we ever keep in view will strengthen us in winning souls.

(1) *The human soul is of inestimable value.*—We must believe that if we our selves were the only sinners in the world, Christ would have come to redeem us. If I had been the only sinner, Jesus Christ would have become flesh and died for me. Believing this, our diligence will be doubled in winning souls.

(2) *The great danger to which the human soul is exposed.*—The devil seeks to ruin each soul and imprison it in strong chains and eternal darkness.

In 1865 when I stood on the newly-made grave of Philip Brooks, near Boston, America, I thanked God that He had given me these points. When you are dealing with a soul keep these two majestic thoughts in mind.

Allow me further to throw these same thoughts into a new shape and state them as they are to be strong in winning souls we must have—

(1) *A firm belief in the converting power of the truth.*—We need this conviction both on the home and foreign fields. Would a soldier go into battle without belief in the power of his weapon? We should have a conviction as to the power of the truth.

Thirty-five years ago Christianity had a clever opponent in the Punjab. He was a Mohammedan, and known to be a chief among them. In Amritsar I went to a Christian church and heard this man preach Jesus Christ. This same man was the author of a large number of works in favor of Christ and Christianity. Not long since he died, as he had lived, to the honor of Christ. Here we have a concrete example of the power of the truth to convict and convert a clever Mohammedan once in open opposition to Christ.

In 1898 I went up to the Garo Hills, a three days' ride on horseback from a point on the Ganges at which I had disembarked. I needed no military escort. There was no need of fear. I met there 300 Christian Garos—the representatives of a race described thirty years ago as "blood-thirsty and incorrigible." Here is clear evidence that a wild tribe may be civilized in a couple of decades by the power of Jesus Christ.

In 1890 I was leaving Bhopore, Orissa, and several came to bid me adieu. Among them was an old woman who had wandered from one Indian heathen shrine to another seeking peace. That same woman has been a preacher of Jesus Christ for thirty years, and wandered in her preaching years over the same track she traversed in her search for peace. This one case gives us confidence that the women of India, 150 millions of them, can be converted by the power of the truth.

In Lucknow a boy lay a-dying. His parents were heathen but the lad had been to Sabbath school, and believed in the Savior. His parents desired him to die with a piece of silver in his lips, a heathen custom, but the lad refused. They brought in a cow, another heathen practice, and wanted the boy to die with its tail in his hands; but to die with it was refused. Turning away from again, he lay passed into glory with his hands in the cross of the Savior. Sabbath school hymn on his lips. This incident should put confidence in us, reformers, the backsliders and the heathen for Him.

(2) *We must believe in the possibilities of the human soul.*—In winning one soul we do not know how many we may win. "Ye can count the apples on a tree, but you cannot count the stars in an apple." Who knows the possibilities of the souls we are trying to reach and teach?

(3) *We must have a firm belief in the ultimate victory King Jesus.*—In Mandalay, Burma, I went to see the prison in which Judson suffered, but found on its site and in its place the house of a Christian teacher belonging to the Baptist Mission. Now there is suffering, there is persecution; but Jesus shall reign. We shall never be able to win souls for the Savior unless we believe in the coming victory of King Jesus. By-and-by life is going to be King in this great world. God hasten that day!

What shall bring about the needful change in our life? Is it that we shall have more love for souls? No; not more love for souls, but more love for the Savior. With love for the Savior there will surely come to us a great passion for the souls of those around us. Lord, give us more love for Thee!—Sel.

## THREE BIBLICAL METAPHORS.

BY REV. JESSE S. GILBERT, A. M.

The sacred writers represent the word of God by three striking metaphors.

1. *It is called a lamp.* So the Psalmist: "Thy word is a lamp unto my feet." The only purpose for which men carry about a lamp is that they may have light. God's word gives light. Whence came we, and to what mysterious future does human life tend? How may we attain to holiness and happiness here and hereafter? How can we know God and be brought into harmony with Him?

Neither science nor philosophy can answer these questions. God's word does answer them, and satisfies the deepest longings of the human heart. If this were true in the days of the Psalmist, when only about one third of the Bible had been written, how much more thankfulness ought we to say: "Thy word is a lamp unto my feet." The idea of a journey is in this expression. Human life is a pilgrimage. Darkness surrounds our path. Have we no light? Yes; God's word is a lamp throwing its holy radiance about our way. A lamp does us no good unless we light it and carry it about with us. So with the word of God. We must have it in our hearts; it must be our constant companion if we would benefit by its light. The winds of unbelief and hostile criticism have been blowing about this lamp for centuries past, but they have not extinguished it. It still shines on, "brilliant candle of the Lord," to light the lonely pilgrim's pathway to the skies.

2. *The word of God is seed.* In the parable of the sower as explained by our Lord himself, we are expressly told that "the seed is the inward vital The seed has in it an inherent vitality that is not easily destroyed. From the wrappings of Egyptian mummies has been taken seed that, having been sown in English soil, germinated and produced excellent wheat. God's word possesses a wonderful vitality. Ages can not impair its power, or time diminish its influence. Like the seed it possesses a multiplying principle. It produces "some hundred fold, some sixty, some thirty." Like seed, it must be brought under favorable conditions. Sown upon good soil, the rocks cannot sprout and take root;

sown among thorns or upon shallow soil it will bring no fruit to perfection. It must have good soil, sunshine, dew, air and rain. So God's word must be sown, must be brought into actual contact with heart and life. It must be sown upon good soil, in hearts touched and softened by the Holy Spirit. The dew of God's grace and the sunshine of His presence must nourish and develop it. Under such conditions it never fails. Here is great encouragement for all pastors, evangelists, Sunday-school teachers, and Christian workers.

3. *The word of God is a sword.* In the sixth chapter of Ephesians, Paul describes the Christian soldier's armor: There is a helmet, a shield, and a breastplate. The feet are sandaled, and the loins girt. As yet there is no weapon with which to defend or fight. How shall the soldier of the cross meet his foes? The answer is ready. He must take "the sword of the Spirit, which is the word of God." A sword is for defense. Every time the tempter assailed our Lord He felled him with it. "It is written." To have the mind stored with texts of sacred scripture is a grand protection against the assaults of Satan. But the Christian warrior is not always upon the defensive. A sword is a weapon of offensive as well as defensive warfare. God's word is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." A sword is of no value excepting as used. If left to itself it will only rust away in the scabbard.

The sword is a mere ornament upon the centre staff, or laid away in bureau or trunk, will never save or bless. The sword is a good weapon in the hands of a man who knows how to use it. A novice would be almost as likely to cut himself as to pierce the arm of the foe. We should be skilled users of the sword of the Spirit. He who knows how to wield this weapon need never turn his back to the foe. He is ready for every emergency. God's word is the best answer to all error, the best protection against every foe. How expressive are these three metaphors! God's word is a lamp for the pilgrim, and for the sower, and a sword for the warrior. It is a lamp to shine, seed to produce life, and a sword to defend.—Zion's Watch.

## HIS FATHER NAMED HIM JABEZ.

BY T. L. CUYLER.

His mother called his name Jabez, saying, "Because I bore him in sorrow."

Through this little passage, as through a lens, we look back and see a sorrow stricken Hebrew mother, yet pale and weak, with a new-born infant in her arms. She puts the mark of her grief on the brow of her boy in the name she gave him. She called him Jabez, which signifies sorrow. Why, we knew not. Whatever the disaster that darkened her lot, she put the gloom of her own heart on the name of her darling. She called him Sorrowful, and he kept the name to his dying hour.

While she thought of her child as born in sorrow to bring her new anx-





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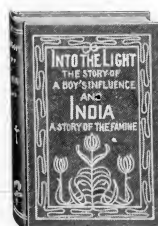
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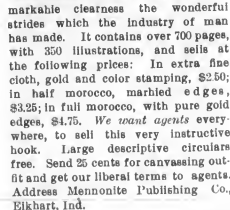
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position which the Mennonite people who have supported and maintained the paper through all these years have accorded it, and if it is to be what every church paper ought to be, this is the position it must have and hold, and this is the position which its promoters have in weakness tried to have it maintain to this day, and if now after laboring in this direction for thirty-seven years, we shall have to give up our ideal, and step down in order to meet and gratify the tide of popularity and worldly conformity, that is sweeping with such mighty force through the leighs and breadth of our beloved Mennonite Church, how shall we give an account of our stewardship in the great day of final account? God forbid that "life or death, angels or principalities, or powers, things present or things to come, heights, depths," or any other cause or creature should move us from the love of God, the love of the church or the love of righteousness and truth, or that we should lower the standard of the Gospel of Jesus Christ.

We know what prejudices and oppositions we have had to contend with in the years gone by; we know the strength of this prejudice and opposition to day, but we know, too, the power of Him who has said, "I will never leave thee nor forsake thee." He is our refuge and strength; a very present help in time of trouble. Prejudice may be desperate, and powerful in influence, but if God be for us, who can be against us. Pardon this digression.

The Herald has never, and will not now, stoop to discuss personal difficulties or local contentions, only as these affect the principles, doctrines, rules of order and forms of worship in the church as a whole. The Herald of Truth is designed (as stated above) to be a paper for all the people who hold to that form of doctrine represented by the supporters of our paper. As such it, as a matter of course, represents a certain line of doctrines, a certain line of practical Christian life and service, which we believe are in harmony with the word of God. Now then, as sincere and conscientious Christians, we can only advocate what the word of God teaches us to be right, and what our church likewise accepts, teaches, defends and demands of her ministers and her members.

On the other hand what we know that the word of God plainly condemns; what the church (taking the word for her guide) esteems as wrong and prohibits her members from doing: whatever may be condemned by the word on moral grounds—all these the Herald, as the exponent of the faith and practice of the Mennonite Church, is bound to contend against.

The grand principles of the gospel, maintained by the peace-loving people of God—our brethren, for nineteen cen-

turies—shall we stand by them through every trial, and every assailing of those who love popular honors and pleasure, or whose attitude and line of procedure aims at our overthrow, or shall we cast their principles aside as worthless trash and allow ourselves to be swallowed up in the great whirlpool of worldly ways and popularity? This is the GREAT and IMPORTANT QUESTION.

We can do nothing ourselves; let us remember that. We are in the hands of God, and in His NAME and FOR HIS SAKE, in His strength and by His grace we shall stand, or fall. We have counted the cost. By our Father's help we stand on the Rock, against which Jesus says, "The gates of hell shall not prevail." And as the poet says:

"The soul that on Jesus hath leaned for repose,  
I will not, will not desert to his foe;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

We became a member of the Mennonite Church, because after careful study and investigation we were convinced that the doctrines and practices of the Mennonite Church were the doctrines and teachings of the word of God. We made our covenant with God and the church, to stand and strive for the truth and this form of doctrine until death. In our weakness we have tried to be faithful—we are trying still. All we plead, pray and write for is to instruct and teach the people and show them the good old way, and that every brother and sister in the church may likewise stand and strive for this same truth, and for this same form of doctrine. We have no enemies upon whom to vent our spleen; we have no special friends to lift up and set in high places; like Paul we would say, We know no man after the flesh; he that doeth the will of God, and keepeth His commandments; he that is true and loyal to the church, and remains faithful in the order of God's house, he is our brother; to him we gladly extend the right hand of fellowship; he who confesses his sins, and turns away from them and accepts and obeys the truth, whatever his former life may have been, we shall gladly receive as one of God's chosen ones. Yes, all who love the Lord Jesus in sincerity and truth and live an obedient life, we must accept as brethren and as belonging to the kingdom.

But God and the church has commissioned us not only to exercise charity, forgiveness, meekness and kindred qualities; but He has also commissioned us to reprove, rebuke and exhort with all godliness and doctrine, and to cry aloud and spare not to show our present spiritual Israel their transgression and the spiritual Jacob his sins.

Now if the Herald is only to say good and nice things, all the people that wish to figure in on this nice side

must do nice things, and so enable the paper as true recorder of the events in the church to say only those good and nice things. But if the Herald is to be a true representative of our people and it would say only these nice things and let the things that are not so nice be hidden away, it would not be a true representative, and we would be fulfilling only one part of our commission, and the church at large would not learn to know the other part.

This is what distinguishes the Old Testament scriptures from all other historical records. It records the vices of the characters presented as well as their virtues; it does not make angels of men that are bad, it calls a good man, good, and a bad man, bad, nor does it fail to record the failings or transgressions of even those who took high rank among the people of God. It is therefore a faithful and reliable history, and "all these things," the apostle says, "happened unto them for examples, and were written for our admonition," that we might profit by them, and if we reject the teachings of the Old Testament, and do not heed these lessons, they cannot be examples to us, and so far as we are concerned were written in vain.

The apostle Paul declares that he "ceased not to declare the whole counsel of God." Jesus teaches us to teach the people ALL THINGS whatsoever He commanded.

Of course the truth is sometimes a hard thing to meet, but if we are faithful and true we will meet it, no matter from what source it comes. If we are not willing in our present condition to meet it, let us repent, turn and live a life that is in harmony with the truth, and God will sustain and bless us.

When we are justly and rightfully criticised, let us accept the criticism with grace and meekness and do better. When we are wrongfully criticised, let us rejoice that we are accounted worthy to suffer for Christ's sake.

Let us stand together, my brethren, on the principles of the gospel and the order of the church. Let charity, forbearance and brotherly love continue. A divided church, a divided work, a divided interest can never prosper. Let us hold together firmly in the old order of our church. The church under the old order of things prospered for many centuries. God blessed our fathers, and under this old order of things they left us a glorious record of faithfulness. F.

#### PERSONAL MENTION.

BRO. MOSES ERB of Berlin, Ont., who for some time has been unable to attend to his ministerial work is so far restored as to be up and about. Bro. Erb is one of the oldest ministers in our church in Canada.

BRO. A. J. STEINER of Pandora, Ohio, has taken charge of the publication of the *Pandora Times*, a newsy eight page weekly that has been before the public for nearly two years. Judging by the amount of advertising matter which the paper carries and the amount of local correspondence from various quarters, the paper is well serving the wants of the community. Success to you Bro. S.

WE ARE SURE that all our readers will note with pleasure Bro. J. A. Resler's announcement in his letter in this issue that his sea voyage has very greatly benefited him. When about a year ago Bro. R. expressed a smiling surprise at the editor's concern for his health under the extra burden imposed upon him through the illness and subsequent departure of Bro. Page, the editor could not help thinking that Bro. R. must be made of very different material from the average of humanity if he would not suffer from the effects of the enormous burden. God bless and keep you Bro. R., and your earnest fellow workers.

ON THE 7th of July, 1901, at Stony Brook, York Co., Pa., Bro. Moses Stauffer, of the same place, was ordained to the ministry out of eight nominees. May the rich blessing and grace of God ever be with the dear brother.

Bishop Jacob N. Brubacher, of Mt. Joy, Lancaster Co., Pa., preached the ordination sermon, from Luke 10:1-20.

For the Herald of Truth.

#### NEGATIVE AND POSITIVE.

BY J. GASCHIO.

Some time ago an article appeared in the Herald under the above caption which interested me very much and brought me to serious reflection on the subject, so that I feel impelled to write a few thoughts on the same, with God's help. I shall not set up any claims in this matter but will simply give my views.

With the words of the heading the writer compares Laws with Grace and shows the difference existing under Law and Grace. As an example he presents the case of a teacher who opens a school. His first step is to lay down to the children certain rules stating what they may do and what they are not allowed to do. These rules he calls Negative Law. Now, however, if the teacher can awaken in the pupils such an interest and desire to learn that they have no time left for anything else, then, he says, is the man under Grace. He does not obey God's law from compulsion but from desire. Quite correct. I believe this to be a fact and agree perfectly with the same.

But it seems to me that the Church often makes a mistake in this that it separates these two things. Some would place everything on the side of the Negative, or Law; others on the

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Positive or Grace, in this, that they claim that it will not benefit a man if he is compelled to do a thing. According to my humble opinion these two—Law and Grace—cannot be separated in the church of God in this world, since the Christian must be prepared in the church for Heaven. With the Church and her government it is, in a measure, the same as it is with the government of our land. We call it a free government. In what respect is it free or different from others? Because it may do what it pleases? No, the liberty consists in this, that every citizen, without exception, who is not disfranchised or disqualified because of some misdemeanor or other circumstances, has the privilege of voting as he considers proper. Now, the Word teaches us that temporal government is ordained of God, to protect the good and punish the evil, Rom. 13:1-6. The officials of the government are elected or appointed to protect the good and punish the evil. If the citizens desire to be protected they must be concerned about electing a person who will do it; but how would the government punish if there were no laws? Some one might ask, How can there be a free country when there must be laws? Simply because without law there could be no government. We will mention but one,—the law against theft. There are probably millions in our land who would not steal, even if there were no law against theft, but many would; how then could theft be punished if there were no law? I believe that many are brought into who has no desire to steal? No, on the other hand under the circumstances he is glad for the law. I do not think there is anyone who believes it is no benefit to a man if he is kept from stealing simply because the law forbids it. How many are preserved from the gallows through law? And the law makes the transgressor guilty even before the deed becomes publicly known.

In my estimation it is the same in the church of God, for Paul says, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13. Now if it would always be the case that one would serve another out of love or that the conditions could be brought to such a pass that like the pupils in the school there would be no time for anything else than to render the service of love to God and our neighbor, then the "Negative" would be no longer necessary. But if even a few of those children in the school could not be so well trained but that they would still transgress, then the exercise of the "Negative" would be very appropriate, because it pronounces them culpable and gives the teacher the authority to punish them.

And who would claim that it would not in the end be a benefit to them even if they did not obey out of love. Some might say, Why should a difference be made? It seems to me that a member who lives and acts contrary to his own counsel and expressed judgment and refuses to accept the counsel of the Church he no longer should be received in the communion, in order that he and others may see where he stands. We read of our first parents that they were pure and innocent and knew nothing of sin, but that even the

through obedience which they enjoy, but they have been preserved from evil. No one would think that this would be no benefit to them because they were compelled to it.

The Church is likewise the school in which the newly converted children are instructed the way of life, the way to Heaven. Hence, here also there must be rules and discipline. Will any one venture to say that this is another matter, that these newly born children of the Kingdom, that they have the life and are therefore not under the law but under grace? True they are children but they are not men; they must first be instructed and trained; and since they are not always all alike willing in their work and walk, the "Negative" is necessary for discipline in case of transgression or neglect, which in this amounts to transgression; for just as the government cannot punish without law so the Church cannot discipline without laws or rules or principles, by which the Church is governed. Again, as every citizen, unless he has for some offence been disqualified or disfranchised, has the right to vote, so also has every member in good standing in the Church. Now the Church may frame rules or by laws or decisions, or whatever you wish to call them whereby the members are guarded, guided, edified and instructed, and trained for Heaven. It must be understood that the disobedient are here referred to, for to him who serves out of love there is no law, neither is he opposed to the law. I believe that many are brought into the Church who are not truly free, and in order that such persons may come to the true knowledge, the Church is under obligation to do something for them. We read, "But as many as received, to them He gave the power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of the Spirit." John 1:12-13. This would show that a man could get into the Church for other reasons than the true one, and such a man I believe is not under grace but under the law and if the law is established in his case he may be preserved from evil until he finally receives and obeys better light. But if the Church makes no difference then he will never be brought into a fuller conception of his condition.

Those who are born of God are under grace. Those who truly desire to serve God and have died unto sin no longer desire to live therein. All these have the same right in the Church, all help frame the laws governing the Church, and so long as all seek to abide by them and to live in harmony with them, they edify the body and no difference can be made between them. But if they live contrary to that which they have themselves accepted and helped to establish, the difference becomes manifest between them and the obedient ones. Some might say, Why should a difference be made? It seems to me that a member who lives and acts contrary to his own counsel and expressed judgment and refuses to accept the counsel of the Church he no longer should be received in the communion, in order that he and others may see where he stands. We read of our first parents that they were pure and innocent and knew nothing of sin, but that even the

Lord made use of the "Negative" or Law and told them what they should do and what they should not do, and so soon as they had transgressed they saw what they had done and the Lord had a perfect right to punish them and did punish them, otherwise they would not have been benefited. This punishment was not an injury to them but for special benefit, and thus it is in the Church. Since it is still possible for a member to err it is the duty of the Church to maintain rules of order so that the erring members or those who fall into sin can be restored. Ah, says one, "Those are hand-made laws and with these large portions of the professing Christians everything free and no one is to be compelled in any way for, they say compulsion will not benefit them, and thus they are allowed to run into the rapids that lead to destruction, or worse still, they are allowed to bring the world into the church.

Have we not had abundant evidence of the condition into which those churches have fallen which do away with such human rules of order? Are they man-made rules? I say no, they are God's commands observed in every church which has the word of God. (Matt. 10:19; 18:18). But they make no use of them because they do not stand together as a unit to make use of God's word for the disciplining of the transgressor.

In order to explain I shall use an example. Suppose in a certain congregation a certain number were accused of having attended a dance. But the congregation has not intimated expressed its conviction that according to God's word dancing by a church-member can not be tolerated. How could the Church discipline or even condemn that member? Perhaps the minister or bishop might do so if he would assume but I do not think that he would have the authority, to do so unless the church invests him with such power. Some might say that the Word forbids dancing but others might say that it does not. What is to be done? Had the members of that congregation who are in good standing decided by united voice on the matter, then the accused would stand guilty or condemned by the previously established rule or decision of the Church, because the offending member would be violating if not his own previously expressed belief at least the united conviction of those with whom he has promised to work in harmony and whose counsel he has promised to accept and abide by, and the Church would have full authority, and no one could justly set himself against it. Thus it should be in all things that relate to the spiritual life, and the disciplinary power of the Church should be applied without respect of persons, i.e. partiality.

Some will say that Bro. Gaschio prescribes very stringent rules. No, not stringent. I have already intimated my belief that some are too stringent and lay too much stress upon the "Negative." It should always be remembered, as does the father of a family, that we deal with "children" and in our decisions and actions the age and development of the child have to be taken into consideration. We cannot ask for the same results from a child who has just begun to walk or to learn that we do from one who is almost or quite

grown. But we would always see that the little beginner is faithful in the little duties imposed.

We should never ask more of a person than he is able to do, but all should know that all we can do we are under solemn obligations to do. If I ask of a child that which it cannot accomplish I force it to be disobedient or unfaithful to my demands. But if I am careful and considerate and never ask more of it than I know it is able to do, then it becomes obedient.

Just so it is if we ask too much of young members, or more than they are able to do, perhaps more than we who are older are doing. Even though our demands are not in the same line of service or behavior, we may still force them to be disobedient or unfaithful through our too great demands. But when they in counsel give their word to do something which they are able to do, then let them understand that they will be held to their word. Care should be exercised in all matters upon which the Church takes counsel, that the Word gives full authority to enforce or exercise the same. A father should never use the rod upon his child unless he has a perfect right to do so, and the child should likewise know that it deserves punishment.

Remember this is my opinion. If any one finds anything better in the Word let us hear it.

Stonewall, N.H.

For the Herald of Truth.

#### CHURCH FELLOWSHIP.

BY A. K. DIENER.

Is it necessary to salvation to be a church member? The word "church" is a translation of the Greek "Ecclesia," which means an assembly, and denotes in the New Testament, first, a local congregation of Christian believers, as the church at Corinth, or the churches in Asia, and the like.

Secondly, The whole body of believers in Christ, as we read in Matt. 16:18, where Peter confesses Christ as the Son of the living God. Christ said to Peter upon what He should build His Church. It was upon Peter's confession of Christ as the Son of the living God, and further declared that "the gates of hell shall not prevail against it."

By this we do understand that it is necessary, at least, to make a public confession of Christ and the Church and have faith in the Lord Jesus. We are told that it is impossible to please God without faith, if we do not try to please God we are not of His children, if not children we cannot hope to be heirs of God, or to receive the joys and happiness of eternal life. Eph. 1:22 the apostle says, "And hath put all things under his feet, and gave him to be the head over all things to the Church."

Again in Eph. 5:27, the apostle says, "That he might present it (the Church) to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Concerning the salvation to the Gentiles, Paul says, (Eph. 2:12, 13), "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who are sometimes

after off are made nigh by the blood of Christ." Again, Eph. 5:25, the apostle says, "For the husband is the head of the wife, even as Christ is the head of the Church." In Eph. 5:29, we are told how Christ loved the Church. The apostle says, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church."

In the Gospel of John (15:1-8), we are told of the union that exists between Christ and the Church. Here Christ said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, and ye are the branches: he that abideth in me, and in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

In Heb. 10:24, 25, the apostle directs the believers to "consider one another; to provoke one another unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

From these teachings we understand that the apostle to say to the Hebrews that it is highly necessary to assemble themselves together for their encouragement and edification. We know that in union there is strength. We see that the temple came to live in the Garden of Eden when she was alone, and had no one to consult or advise her, or from whom she could receive encouragement to stand firm and resist the temptation of the enemy; and she was overcome by the devil when she was away from her companion. The Savior also teaches us that where two or three are gathered together in His name, there will He be in the midst of them, and if we have Christ with us the enemy cannot overcome us. It is like one nation making war with another nation and would send soldiers without officers and each soldier would undertake to fight in his own way. There would then be no order, and it is likewise true of the Christian fellowship. If there is no victory, if we do not overcome, there will be no crown and no glory. It would be the same way if each one in the Christian life would stand alone to meet the conflicts of life in this present evil world, without Christ and without the church. Men who stand alone outside of Christian fellowship seldom accomplish much for the cause of Christ and more frequently are led away into sin and make shipwrecks of the faith which they once professed.

In the second chapter of the Acts of the Apostles where we are told that "when the day of Pentecost was fully come, they were all with one accord in

one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and they were all filled with the Holy Ghost," and only those who were assembled received the blessing. All those who truly believed the preaching of the apostles united with the church and joined in church fellowship with the disciples.

Jesus said unto His disciples (Matt. 10:24), "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here Jesus requires of His followers a self denial and a taking up of the cross and following Him. He likewise declares that if any one refuses to do this he is not worthy of Him and cannot be His disciple. Luke 14:27.

By these teachings we understand that Jesus demands an open and public confession of faith, and not merely in a quiet and secret way to adopt the truth and practice religion alone for yourself, but that we are to profess openly, at all times, and in all places before men that we are the followers of Christ. Not that we should always be boasting of our piety and goodness, but that on all occasions and by all proper means we should let our light shine, so that men may see our good works and glorify our Father which is in heaven.

Not one, therefore, can doubt that the church included, even in the days of the apostles, only such as had confessed to be in favor with Christ and His teaching, and made a public confession of religion, and being added unto the church, or received into church fellowship with the believers and submitted themselves to the rules of order and the principles as adopted and accepted by the disciples of those days.

God's Word plainly teaches us that Christ ascended to heaven to appear before His Father and to sit at His right hand as an advocate for us, so that when we appear before Him with sincere hearts—with penitent hearts, asking forgiveness for our sins and shortcomings He will be our advocate before the Father, and He Himself has promised, whatsoever we ask in His name that will He do. If we say we have fellowship with Him and walk in darkness we lie and do not the truth; but if we walk in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Hereby do we know that we know Him, if we keep His commandments." 1 John 2:3.

"And when he had found him (Saul) he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians in Antioch." Acts 11:26. "Peter, therefore, was kept in prison; but prayer without was made without ceasing of the Church unto God for him." Acts 12:5.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood." Acts 20:28.

After reading these passages and many more that might be quoted in God's Word, you should be able to decide whether you can be in sympathy with the spirit of the disciples and the early Christians without being united with the Church. Surely if you are not like them on earth you cannot expect to be with them in heaven. All good men and women of whom we read in the Bible were friends of and in fellowship with the church. Of course there were persons in the Church that were not pious and pure, but can you find one out of the Church that was truly pious and acceptable before God?

Can you say that you have had no opportunity to make a profession of religion when the Church stands with open doors before you and when you are invited, warned and admonished from time to time, in the church, in the Sunday school, by means of religious papers, and the events that daily present themselves to our own conscience and through God's kindness. There are a few of the many quotations we find in the Bible which clearly set forth Christ as the author of the Church militant, as well as the Church triumphant, and that He so loved His Church that He came from heaven to suffer and die, to redeem us from our sins, and established His Church upon the earth as a representative of His kingdom in this world, and through His Church He has had the blessed Gospel of the Kingdom preached and continued to have it preached everywhere and it shall be preached unto the end of the world. And He has declared that He will be with His people unto the end of time. He has likewise given us the Church ordinances, and commands them to be observed, such as communion, baptism, feet-washing, etc. These ordinances cannot be properly practiced or observed by any person except he repents, is converted and accepts the plan of salvation as given us by our Savior. This requires him, as a matter of course, to enter into fellowship with the people of God, and have fellowship with those who seek to follow in the footsteps of the Savior.

The Savior said to one who asked Him, "Lord, are there few that be saved?" "Strive to enter in at the straight gate;" that is to say, What is it to you whether many or few be saved; see to it that you are saved. So likewise, if you ask, "Can no one be saved out of the Church?" the answer is: "You can be saved in the Church and it would not be wise for you to take any chances and stay outside. You should see that you do not neglect the opportunity as long as you know that the church you have the assurance. As long as any one has a desire and is not willing to unite with the Church it is the best proof that he is not a Christian, for a desire and a hope to be saved out of the Church is nothing less than a desire and a hope to be saved out of God's way. And as long as we are in the way which leads to the Church, we are willing to comply with God's way, his best cannot be right with God, and all hope is vain. Such a one is like Naaman, who wished to be cleansed of the leprosy, but told him, and he was not healed until he took the prophet's way. "Please ceased 2 Kings 5. Carefully, it gives a solemn lesson to all who want to be saved out of the Church or in their own way,

Now this is God's plan unto salvation and everything short of God's plan is in vain. Christ said, "If ye love me keep my commandments," and He will accept nothing short of His commandments. "Surely if you are not like them on earth you cannot expect to be with them in heaven. All good men and women of whom we read in the Bible were friends of and in fellowship with the church. Of course there were persons in the Church that were not pious and pure, but can you find one out of the Church that was truly pious and acceptable before God?"

My desire is that some one may be benefited by reading these lines and that the grace of God might find room in every heart and abide there forever.

For the Herald of Truth.

#### THE GRACE OF GOD.

BY F. R. P.

Grace means favor. It has, however, a number of different applications, or is used to designate a number of different things. In this discourse, however, we will consider it as our first sense indicates, that it means the receiving or enjoying of things which we are not justly entitled to, but which are given us from a consideration of love and respect; in other words, something which we receive and for which we have not given value or compensation.

When a beggar comes and asks for food or clothing and we give him that which he asks for, we do it as a mere matter of favor, not because we owe him anything, not because he has any claim upon us, but because our sympathy goes out towards him, and we have a desire to do him good simply for the sake of doing good.

In former times a note of hand given for value received with the promise to pay the amount at a certain time interest is charged for these extra days as well as for the specified time when the note was written for thirty days or sixty days, or whatever the time may have been, it became a common custom to give the payer three days extra time to pay the note, for which no interest was charged. These extra days were called "days of grace." At the present time interest is charged for these extra days as well as for the specified time and consequently though they are still so called, they are not really any more days of grace. This subject of grace or favor is aptly illustrated by the man going from Jerusalem to Jericho and falling among thieves. They stripped him and beat him and left him lying half dead, by the wayside. The priest and the Levite who were his own countrymen, of his own race or nation, were under obligations to help him and care for him, but both of them passed by on the other side without offering any assistance.

The Samaritans were intensely despised by the Jews. They had no respect and no love for them. They looked upon them as unfit people to associate with; would neither sell to them nor buy of them; would not do as much as travel through their country and looked upon them with about the same feeling that American people look upon dogs. The Jew certainly asked no favor of the Samaritan; the Samaritan expected none. The suffering Jew that was lying by the wayside, wounded and helpless, had certainly no claim upon the strange Samaritan, but to the Samaritan went the divine solicitude, bound his wounds, poured in oil and wine, set him on his beast, took him to the inn, paid for his entertain-

tainment and did all that was possible; and by his action in this way showed unto the Jew an unmerited favor. It was his kindness, his love, his grace manifested and sinful men saved from the bitter penalties which he so justly deserves.

We will understand the magnitude of God's grace more fully when we consider the depths of sin into which man has fallen. The Savior speaks of the place of torment; the rich man in hell lifted up his eyes, being in torment. The beginning of Revelation teaches us that the smoke of their torment shall ascend forever and ever, and the Old Testament scriptures already tell us that the wicked shall be cast into hell and all the nations that forget God. This place is not only a place of torment but a place of darkness, a place where worm dieth not and the fire is not quenched; a place where the wicked are held in chains and suffering forever. Yet because God is merciful and loves us, he bestows upon us His divine grace and pardons all our sins and brings us into favor and fellowship with himself. Indeed, we may say with the apostle he "gives us grace for grace."

This part of our subject is illustrated by the king who came to reckon with his servants, given in the last part of the eighteenth chapter of Matthew's Gospel. One of his servants was brought before him who owed him ten thousand talents. The king demanded payment. The poor man had nothing to pay with. It was ordered therefore that he should be sold; his wife and children and all that he had and he himself, cast into prison until the payment should be made. The man begged for mercy, for patience. The king had pity on him and forgave him all the debt. He went out and met one of his fellow servants that owed him a hundred pence. He had been forgiven the large amount he owed, and he owed it justly; he having the whole debt forgiven; but so little did he appreciate this grace from the king that he was not willing to forgive his fellow servant only the paltry sum of one hundred pence which he owed him and which he was not able to pay.

The parable of the returned prodigal is another illustration of this same subject. The prodigal had received his inheritance; his father owed him nothing more. He had received his full share. He went out and spent it in riotous living. When in danger of starving from want of food, friendless, and helpless in every way, he made up his mind to return to his father, acknowledge his sin, and ask simply to be made a servant in the father's house. He knew his father owed him nothing, he knew whatever he would receive would be simply a matter of grace or unmerited favor but when dire necessity pressed him he was even willing to take the place of the servant instead of the son, because he had forgotten his sonship. His father met him before he reached the home, fell on his neck and kissed him; ordered the best robe brought, and shoes to be put on his feet and a ring on his hand, the fattest calf to be killed and they made merry, because thus his son had been lost and was found, he was dead and was made alive. So we see that all the father gave him after his return was a favor and not a debt; grace and not a matter of compensation. So everything that we receive from God's hand is not a thing that God owes us but the favor of his bountiful hand, the divine grace reaching out to us and assist us.

Let us therefore observe that though the human race justly deserved eternal wrath because of their disobedience and transgression of the law of God, God has mercifully supplied means by which His divine grace may be made manifest and sinful men saved from the bitter penalties which he so justly deserves.

We will understand the magnitude of God's grace more fully when we consider the depths of sin into which man has fallen. The Savior speaks of the place of torment; the rich man in hell lifted up his eyes, being in torment. The beginning of Revelation teaches us that the smoke of their torment shall ascend forever and ever, and the Old Testament scriptures already tell us that the wicked shall be cast into hell and all the nations that forget God. This place is not only a place of torment but a place of darkness, a place where worm dieth not and the fire is not quenched; a place where the wicked are held in chains and suffering forever. Yet because God is merciful and loves us, he bestows upon us His divine grace and pardons all our sins and brings us into favor and fellowship with himself. Indeed, we may say with the apostle he "gives us grace for grace."

This grace brings salvation. We may enjoy many favors which do not, as a matter of justice, belong to us but they do not bring salvation. The grace of God takes away sin, cleanses us from all unrighteousness and brings us into full fellowship and communion with God; brings us into communion with Him in which we are dead, dead unto the world, dead unto sin, dead unto all unrighteousness, and our lives are hidden with Christ in God. We are the sons of God, saints, a chosen generation, a royal priesthood, a peculiar people, to show forth the praises of him who has called us from darkness into his own marvelous light; we walk in the light and the blood of Jesus Christ, His Son cleanses us from all sin.

Through this grace Jesus says,

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

This grace of God not only brings to us the grace of God, but teaches us many things. The word of God is the true teacher, which teaches us the wisdom which is from above. It teaches us to be true; it teaches us to love God above all things and our neighbors as ourselves. It teaches us to live pure and to preserve ourselves from the pollution of the world. It teaches us that the life which is in God is the true life, and that that life will be glorious and blessed in this world and a life of ceaseless joy in the world to come.

This divine grace also teaches us the great lesson of forgiveness, the lesson of universal love, of universal peace, of universal brotherhood, of universal love. It teaches us both a positive and negative lesson. It teaches us first to turn unrighteous and wickedness; second, to seek, and to cultivate and foster the virtues which are presented to us in the word of God as the fruits of the Spirit.

We must, therefore, avoid ungodliness in every form, dishonesty, lying, theft, swearing, deception, hypocrisy, etc. In addition to these we must renounce worldly lust, evil thinking, and evil speaking, adultery, gluttony, drunkenness, pride, selfishness, hatred, envy, etc.

We must live to cultivate soberness. Laughing, foolish stories, idle, silly talk, etc., need to be avoided. A man that acts foolish is certainly not a pattern of piety, and will not lead men to Christ. He may get them into the church, but there is a wide difference between bringing men into the church and leading them to be loving, devoted, pious, sober, Christians. Vain talk, laughing, and saying foolish things do not belong to the house of God, nor to the life of one who thinks seriously of the solemnities of religion.

Righteously and godly are synonymous terms. Righteously is to do right in thoughts and things that God calls right.

Justice and righteousness are His highest attributes, and therefore, when we live righteously we live godly, and vice versa. It is godlike to magnify His love and purity and peace. Such a life gives us the hope of eternal life, and the apostle says, "The gift of Christ is eternal life through our Lord Jesus Christ."

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For the Herald of Truth.

#### THE GIFT OF GOD.

BY OSCAR HOOVER.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:23.

Dear Readers: I was speaking of the wages of sin in my former article, and now I wish to take up the latter end of the same verse. "The gift of God." The gift of God of which the apostle here mentions is eternal life, which means eternal happiness in that bright world of peace and everlasting joy in which we are told there shall be no more pain, nor sickness, nor sorrow, nor suffering of any kind.

In this world we have disappoint-

ments, afflictions and sorrows in every form; it is through tribulations that we inherit the great gift of God. It is indeed a matter of great consolation and comfort that this eternal life is not purchased and cannot be purchased with money, neither can we in any other way compensate God for this great blessing. We must receive it and accept it as a gift for which we have nothing to give.

What must we do to inherit eternal life? It is necessary for us to renounce Satan and all works of darkness, our own selfish will, all carnal lusts of the flesh and all works of sin and unrighteousness. When we renounce these things we cannot retain some of the things our depraved human nature would like; we must give up everything that is displeasing to God and contrary to His word. Some think they cannot give up the love of tobacco, but we must remember, however, that we must have given ourselves up to can be put away by the grace of God, when there is a will in us to do so. The word of God teaches us that we are not to defile our bodies which are the temples of the Holy Ghost. In the first and second verses of the twelfth chapter of Romans the apostle makes this earnest plea, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service; and be not conform to this world; but ye transformed through the renewing of your mind that ye may prove what is that good, acceptable, and perfect will of God."

Others have the idea that they can indulge in all the follies of the fashionable world and when they go to worship, even, they are arrayed in the vain fashions of this world to such an extent that it is easy to perceive that their hearts are consecrated more to the "goddess" of fashion than to the God of glory, and that they delight more in the pleasures of the world than in the worship of the true God.

If we want to be the true followers of the Lord Jesus and faithful members of the Mennonite church, let us show by our appearance and conduct that we have been with Jesus and learned of Him, and that we no longer have any pleasures in these outward adornments. And if we sometimes are mortified and feel ashamed because people who do not know any better, point the finger of scorn at our plain appearance, let us ask God for grace to do right, whatever the world may say, or do against us, or whatever they may think of us. Let us be guided by the strength and the guidance of the Holy Spirit in all these things, and God is willing to give to us abundantly all that we faithfully and do not give away to the enticing influences that surround us.

The gift of God is worth all the sacrifices we can make in this world. Let us show to the outside world that we are just what we profess to be, and let them see that we are not hypocrites. The writer of this article has had his experience in these things. He has seen many who have professed to be Christians, but who have not been with Jesus and learned of Him, and that we no longer have any pleasures in these outward adornments. And if we sometimes are mortified and feel ashamed because people who do not know any better, point the finger of scorn at our plain appearance, let us ask God for grace to do right, whatever the world may say, or do against us, or whatever they may think of us. Let us be guided by the strength and the guidance of the Holy Spirit in all these things, and God is willing to give to us abundantly all that we faithfully and do not give away to the enticing influences that surround us.

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Philadelphia, Pa.



## MISSIONS.

## OUR MISSION IN INDIA.

The following is an extract from a letter published in the Mt. Joy Herald and written for that paper by J. E. Nisley, of Lancaster, Pa., who with his wife and some others are making a trip around the world. The letter was dated, "On the Arabian Sea, June 18th, 1901," and as he gives a very favorable account of our mission at Dharmatari, we feel sure it will be read with interest by the readers of the HERALD.

"Can it be since I last wrote you, we have been in India and traveled 2,300 miles by rail over its parched, waterless plains. Of course our visit there would be sufficient to furnish matter for several letters and especially the visits which we made to a number of mission stations.

I shall, however, only refer to the one located at Dharmatari, C. P. This is the Mennonite mission field and it may be of some interest to you to hear briefly of it.

"The mission property consists of nine acres of land upon which are built ten substantially constructed buildings; two bungalows (houses) for the three American missionaries, with office; two servants' and helpers' quarters; two dormitories for the boys and girls; one store house in which the rice is kept for food; one stable and blacksmith shop; one hospital and the school building or chapel. Besides these buildings there are three wells and as many bathing and washing tanks. There is a carpenter's shop and saw-mill, the latter not very elaborate, but a saw-mill nevertheless.

"Three hundred boys and one hundred and eighty girls, all orphans, in ages from four to sixteen, the heritage of an awful famine, are here cared for, fed and Christianized. As I looked into their faces (though dark skinned they be) as one after another was pointed out and their life's history given, which savored only of misery, of filth, of superstition and every conceivable form of sin, I thought what a transformation. I wish I could tell you of the many happily converted ones and the incidents surrounding their changed lives as told by Mr. Hessler and Mr. and Mrs. Burkhard, the American missionaries in charge, but I have already written too lengthily, therefore anon.

"Our next stop is Egypt and Palestine. As we now plan, before this letter reaches you, we will ride a camel from Cairo to the pyramids; see the supposed spot where the children of Israel crossed the Red Sea; where the house of Simon the Tanner stood; climb the Mount of Olives and dip our feet in the Jordan. J. E. NISLEY.

## A LETTER FROM INDIA.

DHARMATARI, C. P., INDIA,  
June 19, 1901.

To the Editor:

I must tell you a little about my trip to Ceylon, I often say, in speaking of it to the people around here but that does not exactly express it. It is true I got to Ceylon for about twenty-four hours but that was not my objective point. It was a trip to rest. I left home on the 4th of May. For over two

years I had been spending most of my time on "nervous tension." Seventeen months were spent in almost constant famine labor so I wanted as radical a change from the climate of the plains as possible and the sea voyage was the best that came to mind. I had to wait in Bombay for eight days for my steamer, but the time was not wasted, for the sea air was quite refreshing and I was getting rest from that troublesome thing—responsibility.

At last the S. S. Ellora of the B. I. Line, called for Calcutta with a tired missionary, a marine officer with his wife and baby, some Parsees, and a number of deck passengers to accompany her. In two days we reached Mangalore and I went ashore spending about four hours very pleasantly in the company of some of the Basel missionaries and in looking over the tide works at that place.

We stopped at a number of ports along the West Coast for the purpose of handling cargo. Many were the interesting facts learned but they are told in books on India and you can read them there without my writing them out for you. We reached Colombo after fourteen days and again I went ashore and visited the Cinnamon Gardens and other places of interest. I smelled the genuine sploty breezes and a little later got a thorough wetting in the first shower of the Monsoon of 1901, at Colombo.

At this place I got some letters from home (Dharmatari, I mean. That is home just now). While they expressed perfect contentment with the way matters were going, I made up my mind to get home a little faster than the Ellora could take me by coasting all the way to Calcutta. My resolution was strengthened by the arrival of the S. S. Muttra, just in time to allow me to make arrangements to change to her before she got away. They told me that the Muttra was a regular "Joah ship" as she had lost three of her four captains by violent deaths. However, I risked the passage in her and a more beautifully smooth, even, and restful voyage could not have been desired. The Muttra was on her way from Aden, where she had landed a number of "home passengers" from Mauritius, to Calcutta. She stopped at Colombo only to coal and proceeded to Calcutta direct with her "cargo" of stone for ballast and three passengers—two of them being the company's employees. We arrived at Calcutta in six days from Colombo.

The journey up the Hooghly is always interesting. Perhaps the danger aside to the interest. Parts of the channel are frantically sprinkled with green buoys marking wrecks—and emblems of blasted hopes. For many a ship has gone down in a few minutes in sight of land on the treacherous shoals.

The main object was accomplished. A month away from the sounds of "Mahara-aj" and "Garib-parwar," on a quiet sea gave the much needed rest and I feel almost as fresh again and ready for work as before the famine work began. What did you ask? Oh yes; I got a little sea-sick but let bygones be by-gones.

I got home just in time. Two days after I arrived, Bro. and Sister J. E. Nisley, of Topeka, Kansas came for a twenty-four hours' visit. They brought letters of introduction from Brethren

Jacob N. Brubacher and Ephraim N. Nisley, of Lancaster Co., Pa. But a few words of conversation made us acquainted and we found that these Methodist folks had much in common with us and took a lively interest in our young mission. We tried to show them all we could in the short time they were with us. But a day is far too short to see much of such a work as is undertaken here. Bro. and Sister Nisley are on their way round the world from east to west. Their story of the lands they have seen would be full of interest but that is theirs to tell. We are very glad they visited us and wish them God speed on their journey.

Fraternally yours,

J. A. HESSLER.  
\*Great King.  
\*Protector of the Poor.

## MENNONITE HOME MISSION.

PHILADELPHIA, PA.  
Cor. Dauphin & Amber Sts.  
July 20th, 1901.

Dear HERALD Readers:

Greeting in the Master's dear Name. We are now stationed in our new home, at the corner of Dauphin and Amber Sts., and "Surely the Lord is in this place." (Gen. 28:16), and has done many things for us, for which we are glad.

We were assisted in moving by several of the brethren and friends, also by a number of the mission boys, who worked willingly and busily from the place to the new, besides many other things, and although it was a very warm day, and the perspiration was rolling off of them, they kept at it. Many people were overcome by the heat during the day, and one of the boys was asked, "Aren't you afraid of being overcome by the heat?" He replied "We will have to get our new place fixed up." One of the brethren brought his team for the heavy furniture.

The building is located on a corner, and there are many children living in the community. Thus while we have almost all of the old pupils, we are receiving quite a number of new ones. Meetings are well attended, both by children and older ones. Besides those inside, there are quite a number outside, who listen to the singing and to the Scripture reading.

The Lord has cared for us in the past, and we trust Him for the future. Pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.

In His Name,  
M. L. NEFF.

## HOME MISSION NOTES.

CHICAGO, ILL., JULY 20, 1901.

Dear Herald Readers:—

Greeting in the name of Jesus. Each day, week and month brings its changes and always something new. The other week I was called out to amend some family affairs in a new family which was just started three months ago. But we always go with one message and that is "Jesus." It was late in the evening and I went to the station and inquired for a young man named—

I took the young wife with me and the officer gave me a room where I drew a picture of life in the form of man, and another picture of life in the

form of Christ. After a long talk I asked him, "Which will you choose?" Looking through his tear-filled eyes he said, "The latter one."

After a long conversation, arrangements were made. We found a home for them and he started working, receiving \$2.00 a day. He had been side-tracked through drink, a young man barely twenty one and his young companion only eighteen, making a picture through life as the one in the preceding paragraph. I gave them a Bible and without knowing anything about it found the verse, "Blessed are the peace makers," etc. They thought the Bible meant that for me. New scenes, in time, become the background of either sad or pleasant memories.

Summer has its changes here in the mission. Workers have been changing from hard work to a peaceful, country home, resting for the work in the fall.

We were privileged to send about twenty-five children to the country during the warm weather. Some in Ohio, Illinois and Indiana. The railroads were kind enough to grant us one-fourth fare for those whose age required them to pay. This caused a decrease in our Sunday school, which is partly made up by hard work on invitation lines.

We wish all those who are in the country a rich blessing from God, and hope they can come back much nearer to God than when they went.

Sister Melinda Eberole will go (d. v.) on a vacation to Pennsylvania about Sept. 1st, and any donations given her for the mission work will be thankfully received. She has remained in the work longer than any of the other workers and needs a rest both of body and mind. Sister Bertha Zook, who filled the place of another worker during her absence, has gone to her home and is entertaining a number of Chicago children, as well as some members of the church.

She has returned with a few children also. Amelia Herstein of Cullum, Ill., has come to stay with us during the winter months, and the workers for the fall and winter will be A. H. Leaman, Mollie Shenk, Mo., Amelia Herstein, Cullum, Ill., and one to be selected later. Sewing school has closed and will open in September. If our sewing circles in the country would like to help us in any way, they can get all necessary information by making inquiries here. Meetings are well attended for the warm season, although not as well as in winter. Saturday, July 13, we gave our S. S. an outing. We went to one of the parks and the children saw many of God's mercies in nature. Many of the visits of our brethren and sisters have done us much good and we ask them to come again.

We need the prayers of all God's people and we are sure God will give us the victory.

We remain, yours in the work,  
A. H. LEAMAN.

## FAMINE.—AN EXPLANATION.

BY J. A. HESSLER.

Several recent letters have had inquiries in regard to the famine that was suggested in our letters a few weeks ago. We do not have famine in the sense that we had it last year. There is not a general famine in this

vicinity. But the condition was such that the government thought it worth while to open test works at several places. The numbers on the work nearest us never went far above 2000 so it was closed a few days ago. But the fact that so many came from their fields to work at the wages offered shows that there is a good deal of suffering in individual cases. And the way the starving and half starved children come in here to be taken in shows the same thing. In fact such a condition of "half famine" is harder on us in some senses than a real general famine. In a general famine the government takes energetic measures. In such a time as this the officials feel that it would be demoralizing to the village owners, who ordinarily look after their own poor, to issue relief promiscuously. The village owners are too selfish to do their duty and in some cases they are too poor perhaps, and so it happens that unless there is help from private sources people actually starve. We have now about 512 orphans, 135 lepers, 25 patients, 75 workmen (and workwomen) and the ordinary help that is employed in the school and about the compound. This brings our family up to pretty near 500 already and we dare not assume any more responsibilities on new lines until more provision is made for what we have already undertaken. It is very hard to turn starving old men and women away but they come in such numbers that we actually must do it.

We had at one time thought that we must stop taking in children and had actually thought of sending all who should come for admission to some other orphanage. But that plan has been abandoned long ago as impracticable and we are glad to say that we have not yet turned away a real orphan. God sends them to us and He will surely in some way or other provide for them.

The clerk of the municipality of Dhamtari came down here the other day and asked whether we could do something to save these starving people. I said, "Can't the Municipality do something?" He replied, "Not without the consent of the Chief Commissioner." And I knew that that would take a long time. "Won't District Council do something?" "District Council has no money for such work and if they had they are very hard to get money from." "Are not the paupers given village cash doles?" "All been stopped." "Will you get the Municipal Committee to draw up a formal letter to us asking us to open a poor house and we will forward it to the Deputy Commissioner and ask him what shall be done. We are spending Rs. 30 a day for rice alone and we cannot assume any more responsibilities at present."

The clerk went then and has not been back since. But this conversation will illustrate the difficulties this condition of "half famine" places in us. It will also show that we may be "facing famine conditions" without government having declared that famine exists.

In other parts of India they are having severe famine. Let others speak of that.

Dhamtari, C. P., India, June 26, 1901.

God sees hearts as we see faces.—Herbert.

For the Herald of Truth.

# NOTIVES FOR MISSIONARIES.

SELECTED BY JACOB BURKHARD.

In working in India as a missionary one is struck with the fact, that the country offers to such, opportunities, not only for winning souls, but for winning Christ. This is all right if it means a work in grace, but it is not so commendable if it means a stepping stone grace. Looking at the matter from the latter standpoint, one sees how often it happens, that, before the missionary can teach, he has to be taught; before he can mould and make, he has to be moulded and made himself, and before he can conquer others, through Christ, he has to be conquered by Christ. And yet this is perhaps the last thing the missionary thinks about, when he launches out into the deep, and reaching the foreign shore, he starts out to work amongst the heathen. He is set on doing something; God is set on teaching him to be nothing. Life is set on making his mark; God is set on erasing the mark he has already made. He is set on bringing his past to bear on his present; God is set on combining both his past and present to bear on his future. And so the missionary has to learn the great lesson that he is nothing, and that God is everything; that his work is nothing, but that his submission is everything; that his environments are nothing but that his inner life is everything.

These lessons are more or less prepared by God, for every child of His, who works in the foreign field, and they are learned quickly or slowly, according to the purity of the motive which brought him out.

Believing that many find these lessons difficult to learn through having in the first place, come out from mixed motives, we have drawn out the following reasons why one should not come to the foreign field, and trust they may prove helpful to some who anticipate taking this step.

## TWENTY REASONS FOR NOT GOING TO A FOREIGN FIELD AS A MISSIONARY.

1. Don't go because you want to go. To choose one's own will in this, or any other direction, is bound to end in failure and disaster. Seek not your own will, but seek ye first the kingdom. Matt. 6:33.

2. Don't go because some one else has gone, or is going. To follow after your own sister or brother, or some one else's sister or brother, is to follow man and not God, and to all such the warning comes, "Follow thou me." John 21:22.

3. Don't go because you are touched by the "romance of Missions." There is no romance in a life amongst the heathen. Read the life of Paul, the greatest missionary, and reckon up his sufferings.

4. Don't go because you hear thousands are dying and sinking into Christless graves. This is alas, only too true, but unless you have a higher motive than this you will do but little toward saving any of those thousands. During the ten days of waiting before the Pentecost, God knew that thousands were perishing, and yet He said, "Wait." Perhaps He is saying the same word to you.

5. Don't go because you have been asked to go. In the first place no one has any right to ask you, and in the second place, you have no right to respond to any human invitation. Hear what God says, "I have not sent these prophets, yet they ran." Jer. 23:21, also v. 32.

6. Don't go in fulfillment of any vow or promise. Many vows are made, and promises given under law, which cannot rightly be fulfilled under grace.

7. Don't go under the power of impulse, excitement, or because you feel you ought to go. Feeling is very treacherous and transitory. Besides we should "walk by faith." 2 Cor. 5:7.

8. Don't go because you have nothing to do at home. Idlers in the homelands do not make good laborers in the foreign field, and it is "laborers" God wants. Matt. 9:35. Besides how is it you have not already in days past, obeyed the command, "Go work to-day in my vineyard." Matt. 21:28.

9. Don't go because you believe you would be useful. Paul once thought Jerusalem was the very place where he would be most useful, but God said, "Get thee quickly out of Jerusalem, for they will not receive thy testimony concerning Me." Acts 22:18.

10. Don't go because you are strong and can "stand the climate." Often the strongest are the first to fall, while on the other hand, God's strength can be strong in weakness.

11. Don't go because you have been promised definite or special work. Never launch out in Christian service on man's promises, but on God's only. It is unscriptural, and therefore wrong to wait on man for a sphere of work: "thou shalt go to all that I shall send thee." Jer. 1:6.

12. Don't go because you feel sure it is "just the kind" of work you would like. Many have found to their cost that the work has repulsed rather than attracted them, and that of it, one would truly say, "distance lends enchantment to the view."

13. Don't go because you have private means and could support yourself. This often afterwards becomes an excuse for leaving the field and is, many times, used by the devil as a snare to the soul.

14. Don't go because you are young and want to make the best use of your life for God. God must decide that matter, not you. See what the Lord said concerning Peter, "When thou wast young, thou girdest thyself and walkedst whither thou wouldst." John 21:18.

15. Don't go because some individual, society, or church has promised to support you. Their support may fail, and in any case God has promised to supply all your needs. Phil. 4:19.

16. Don't go because you are old and want to give your last days to the heathen. The foreign environment, climate, language, etc., are more trying to the old than the young, and sometimes cause a speedy return home. Unless God directed do not ignore the law of adaptation.

17. Don't go because you are not "clever or talented," but think you could "fill a corner" in the foreign field. Perhaps you could and perhaps you could not; it is impossible to say. And we know it, that God has ever claimed the best for His service. (Read Lev. 21:16-23 and 4:16, "All the fat is the Lord's.")

18. Don't go because circumstances are against you at home. The life "with Christ in God" is a life above circumstances. If you have not learned that lesson at home, it will be far more difficult to learn it in the foreign field, where your circumstances are more complicated and trying than in the homelands.

19. Don't go because you have had disappointments in the homeland and would like to bury yourself among the heathen. It is only lives which have been filled to overflowing that can stand the strain upon them of the heathen abroad.

20. Don't go because you are fond of travel and would like to see another land and people. The novelty soon wears off, and so does your enthusiasm and your interest, and e'er long you will feel like "a fish out of water," and yearn for deliverance from your false place.

No, there is one reason, and one reason only, why a Christian should become a foreign missionary, and that is, because God has said "Go." When He speaks, listen: When He commands, obey: When He gives marching orders, start off at once. Don't listen to any other voice; don't admit any other motive, don't advance any other reason. Let your going be only on the lines of Matt. 28:18-19.

1. Trusting in one fact:—

"All power is given unto me in heaven and in earth."

2. In obedience to one command—"Go ye."

3. For one reason,—"Therefore," (viz., because of the command and promise).

4. For one purpose—"Teaching."

5. Relying on one promise—"Lo! I am with you always."

—White Already to Harvest.

For the Herald of Truth.

## JESUS OUR FRIEND.

"What a friend we have in Jesus," ever ready to comfort us in sorrow, cheer us in hours of darkness and despair, encourage us in times of disengagement, and deliver us in temptation and trials. He is always loving and gentle, sympathizing with us in all troubles and disappointments. He is indeed a "Friend" to the sick and dying, the comfortless and distressed, helping and cheering all who will accept his kindness and welcome him to their hearts. He is a friend such as is nowhere to be found on this earth. He is not only a friend to his friends but to his bitterest enemies. Though they may do everything in their power to work evil against him, yet he loves them just the same. He is a friend to the friendless and orphans and widows blessing and helping all from the low to the highest. "Greater love hath no man than this, that he lay down his life for his friends."

That is just what this friendly Jesus has done and much more. He gave his life not only for his friends, but his enemies, thus completing the plan of salvation, making it possible for us to become his friends here on earth and when this life shall cease, to reign with him in glory through the endless ages of eternity. Love's Lord; that is just what it is. We cannot repay him for his love and mercy shown toward us; all we can do is to open the door of our hearts and let his spirit dwell therein and be obedient to his will.

Let us do this and we shall be happy both in this life and the life to come.

Effie Skupe.



## HERALD OF TRUTH.

August 1, 1901.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Der Bote der Wahrheit*, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & BOTE OF TRUTH to one address, \$1.40 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

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2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana and Michigan District (Fall).
10. Illinois.
11. Western District.
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## BUSINESS NOTICES.

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## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul-stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.
- No. 17. Fearful Results of Gambing.
- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternal Eternity!
- No. 22. The Infidel and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!

- No. 27. Special Responsibility and Influence of the Christian.
  - No. 28. Eminent Witnesses.
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## SUNDAY SCHOOL LESSONS.

## LESSON V.—AUGUST 4.

ABRAM AND LOT.—Gen. 13:1-18.  
[Read Chaps. 13, 14. Memory Vs. 7-9]

GOLDEN TEXT.—Whosoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

## INTRODUCTION.

TIME.—The separation occurred about B. C., 1918, according to common chronology.

PLACE.—Land of Canaan.

PERSONS.—Abram, Lot, the Lord.

VARIED EXPERIENCES OF ABRAHAM.—In our last lesson we left Abram on his way towards the south, the country is the southern part of Judea. He was looking over his promised land, with such glorious promises in his mind, with the assurance that he was the child of God, protected and blessed by Him, he would naturally dream of "a land flowing with milk and honey," a paradise, bright, peaceful, luxuriant. But now came a famine. The pastures were parched and bare, the water courses dry, his cattle were dying with hunger and thirst; in strong contrast with the ever-green fields and blooming gardens of his native land. He must have asked himself as Bunyan's Pilgrim in the Slough of Despond, "Is this the happiness you have told me all this while of?" It was his first experience of famine. And now came two imperfections in his faith, which had not yet become perfect. It was in process of making. 1st.—He left the promised land and went down into Egypt; a land full of heathenism, worldliness and luxury; a true type of the sinful world. 2d.—In Egypt he felt in danger of his life, because his wife was very beautiful and he feared Pharaoh would kill him in order to obtain her for his harem, nor were his fears groundless. To escape this danger he told a lie which was a formal truth; that Sarah was his sister, for she was his half-sister. We should be careful to judge of the guilt of Abraham, not by our own light and circumstances, but by his. Pharaoh took her, but trouble arose; he released her and sent her back to Abraham with a reproof. After which Abraham returned to the land of Canaan as recorded in to-day's lesson.—*Peloubet*.

## JULY. HOME READINGS.

- 20.—M. Abram in Egypt. Gen. 12:10-20
  - 30.—T. Abram and Lot. Gen. 13:1-18
  - 31.—W. The danger of riches. 1 Tim. 6:17-21
- Aug.
- 1.—Th. Christians and Unbelievers. 2 Cor. 6:14-18
  - 2.—F. The Golden Rule. Matt. 7:7-12

- 3.—S. An exhortation to trust in God. Ps. 37:1-20
- 4.—S. God's great promises. 2 Pet. 1:1-11

## LESSON VI.—AUGUST 11.

GOD'S PROMISE TO ABRAHAM.—Gen. 15:1-18.

[Read Chapters 15, 16. Memory Vs. 5-7.]

GOLDEN TEXT.—I am thy shield, and thy exceeding great reward.—Gen. 15:1.

## INTRODUCTION.

TIME.—About B. C., 1913, five or six years after our last lesson.

PLACE.—Hebron, twenty miles south of Jerusalem. This was Abraham's home for many years.

PERSONS.—Abram, Eliezer, God.

THE INTERVAL WITH ITS INCIDENTS.—In our last lesson we followed Abram and Lot to the parting of the ways, where Lot chose the one way, and Abram took the other. Soon after this David settled at Hebron, about twenty miles south of Jerusalem. One of the results of Lot's folly was that by being in evil associations he was taken captive with the Sodomites by a band of soldiers from the regions beyond Euphrates, and carried away as a prisoner. As soon as Abram was informed as to what had taken place, he immediately mustered together his trained servants, three hundred and eighteen in number, and with three confederate friends went in pursuit, and overtook the army near Damascus, where by a stratagetic attack he gained a victory over the much larger host, and rescued Lot and his possessions, also the possessions of the Sodomites, which had been taken with him. On his return he met Melchizedek, king of Salem, and priest of the Most High God, who blessed Abram, and to whom Abram gave tithes of all. To this remarkable personage we are referred to at length in the book of Hebrews, concerning whom we also studied in Lesson IX of the Second Quarter. Abram by refusing to accept for himself any of the property rescued from King Chedorlaomer, became a noble example of generosity, worthy of imitation through all ages of the church. Abraham would not stoop to dishonor his God in the eyes of the heathen, by appropriating to himself that which in reality belonged to others. The righteousness of Abraham was richly rewarded.

## Aug. HOME READINGS.

5. M.—God's promises to Abraham. Gen. 15:1-18
6. T.—The covenant confirmed. Ex. 6:2-8
7. W.—The covenant performed. Neh. 9:6-9
8. Th.—A faithful God. Ps. 105:1-45
9. F.—A new covenant. Heb. 8:6-13
10. S.—The covenant renewed with Abram. Gen. 17:1-9
11. S.—An abiding inheritance. 1 Pet. 1:1-1

LEVITY, moroseness, fretfulness, and looseness, are alike opposed to the spirit of the gospel; therefore watch against and avoid them.

## CORRESPONDENCE.

FAIRMONTVILLE, PA., JULY 12, 1901.

May the blessings of our heavenly Father—the same yesterday, to day and forever,—abide with you all. It is some time since an item from our church at Greifdale, appeared in the HERALD. We sometimes get an idea that church and Sunday school news seem scarce. This may be true in this sense—that we forget our editor and as a result do not try to get news to send to him for publication. Why is this brethren? We always needed blessings. We have again taken up the work to commit to memory the memory verses of every other lesson. We all know that this is well and hardly to be dispensed with; for all professed children of Christ to be able to repeat from memory at least some precious truths from God's word as dictated by Him and written for us by His instruments. God's word is our sword. Without it being written in our hearts we will not be able to defend ourselves against the ardent fury of the wicked. Again I wish to you all God's blessings. D. M. W.

FROM CLAY AND OWEN COUNTIES, IND.—On Sunday, July 11th, baptism and communion services were held in the meeting house in Owen County. John F. Funk of Elkhart was present to conduct the services. Two persons were received into church fellowship by water baptism, and at the same time (forenoon service) the suffering and death of Jesus were commemorated in the emblems of the broken body and the shed blood.

In the afternoon a funeral service was held in the Orpheum U. R. Church for Sister Sarah J. Funk, wife of Bro. Daniel Funk, who departed this life on Jan. 6 (see death notice). In the evening a general service was held in the same place as the afternoon service. All these services were well attended, and the little congregation in this vicinity felt encouraged and strengthened, and though most of the members are old people, and several have died within the past year, those still remaining have a desire to be faithful and hold out to the end, and by the blessing of God they and their faithful efforts others may be gathered into the fold. Bro. Daniel Kipnorts has charge of the work. May the Lord be with him and abundantly bless his labors.

THOUSSAIE, KANSAS, JULY 18, 1901. Wife and I visited Bro. and Sister Samuel C. Miller at their home, near West Liberty meeting house, in McPherson Co., Kans. We found them well. In a few days Bro. Miller expects to be with the brotherhood in Louisiana, to hold meetings with them. He has also been requested to come to Texas and Oklahoma and other places along the way, to encourage the good work among the scattered members of our church. May the Lord direct and guide him and bless his work.

We also saw the place where Bro. Chas. D. Yoder's house had burned to the ground. The brethren had already hauled stone and lumber, and a new house is speedily being erected. Bro. and Sister Yoder were pleased and very agreeably surprised, when the Sunday school collection and the col-

lection from the Yenn. meeting house in Harver County, amounting to \$17.00 was given them. This was especially acceptably inasmuch as there was no insurance on the house. The Lord bless the kind donors.

Sister John Cooprier who was seriously affected a short time ago is slowly recovering. Since the weather is so warm and dry, and continues so long a time, it requires the utmost care whether in sickness or in health, in taking care of these temporal bodies. Some have been overcome of the heat and died suddenly. Unless we will have rain soon, our corn crop will be only a "fodder" crop. Con.

FROM ROCKINGHAM COUNTY, VIRGINIA.—In giving church news from here, particular mention might be made of the wide field now opening for ministerial workers in this state.

Of late it has become apparent that the number of laborers has become barely sufficient for supplying all our home appointments. Within the past four or five years the ranks of what heretofore appeared to be a complete and well kept up force of ministers has been strangely, if not to say painfully thinned out. In a number of instances, some of the strong pillars have fallen by the hand of death, viz: Daniel S. Heatwell, Samuel Coffman, Abram B. Wenger, John Gell, Samuel Shank and Abraham Shank.

With more appointments than ever before that must regularly be filled, with also the anxious work entailed upon our present limited force, of caring for the West Virginia field, the responsible duty of increasing the home force of ministers, and providing a more perfect organization along the outposts form two very serious questions that are now confronting the church and the conference.

For some years we have been especially blessed in the way of help from abroad. Ministers from the north and the west have labored faithfully with us and also lent a helping hand in West Virginia—all of which tended to lighten the burden of responsibility resting upon the home force and also to greatly edify and encourage the church, but as assistance from this source has this year become painfully slack, the great need of the hour has become all the more keenly felt.

Our Savior's injunction at the time the seventy were sent out (Luke 10: 2), would seem to apply with equal force to the church here. Then let us hope and pray that the Lord at no distant day may, through the church call such servants to His harvest as may ably serve to the work of truth and prove a blessing to mankind. Con.

## CONFERENCES.

## ANNAL.

The Sunday School Conference of the Southwestern U. R. district will be held at the Weaver church, Cambria Co., Pa., Aug. 27 and 28, 1901.

The Church Conference for the same district will be held at the same place Aug. 30 and 31, 1901.

All interested in the cause of Christ are cordially invited to attend these conferences.

Nearest railroad station on Pennsylvania line is Johnstown, and from the B.

& O. is Ingleside. Coupons for reduced rates on either of these roads can be secured by writing to the undersigned.

Persons coming on the B. & O. R. R. will please notify Alex. Weaver, Falls, Pa., and those coming on the Pa. R. R., D. H. Yoder, Getstown, Pa. S. G. SEXTON, Sec., Davidsville, Pa.

NOTICE.—The Annual Ohio Mennonite Sunday school conference will be held at the Walnut Creek Church, Walnut Creek, Holmes County, Ohio, August 22, 23, 1901. Sugar Creek on the W. & L. E. is the R. R. station. For further information write to J. J. Hochstetler, Sugar Creek, or S. H. Miller, Walnut Creek, Ohio.

A. METZGER, Sec.

## CANADA S. S. CONFERENCE.

The twelfth annual meeting of the Mennonite Sunday School conference for Waterloo Co., Ont., was held at the Christian Eby M. H., Berlin, Ont. David Shuh was elected moderator, David Bergey, Secy., and G. L. Bender, Ass't Secy.

M. C. Cressman, M. M. Shanty and Isaac A. Wambold were appointed a committee on resolutions. E. S. Hallman, L. J. Burkholder and G. L. Bender were given charge of the Question Drawer.

At 10 A. M. the discussion of topics began.

Topic No. 1.—"What can we do to strengthen the bond of Christian fellowship and sympathy between officers, teachers and pupils?" Opened by Gilbert Bergey. He showed how bonds are strengthened between employer and servants comparing the bonds of nature, country and legal bonds with Christian bonds, emphasizing that the Christian bond should be the closest and most sacred.

Discussion continued by G. L. Bender.—The first thing to strengthen the bond is recognition of equality. The officers and teachers feeling the necessity of each others' help. Working as one body (occasionally exchange work. All make a special effort to be present every Sunday, feeling that the school needs his or her presence if nothing else.

Teachers must be sympathetic. The pupil must recognize a feeling of sympathy in his teacher for him. Teacher should get down on a level with his pupils. Get the pupils to realize that their interests are mutual. The teacher however must be filled with the love of God and a longing for the salvation of the pupils.

General discussion by J. Z. Kolb. Helping each other to overcome our faults by telling them to each other privately, not publicly.

Silas Bowman: Encourage those things which tend to unity, and discourage those that tend to destroy unity.

Andrea Schauf: Regular attendance strengthens unity.

E. S. Hallman: Binding love and equality together. Frequent visiting, talking and consulting.

Topic No. 2.—"To what extent should we urge our people to be more liberal to missions, charitable and benevolent institutions?" Opened by M. C. Cressman. We are glad for our missions, charitable, and benevolent institutions.

They are a blessing to the church and especially to the community in which they are located. They are religious educators. Here the speaker proved his assertion by what certain institutions have done to a community, referring especially to the Berlin Orphanage.

In order to maintain these institutions we need financial aid. Everybody has a tender spot. With some it is the pocket book. Yet it is "more blessed to give than to receive." No one will deny that giving is right. Giving is commanded in God's Word. The Jews called the box for the poor the "righteous box." The speaker dwelled especially on the ninth chapter of first Corinthians. If we want a good harvest we must not stint the seed. We will get it all back temporarily, spiritually and eternally. Men look for good investments. The Lord's institutions are safe places for investments. We will take risks in temporal affairs, but when it comes to the Lord's affairs we are afraid to risk. Under the old law the Jews were to give the tenth. While this cannot always be done, it is a good system, at least better than none at all. Give liberally and with a pure motive and the Lord will give it all back to you again. He will send you more customers in your business, increase your crops, etc.

"There is that which scattereth and yet increaseth; and there is that which withholdeth more than it meet, but it tendeth to poverty." The liberal soul shall be made fat and he that watereth shall also be watered himself." Prov. 11: 24, 25. The speaker also dwelled on the third chapter of Matthew. We must realize our responsibility and stewardship. "The earth is the Lord's and the fullness thereof." It is our Christian duty to give back the Lord His portion.

Continued by L. J. Burkholder. We should be liberal towards these institutions not only in money, but also in mind, talent and life. When we are consecrated to God, all must be put upon the altar. Giving to missions, benevolent and charitable institutions belongs to the Christian religion. Christ became poor that we might be made rich, so also we should be willing to become poor that others might be made rich. Since these institutions are Christian, it becomes our duty to support them, not only a few, but all of us. Not that "some be eased and others burdened."

Some fear bankruptcy by giving. Do not mistrust. God's promises have always been verified.

The Lord will rebuke the devourer for our sakes. The Lord gives good dividends. The Mennonite people have plenty and could support many institutions. Given the New Testament sanctions the giving of the tenth according to Paul's statements.

General discussion by E. S. Hallman. Often those who are most opposed to giving are the wealthiest. Do as the widow did, and we will be blessed, spiritually and temporally.

Elias Weber. In a tour through the United States visiting churches, I made note of unnecessary things among our people and find that I could support with the unnecessary things twenty missionaries one year at \$1000 each.

Anson Groh. Acrehen was willing to give half of his goods to the poor and restore fourfold what he had cheated.

David Bergey: Our people should be properly instructed along this line of giving.

Silas Bowman: Some people are looked upon as being too "tight." Let us practice economy so that we can give to the Lord.

Moses Bowman: Anything that is prosperous gives more, and where things go backward something is wrong. Teach the children how to give.

The time from 1:15 P. M. to 1:45 P. M. was devoted to singing. "Gospel Herald in Song" was used.

Reports from nine Sunday schools were given:

|                                     |  |
|-------------------------------------|--|
| Weber's enrollment, 88; average, 75 |  |
| D. Ely's " 120; " 98                |  |
| Warner's " 120; " 92                |  |
| Cressman's " 120; " 112             |  |
| Chase's " 95; " 54                  |  |
| Harry's " 120; " 128                |  |
| Chris. Ely's " 120; " 128           |  |
| Blenheim " 120; " 128               |  |
| Latscher's " 120; " 128             |  |

Total average attendance, 753

Topic No. 3.—"A talk to boys," by

Isaiah Wismer. We want to awake an

ambition in the boys, to get them to be

better men, better even than their

fathers. To help them to be successful

in life. Things that help to make a

successful life are: Obedience to par-

ents and to Sunday school teachers;

getting acquainted with the Word of

God in early life. Things to guard

against: lying, stealing, slang, profan-

ity. Avoid using tobacco. It is in-

ferious and a very filthy habit. Our

body is a temple of the living God and

should be kept clean. Even hotel

keepers testify against using tobacco.

A Christian who uses tobacco needs

much disuffecting by God before He

can receive him into heaven. Do not

drink intoxicants. Going to the bar

leads others to do wrong.

Topic No. 4.—"A talk to girls," by

Isador Snyder.—"Woman is the crown-

ing glory of God." In many countries

woman is crushed down and made a

slave; in our country the girl babies

are killed. In our country the girls are

on an equality with the boys, even

though the boys are stronger and more

robust than the girls. Obedience to

parents is the first step to a pure life.

Mother often has spent many sleepless

nights caring for you while you were

small. Always respect your parents.

Do not call father the "old governor,"

but say father and mother. Don't let

mother do all the kitchen and laundry

work while you are dressed up, either

sitting in the parlor thumping on the

organ, or doing fancy work. Be pure

in selecting your associates. Be care-

ful in selecting your reading matter,

especially avoid the love-story kind,

for it will ruin your pure life. Be neat,

clean and tidy. The girls have a great

power in their hands if they only know

it. They could reform the boys in six

months. Girls can wield a great influ-

ence, especially over their brothers, and

thus keep them away from evil. God

has so ordained it that man shall not

be alone, our people are not properly

educated along the line of selecting

partners in life. Take all to mother.

If you are a sloven, and associate your-

self with a sloven look out for untidy

results.

Topic No. 5. "What can be done to

redeem Sunday school workers who

have become cold and indifferent?"

Opened by O. S. Kolb. Give each one

when uniting with the church some-  
thing to do and to keep them from get-  
ting cold and indifferent. He kind, do  
not cold, get your workers thoroughly  
consecrated, then they will fit the Sun-  
day school harness. Teach the neces-  
sity of regular attendance. Persons  
are often caused to grow cold by the  
coldness of others, and for the same  
reason the opposite can be produced.  
Every one try to encourage and over-  
look shortcomings. Lack of unity  
drives some away. Then let us strive  
for more unity in our work. When not  
working in unity strength is lost. He  
reconciled with the fallen, and many  
times they will be won back into the  
work.

Anson Grob followed with an essay.  
General discussion by J. Z. Kolb.—  
Put everybody to work. Visit them  
and try to remove the cause. Use  
them kindly and help them along. A  
tree standing alone needs very many  
strong roots to keep it from blowing  
over.

Topic No. 6.—"What should be our  
attitude toward young Christians who  
are zealous in the Sunday school and  
other work?" Opened by an essay by  
Walsh Shantz. Continued by Isaac A.  
Wambold. In order to be a Christian  
we must be active and zealous. Let us  
remember that while we are seeking a  
standing in the church we make not  
for ourselves a sitting in church.

Not to have a church zeal only, but  
Christian zeal also. Then we know  
such who have a zeal for good, encour-  
age it, especially if it is a missionary  
zeal. Our zeal must be for the salva-  
tion of the lost. A foreign missionary  
zeal should be the first tested at home.  
The Bible sanctions the encouragement  
and support of zealous workers until  
they can stand alone. Don't suppress  
them.

General discussion by Silas Bowman.  
—If we are born of water and the  
Spirit, we must have food and exercise  
so that we can live. We will then  
strive, not to see how much, but how  
little of this world we can take with us.  
J. Z. Kolb: Let the child climb the  
steps alone, but keep close by to keep  
it from falling.

Elias Weber: When I was a boy and  
began working, I was accused of want-  
ing to be a preacher. This caused me  
to become cold. Do not quench the  
Spirit in our young workers, but en-  
courage and help them. Young people  
should take advice from older ones.

Anson Grob: When I tried to help  
others I was snubbed and told to mind  
my own business.

Jacob Woolner: We need workers in  
the future as well as now. The old  
ones will pass away and the young  
ones will have to take their place. So  
it is our Christian duty to encourage  
and to help to make efficient workers  
out of them.

Use evening service opened with a  
song service from 7:15 to 8:45.

Topic No. 6.—"What can the Sunday  
school do for the field that is white to  
harvest?" Opened by John Nahrgang.  
The Sunday school can do much for the  
field that is white to harvest. Better  
work can be done by having a class  
right before you than when you have  
so many, as is the case in the congrega-  
tion. Through the Sunday school  
many young people have been brought  
to Christ.

Continued by E. S. Hallman.—The

Sunday school is ready for work and  
much is ready for harvest. It is our  
duty to do something. There are  
many fields ready, especially the home  
field. Let us zealously work with the  
primary classes. This is sowing in the  
morning, then we can surely expect a  
harvest in the evening of life. Sin is  
generally pictured black, but it also  
looks white. Leprosy is a type of sin.  
"The field is the world. The world is  
my parish," said John Wesley. There  
are many workers in the Sunday school  
class to day. Let us put them to work.  
Yesterday I talked to a man; to day he  
was ushered into eternity. We hire  
someone to work for us and when his  
time is up he looks for his pay. But if  
he failed to do anything, should he  
look for pay? We need not look for  
spiritual pay when we do nothing in  
the spiritual harvest field. If we can  
not go into the field, we can pray. A  
certain revival was greatly blessed by  
the prayers of a righteous man who  
was unable to attend the meetings. We  
need preparation. The Holy Spirit  
prepares us and also leads us. The  
harvest is ripe in this conference to-night.  
Continued by D. H. Bender.—"The  
Savior said, 'The field is the world.'"  
Namely the world in activity. The  
Sunday school is of larger extent than  
it is often given credit. Boys and girls  
can do something in the field by gath-  
ering in other boys and girls, also by  
gathering in pennies. Sunday eggs  
have supported a missionary in the  
foreign field. Older ones can start Mis-  
sion Sunday schools. The speaker re-  
ferred to different schools and espe-  
cially to work on the Welsh mountains  
in Pennsylvania. Let us look on the  
bright side, and not mind the kicking.  
The field is so wide that we cannot see  
the other side. The work is all around  
us. The outlook is encouraging.  
Bishops, ministers and all stand by it.

After the Question Drawer was dis-  
posed of, an informal discussion fol-  
lowed as to the advisability of holding  
a two days' conference instead of one  
day. It was decided to have a previous  
evening session and a day's conference.  
The program committee of last year  
was re-elected and appointed to decide  
upon time and place for next Sunday  
school conference.

Bro. D. Bergey was elected secretary  
for the coming year.  
On motion it was resolved that a re-  
port of the proceeding be sent for pub-  
lication in the HERALD OF TRUTH.

#### RESOLUTIONS.

Resolved, That in the opinion of this  
Conference all S. S. workers should  
exercise the utmost charity toward  
such of their fellow workers who may  
seem to grow cold and indifferent to  
their work; pray for them, reason with  
them, and do all in their power to  
bring them back to their former ac-  
tivity.

Resolved, That we give every encour-  
agement and direction to young  
Christians who are zealous and active  
in the cause of Christ.

1. God, the supreme ruler of the  
universe, having created man in His  
own image, and being no respecter of  
persons and having so ordained that  
Christian fellowship, love and unity  
shall exist and without which no good  
can be accomplished, be it

Resolved, That we as S. S. workers

advocate the principle of equality over  
esteeming others better than ourselves.  
2. That whereas God who has so  
bountifully provided for the needs of  
humanity and has placed man in this  
world as His steward and that charity  
is a Christian duty, be it

Resolved, That we urge our people to  
be more liberal in giving and that for  
directions they make this matter a  
subject of prayer and seek for divine  
guidance and that we teach the rising  
generation the true principles of giving  
—viz., to have compassion upon the  
poor, to give as the Lord hath pros-  
pered—"For God loveth a cheerful giver"  
and we would recommend the ap-  
pointment of certain members in  
every part of this Conference district to  
so have contributions for missions,  
charitable and benevolent work and  
especially for orphan work and India.  
God said, "Go ye into all the world  
and preach the gospel to every creature."

Resolved, That every member of the  
S. S. from the little boys and girls up to  
the gray haired men and women can  
do something for the field that is white  
to harvest and that we give every en-  
couragement and directions to young  
Christians who are zealous and active  
in the cause of Christ.

#### WHAT CAN BE DONE TO REDEEM S. S. WORKERS WHO HAVE BECOME COLD AND INDIFFERENT?

ESSAY READ BY ANSON GROB AT CAN-  
ADA S. S. CONFERENCE.

Christianity is that form of religious  
belief and practice established by Jesus  
Christ nearly nineteen hundred years  
ago. This Jesus, in founding His re-  
ligion, did it according to His own  
words, by doing the will of His Father  
who sent Him. He being the only-beg-  
otten Son of the eternal God; author  
and creator of the universe. All then  
who embrace Christianity as their re-  
ligion have the comfort and moral  
strength that comes from knowing that  
their religion has for its author and  
patron the omnipotent God over whom  
there is no other.

The one most marked peculiarity of  
this religion over all other religions, as  
likewise over the counterfeits of its own  
name (for, mark you, in this world all  
good things are counterfeited) is that  
eternal life principle known as love, the  
actuating principle of all Christian  
lives. Love, the great motive of all  
God's doing for His creature, the im-  
pelling force that sent Jesus Christ  
from a throne of glory in heaven into  
this sin-cursed world, to suffer and die  
for undeserving man.

It was this divine principle of love  
that made it possible to send to John  
the Baptist, the testimony of love  
—"How that the blind see; the lame walk;  
the lepers are cleansed; the deaf hear,  
the dead are raised; to the poor the gos-  
pel is preached." All loving mercies  
from Jesus. As Jesus Christ, so the  
Christian of whom His Master has said:  
"He that believeth on Me, out of his  
belly shall flow rivers of living water,"  
as the scripture hath said.—Jno. 7:39.

What is this living stream, if not our  
works of faith? The Christian's re-  
flections of the life and character of his  
master in deeds of righteousness, love  
and mercy.

It is these "rivers of living water"  
emanating from the throne of God, and  
flowing through the lives of these peo-  
ple to move the machinery that goes to  
ameliorate the condition of man, both  
temporal and spiritual. Such as Mis-  
sions, Charities, Homes, Gospel ser-  
vices, Sunday Schools, Etc.  
He must exercise charity in allowing  
each for himself, God's help to decide  
in what sphere of usefulness he will  
be interested or engaged, and if he con-  
cludes that the work he is engaged in  
is entirely useless or even detrimental  
to the cause, yet charity says we are not  
accountable to one another for these  
differences, and each one with love to  
the other goes on in the work he be-  
lieves God directs him to. But I be-  
lieve the scriptures justify me in boldly  
saying that he who is not at all inter-  
ested in or engaged in some Christian  
work in the name of Christ is entirely  
devoid of the Christ life.

I believe most of us assembled here  
accept the Sunday School as a field of  
work where God blesses the consecrated  
worker and his work, to the honor and  
glory of His cause. Yes, here we are  
confronted with the question, "What  
can be done to redeem Sunday School  
workers who have become cold and in-  
different?" The physician would have  
nearly as easy a task if asked "how to  
cure disease." If a patent medicine  
cure, he likely could prescribe his  
cure-all, but if an experienced doctor  
he would want to deal with each indi-  
vidual case separately after a thorough  
examination of it. In a general way I  
know of no prescription that will an-  
swer our present purpose so well as  
neighbor Green's when asked what was  
good for rheumatism, he said: "Get  
something good and rub it in real well;  
that's the best thing I ever tried."

Now, according to this formula, there  
are only two conditions required.  
First,—"get something good;" don't  
make any mistake in the medicine you  
use. Second,—"Rub it in real well!"  
a mere painting of the surface would  
not do, but a thorough rubbing in. Of  
course see that it is rubbed into the right  
place.

Now it is self evident that the worker  
who gives out more heat than he re-  
ceives will soon be cold. But it is dif-  
ficult to conceive of the spirit-filled  
life getting into that condition. I can  
more easily see how one may be accused  
or suspected of coldness or indifference  
when the real trouble lies somewhere  
further back. The physician who finds  
the fever and malaria in your family to  
come from the water supply is very per-  
fectly right. He expects to remedy the  
trouble by gliding School rubbing in  
your pump. Nay, he will trace farther  
than that and probably when he is  
through he will order the removal of  
some of your outhouses or the filling  
up of the well itself. And so, if we  
would redeem the so-called cold and  
indifferent Sunday School worker, we  
must first find the real cause. I have  
already referred to the fact that the re-  
ligion of Jesus has its counterfeits,  
which of course seldom stand the test  
of time. It is also true that in all the  
systematic work for God there is the  
portunity for the self-seeker to get in  
his work. The two great tendencies  
to evil in mankind are, in woman, the  
fondness for personal display, and in  
man, the love of power and authority,  
a fondness to rule. Where the Christian  
principle holds good in practice "to pre-

fer others rather than self." If one of  
these self-seekers starts on the climb to  
fame and power his apparent success is  
only regulated by the degree of cunning  
he can master, and many times worse  
is it, if he has been dignified by or-  
dination to some office, for though he  
appears to stand in the same position  
as members of the English parliaments  
some centuries ago; no law could touch  
them. Just so long as they could be  
elected to parliament so long they  
could act as they pleased without fear  
of punishment. I believe I was selected  
to talk on this subject, because I was  
known to have had some experience  
along this line. Whatever my spiri-  
tual shortcomings maybe, I believe I am  
not often accused of being a moral  
you all I know of zealous Christian  
workers who have been driven from their  
post of work. But I will fear-  
lessly, as before God and man, here  
state that in all my experiences and ob-  
servations with scarcely an exception,  
disabilities are caused directly or indi-  
rectly by what I have referred to as  
man's vanity or self seeking after power  
and authority. And this almost invari-  
ably by men who consider themselves  
by virtue of their office as unimpeach-  
able.

If my diagnosis is correct, then what  
will work a cure? How redeem him  
who has accepted the church and its  
code, adopted its customs and teach-  
ings, and entered upon its Sunday  
School work, because it is hardly re-  
spectable to be without a church home,  
and anyway some day he must die, and  
then he would like to go to heaven.  
He, however, begins to find that the  
work is not so interesting as he thought,  
that somehow if he had a good excuse  
he would not go to his work and by de-  
grees almost anything serves in his es-  
timation as a good excuse, the good ex-  
cuse, the duty clock, rising tem-  
perature, the tired home, the visitors  
and the visits, etc., etc. Steadily and  
by degrees you see less and less of him  
at Sunday School, until perhaps after  
a number of years, you see him no  
more, and then perhaps his only excuse  
is that there is no good done there and  
it is only a place for the ambitious  
young people to spread themselves.

What will you do with him? What can  
you do with him? You would be con-  
sidered very rash and uncharitable even  
to hint that perhaps he had adopted a  
"form of godliness" and was yet in need of that  
"eternal life principle" from Him who  
said, "he that believeth on me, out of  
his belly shall flow rivers of living wa-  
ter." At the very least we can pray for  
him at a throne of grace.

But there is another thing we can more  
numerous. He is a zealous, active,  
capable worker; open hearted and can-  
did in all he says and does, and you  
have often thought his worth was not  
appreciated as it ought to be, and if  
you suggest to some of the superiors  
that he ought to have a little more re-  
cognition in the distribution of work you  
are met with some sort of an insinua-  
tion or side thrust at him, which by  
repetition conveys but little, yet in the  
knowing air, and sarcastic expression  
in which you got it, you begin to sus-  
pect that he may be a little far from  
being the useful young man you thought him to  
be. Your suspicion of him being  
aroused you are soon fed with enough

vague incoherent insinuations of him,  
that with the blunders and mistakes he  
may make in your now lauded eyes,  
comes you to doubt his sincerity in all  
he does or says, and the "I told you so"  
comes true, when suddenly you observe  
that he has unceremoniously stopped  
making his appearance at the Sunday  
School. Now of course each one feels  
free to talk and of course all will  
sincerely an exception, have long seen  
and known that there was something  
wrong with him. Yet if you were un-  
biased you would be entirely unable to  
learn what he had really done to bring  
such an avalanche of indignation and  
meaningless insinuations upon him-  
self. But if you have the moral courage  
with sufficient sense of justice left to  
withhold your condemnation until you  
have the other side of the question, and  
go to him for his side of the matter, you  
find a revelation you were little pre-  
pared for. He has practically lost all  
confidence in his co-workers, he can  
show you scores of skeletons in the  
whited sepulchre, and when you have  
looked into the case you find that his  
downfall dates from the time his friends  
suggested his rise: though he never  
knew that. When the self-seeking  
climbers found you were promoting his  
advance they at once saw the danger  
their greatness was in, and began to ply  
their slanderous tactics. Now their  
work is done.

What can be done to redeem him?  
His friends are all gone, you will get  
self into trouble if you venture to cham-  
pion his cause; you know he has been  
grossly abused; you know if he gets a  
hearing there will be some very ugly  
looking work laid at the door of some  
high officers and you are perfectly aware  
that to take the side of right will bring  
you into forsaken despised company;  
into an almost hopeless conflict. There  
is a test of your Christian integrity,  
whether you know that right was always  
opposed by the powers of darkness?  
Did not all the faithful old workers  
learn the same lesson?

But remember one and Jesus are al-  
ways a majority, and if you do your  
Christian duty, Christ is with you. In  
all cases of this kind seek out the truth  
and stand firmly for it. I have seen  
really no backsliding from Sunday  
School work that did not have some  
diminut cause that was removable if  
taken in time, and dealt with in ac-  
cordance with scripture. But I have seen  
where it was practically impossible to  
where the scripture came in. Where  
it became necessary to actually, openly  
accuse wrong doers of falsehood and de-  
signing, just to press an investigation  
and then do not get the investigation,  
the spiritual strata of a people is al-  
ready so low that their case is hopeless.  
But in anything like this case, do not  
forget your post. Fight for the right.  
Hit it hard; it should expect that, and  
nothing less will effect anything.  
Stand together and God will see you  
through.

In all your doings in Sunday School  
work take no notion of the ordinary  
shortcomings, mistakes and peculiar-  
ities of your fellow workers. Be chari-  
table. Remember there are only two of  
us that make no mistakes:—you and I,  
and even you will blunder if you do not  
heed my advice well. Preston, Ont.

"PEACE and comfort," this is the  
mere professor's cry: "Holiness and  
safety," this is the true believer's cry.

Often, as we sit alone and muse, our  
mind being completely related, nothing  
in particular claiming our attention,  
we unconsciously think of the days  
gone by and cherish many memories.  
We think of our associates of youth,  
also of those who were old when we  
were but boys and girls going to school,  
and we recall many virtues which it  
seems ought to characterize our own  
lives. Is it not strange that we but  
seldom criticize those who have passed  
from the activities of the world? As  
we think of them we try to recall their  
best and noblest qualities, and are  
inspired by them. We think of our  
kind old grandfather and grandmother,  
for whom it seemed everybody had a  
good word. They are no longer here.  
We remember where we saw them,  
and what they did, where they sat,  
what they said, and a sort of lonesome-  
ness steals upon our hearts which  
moans and wails with memory. We  
think of John and Mary, with whom  
we spent so many happy moments in our  
school days, but while we are by no means  
old, yet they are already sleeping that long  
sleep which knows no waking until  
Gabriel shall blow his trumpet on that  
great day when all people, living and  
dead, shall be summoned before the  
tribunal bar of God. We think of  
many whom we once knew well and  
loved, but we do not know now where  
they are, nor whether they with us are  
still battling against the ills of life, or  
whether they have gone to their re-  
ward.

While we sit and muse, we can  
almost invariably recall more good  
qualities than evil, and in making com-  
parisons we find many failings in our-  
selves. Perhaps we did not see them  
while those whose memory we treasure  
were still with us, and I have  
often felt convinced that we who are  
yet here, are not esteeming our fellow-  
men as we wish we had, if should they  
be called away now and we be spared  
another ten or twenty years, we should  
then call them to our memory. After  
all are very selfish; very selfish in-  
deed.

Why is it so? Do we not wish to  
leave an influence for good upon those  
whose threat of life may not be so  
soon cut off as ours? Surely there will  
be many who will think of us when we  
are gone, but what impressions will we  
have made upon their memory? Can  
we be so ardent in our pet pursuits as  
to allow our zeal to become so far our  
master that our actions are no longer  
governed by knowledge or good judg-  
ment? Do we enlighten our own abili-  
ties and our own pursuits, but we have  
an influence to the extent that we  
unblessed mind can readily see that we  
mistake sentimentalism for good com-  
mon sense? Whatever may be the  
case it is a fact we are not doing all the  
good we can. We may be sowing all  
sincerity in our pursuit, but if that  
sincerity and sincerity leads us to  
seek self aggrandizement, and to disre-  
spect others who are perhaps more  
worthy of respect than we are if we  
but become honest with ourselves, it is  
plain that we are not expending our  
energies to the glory of God, but for



our own glory and the glory of those who champion our cause.

God is not in such work. Smooth words and fair speeches are by no means an evidence that we are always right. Not all is gold that glitters and it is but true that we are all too much after the glittering things of this world—also, too often things that have a polished surface, only, without any depth, strength or stability. Knowing this, what sort of memory can we expect those who outlive us will cherish of us, if it so be that the memory of us is at all worthy of being cherished?

Still the wish that we might be remembered because of our good deeds only, is not the highest desire we may or should have. Rather let it be fixed upon the memory of our successors how that in meekness, lowliness of heart, charity, forbearance, patience, and all kindred graces we have imitated our Lord, and that our actual, every-day life was the great proof of what we have professed. Let your light so shine before men, that they may see your good works, and glorify, not you, but your Father in heaven. If we strive to excel in the Christian graces, the burden of life becomes all the lighter, and the approach of the end of our race more welcome.

We shall be missed but not forgotten, and the memory of our lives will be as a book adorning the center table of the hearts of our associates, who will often spend moments in studying it.

Looking backward and recalling those who have gone before also reminds us that it will be but a very short time until we must go. When we visit the "city of the dead," we think as perhaps at no other time, how fleeting time is. We are reminded of the necessity of "walking with God," and heeding His wise counsels. We do not wish to be ushered into eternity while engaged in jesting or something else which we know is not becoming, and when we consider our frailty we realize how needful it is to guard every step of our life.

We hold in reverence the memory of all good people whom it has been our privilege to meet. This becomes a source of inspiration to us and helps us form worthy resolves. We try to imitate the virtues which in our estimation have brightened their lives most, and sometimes almost lose courage when we see how far short we fall of the perfection which in our memory we see in them. Their lives seem to be like a sweet melody which echoes and re-echoes in our ears. Our heart strings respond and our ears are aware, the warm tear trickles down our cheeks while we long to be with them. O blessed memory! Who has taught thee to melt the heart of the thoughtless girl or the wayfaring boy, the indifferent father or the careless mother, and bring them face to face with God's problem of life? Shall not the examples of our departed friends impress us with a desire to be ourselves? We are not doing all we can to beautify the earth, to adorn Christ's church, to make the rugged path of others smoother and the way to God easier. Many are the moments we might have put to better use instead of trying to gratify our own desires, to contend against a brother and injure his character, or be a busybody. This may apply to some preachers as well as

to some lay members, and sorely we cannot hide our hypocrisy before God. Let us not forget that whenever we meet out anything to our neighbor, our Lord expects us as his children to do as He did, and if we willfully and consciously withhold from our brother or our neighbor that which we know full well belongs to him, be it whatsoever it may, which will help him to become more God-like instead of throwing obstacles in his way, God tells His recording angel, "Write down in the ledger under the account of ——— so much—too little, or an error, viz., ————against———" and at the judgment we must give an explanation of these items.

We do not like to associate such thoughts with the lives of those gone before, but delight ourselves with the best thoughts, the noblest deeds, the kindest acts. What shall be the characteristics in our lives which shall make others remember us when we are gone, and will the memory of us prove a source of inspiration to them, or shall it be that our names will be associated with such things from which the face of the Lord must turn in sorrow, and our friends with regret?

In Jesus' coming, in His grace abiding, I walk in His counsels so precious and pure; His hand ever guiding, "Heath His righteousness bidding," I know I am safe when temptations allure. Though time fast is fleeting, and life's tempo eading, My frail little craft in His hand is secure; And I know when completing my journey, the meeting With loving who've gone on before will be sure.

I think of them every, forget I can never The graces which brightened their lives here below. May my life be a letter to make others better And help them their Savior still better to know.

For the Herald of Truth.

#### THE JEW'S SABBATH AND THE CHRISTIAN'S SUNDAY.

BY ANNA S. MILLER.

The Sabbath, meaning seven, was a day of rest to the body, a symbol and figure of that rest of the soul which the saints shall enjoy in heaven after all their work done for the glory of God on earth. The Israelites were to pass through a waste and barren wilderness wherein they were to have many hard and difficult journeys. But to them that did believe and obey, Canaan was promised as a land of rest. This temporal Canaan, however, was only a type of the heavenly Canaan; "for if Joshua had given them rest then would be not afterwards have spoken of another day. There remaineth therefore a rest to the people of God." "He that is entered into his rest, he also has ceased from his own works, as God did from His." The Sabbath was the keynote to a series of Sabbatical observances consisting of itself, the seventh month, and the seventh year. As each seventh day was sacred so was each seventh month, and each seventh year. Thus the spirit of the Sabbath was joy, refreshment and mercy, arising from remembrance of God's goodness as the Creator and deliverer from bondage. Six days work and the seventh day as a day of rest conform the life of man to the method of His Creator. Isaiah re-

proves the fasts which were kept with outward observance.

In place of acts of charity, by promising that those who call the Sabbath a delight and honored God by doing His work in it, they should delight themselves in Jehovah. Nehemiah commanded the people on their return from captivity, the time they were gathered as one man before the water gate, the temple being destroyed, they were, I believe, glad to gather at this place for worship, only so they could hear the word of God. And as the law was read unto them all the people wept. Then Nehemiah said, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared. For this day is holy unto our God, neither be ye sorry, for the joy of the Lord is our strength. The holiness of the day was connected with the holiness of the people.

Again, this is the day which Jehovah has made; therefore will we rejoice and be glad in it. We find joy was the key note of their service, a type of the joy in the endless Sabbath. As we spend our lives, so will be our joys; our holiness here will be connected with the holiness in the hereafter. Why could the Israelites not enter into that land of rest? Only a few in number had faith in God, the rest could not enter in because of unbelief. And the just shall live by faith. Now then, if by faith, is our faith an unreserved surrender of the will to His guidance and dependence on His merits for salvation? Are we living in exact conformity to the divine law? If not, "let us fear, lest a promise being left us of entering into his rest, and we fall after the same example of unbelief." The manna was given them on week days and a double portion on the sixth day, but the seventh day was the Sabbath, the day of rest and on that day there was none. At first some seemed not to understand the command and went out and looked for it, but found none.

Does it not seem that this Gospel which is given us in these latter days, with all its invitations, all its reproofs, all its corrections, all its instructions in righteousness like a double portion to us wherein we may fill our lamps, so that we need not beg when the bridegroom cometh? Will we not then send portions to them in heathen lands, where they have not the Gospel or where nothing is prepared? If we fail to know the will of God, fail to gather in the time it is given, to supply us on the Sabbath, we too may look when our Sabbath comes, but find none; not even a drop of water shall be given those that obeyed not the Gospel. The Sabbath is named as a day of special worship in the sanctuary. On this day the people were accustomed to consult their prophets and to give to their children that instruction in the truth, re-called to memory by the day which is so repeatedly enjoined as the duty of parents. When we come to the new Testament we find the marked stress laid on the Sabbath, and in whatever ways the narrow minded Pharisees might err respecting it, Christ was by no means indifferent about it. His mode of observing the Sabbath was eagerly watched and criticised by his pharisaic adversaries. He said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the

Sabbath. The Sabbath is still observed by the Jews as a day of rest. May God speed the time when they may receive Christ and exchange Sabbath for Sunday when all Israel shall be saved. For if the casting away of them be the reconciling of the world, what shall the reconciling of them be, but life from the dead. Paul would not have us ignorant of this mystery, that Israel, in part, is happened to Israel, until the fullness of Gentiles become in. It is stated as concerning the Gospel they are enemies for our sakes but as touching the election they are beloved for the Father's sake.

We will now come to the Christian's Sunday. We find the Church very early began, and still continues to observe the first day of the week, the day of the resurrection of Christ on that day, by which the work of redemption was completed, and is now called the Lord's day, or Sunday, as the sun of all righteousness arose on this blessed morning. The day is now set apart among His followers as a day of rest and the holiness of the day in these times depends on the holiness of the people. Those that delight themselves in Jehovah will also delight in properly keeping Sunday. What command do we find in regard to our Sunday? Will we still look at it as a day of rest? Not so. The six days work was a command as binding as that of the seventh day or day of rest. And now the command comes, "Seek ye first the kingdom of heaven." We must first care for the soul and labor for the Master, so as to gain rest; and as God made light on the first day of creation, so His children are to be a light to the world, in His Church, pillars standing firm, that will not be moved by every wind of doctrine. In our conversation, in our walk and conduct we must show a marked contrast between the Church and the world, so that the dark, void world may see that we are enjoying a life wherein is love, joy, peace. The less we care as to how we spend our Sunday, and the more we allow ourselves to indulge this carnal nature in sleeping, light reading or idle conversation, the nearer we are going with the world. John was in the Spirit on this day. He saw the new Jerusalem and all the hosts of heaven; wrote the epistles unto the seven churches, was carried into the wilderness, saw the fall of the great whore, and the avenging of the blood of the saints, the marriage of the Lamb—all this was no idle dream. To be in the Spirit means something more than to lie down and take our rest. Labor is commanded; rest is promised; and therefore on the first day of the week let us labor for the Master; put in a full day's labor teaching or preaching, listening to the Word, or waiting on the sick, whatever our lot may be. There is labor for the Master in this world of ours, where weeds grow up with the fairest of flowers. Our Sunday, also, is a day which Jehovah has made; let us rejoice in his word, and be glad because Christ instituted it and we can have free access to come to the Father, laying aside the cares of this life, and keeping the day in remembrance, both of His resurrection and of the resurrection of all the believers.

Let us then assemble ourselves together as one man, all the same mind in Christ Jesus, and reason together of the goodness and mercy of God, and the wrath upon them that obey not the Gospel. Oh, the grand opportunities we have in our country, free from persecution or hindrance! We have health, we eat and sleep contentedly, we go to church contentedly, and sometimes we sit contentedly at home all Sunday long. In times the weather is not exactly to suit us. My friends, if you are bound down and guilty of this habit, tear loose at once. We always feel better by going to church and coming back, wishing ourselves to be more of a saint and less of a sinner. Our life is no many webwork of circumstances; we must set our mark and aim to hit it, and shape our lives so as not to miss it. Our Sunday labor is not for the body, but for the soul, and the Christian will not feel content in being idle, and we mothers, let us on this day, all be daughters the same thing. Our opportunities, as stated above, are all blessings in the highest sense, if we use them so as to gain spiritual blessings. Think for a moment! What it caused the early Church to give the Gospel the strong hold it has. Theirs was persecution and sacrifices, ours is liberty and privileges. Later on, between the fifteenth and sixteenth centuries a certain writer gives an account of the church at Thessalonica, which from the time of the Apostles has been unchanged in faith and baptism, and that in this country alone the Christians had over thirty churches. Thus they labored and kept together in faith and doctrine, spreading the Gospel over-coming their adversaries by the power of right. Our's is the many different churches too much by the power of might. One is of Paul, another of Apollus. What if Paul would ask today whether this or that man had been crucified for us, after whom we name ourselves? There is but one God, one Spirit, one Lord, one Faith, one Baptism; and since we know that the just shall live by faith, how is it then that we don't believe in this Oneness? If we have faith in God we will take Him as His word, and not crowd in with our own opinion. Now then, as many of us as have put on Christ and all made the same confession, are not then all one in Him? How can it be otherwise? There is but one fold and one Shepherd, and our Shepherd's last prayer for His followers was, That they may be one as He and the Father are one. So that the world may believe the Father sent Him, and since we keep our Sunday in remembrance of the resurrection, let us remember this prayer for the Church, and stand together as men who hold the same shield of faith. Our Sunday is a day in which we should reverence the Father. On this day especially should the body be made subject to the soul. We will show in our outward appearance what the soul possesses, whether the carnal nature or the humble child-like nature of the soul reigns within? Why is it that we feel more glad on Sunday morning than on week days? Is it not because of the living soul within that we are made to feel that there is something more precious, more divine and more desired than the cares of this life. The soul thirsts for God, His law is perfect converting the soul, and the fear of our Lord is clean, and is the beginning of wisdom, enduring forever, and His judgments are true and righteous altogether. They

are more to be desired than gold. By them is thy servant warned. The soul desireth that which satisfieth, and the Christian in heart will be true, as active, as early on Sunday, in his religious duties as he will on week days in business, and the soul that is nourished on Sunday will not be left to perish on week days. Let our homes be the garden of virtue and the nursery of religion.

Tub. Pa.

For the Herald of Truth.

#### LOVE ONE ANOTHER.

BY SISTER M. C.

The last night Jesus was on earth, before they crucified Him, He said to His disciples: "This is my commandment, that ye love one another as I have loved you. Now how is it with us? How is it with the churches? Do they love one another as Jesus loves them? I fear not. If the churches want a blessing the only way is to lay aside all differences, all coldness, and all come to Jesus as one body. Read the 13th chapter of 1st Corinthians and come constantly to God for a fresh supply of love. 1 Pet. 4:8 says, "Above all things put on love." Faith is good; truth is good; it is a grand sight to see the church of God. Study the word, but what are we if we have not brotherly love, sisterly love, the love that Jesus has for us.

Rittman, Ohio.

#### MISCELLANEOUS.

##### THE ORIGIN OF THE MENNONITES.

From different sources, during the time of the reformation the Mennonites were persecuted, literally with fire and sword, causing many of them to flee from place to place until about the year 1683, they began to seek in America a home where they could reside and exercise their faith in peace. When the old method of persecution was tolerated no longer, then by word of mouth and by print equally as zealous was it attempted to blacken their record and defame them; which they, as an offensive people, like the former fire and sword persecutions, permitted to pass comparatively unnoticed. But the most unjust of all the attempted defamations and misrepresentations was that the Mennonites were the descendants of that despised, fanatical mob of Anabaptists, who had their career at Münster in the year 1535. The "Review" lately again has sent since a "Review" lately again has sent out into the world a reiteration of this unjust accusation, silence no longer remains a virtue, but a direct refutation becomes absolutely necessary, especially since we do not live in the fifteenth century.

Menno, who in reality was not the author but simply a zealous defender of the teachings of the Baptists, never associated with the anabaptists or Münster mob, but on the contrary opposed them constantly. He wrote himself—"My soul was in great distress concerning this Münster sect, through which many poor hearts were distressed, but I perceived that they were zealous but erred in doctrine. I preached and exhorted against

them as much as I could, and twice had a dispute with one of their Elders, once privately, the second time publicly. And a report that I could silence them completely was circulated extensively. They all appealed to me."

At the time of the Münster riot, Menno had not yet severed his connection with the Catholic church. It was during the year 1535, that these rioters were suppressed and their leaders executed. Menno's exit from the Catholic church occurred in 1539, on the 12th of January. About one year afterwards he connected himself with the Baptists now bearing his name.

Carl Buck, in his dictionary, says: "The only circumstance that caused the clasping together of the hated and despised Anabaptists with the Baptists (Mennonites) thus making the latter suffer for the misdeeds of the former, was they both only baptized adults. Such a comparison is not at all warranted, and it is scarcely comprehensible how the assertion could formerly be made, and the belief in some localities even at present exists, that the present Mennonites are descendants of the Anabaptists. The principles of the Mennonites are certainly of a nature and character entirely undermining the accusation or imputation of emanating from such a despicable source. For the anabaptists acted entirely contrary to the principles upheld and advocated by the Mennonites, and formerly by the Waldensians, particularly transgressing by having resort to force of arms to carry out their plans in the most unjust manner, thus trampling under foot all Christian order. The only point of coincidence, the circumstance that both only baptized adults, is certainly no evidence that the Anabaptists were the ancestors of the Mennonites. Reasoning thus we might advocate that Catholics are Lutherans and Lutherans Catholics, since both agree as to the propriety of baptizing infants. To draw a conclusion from a single instance is illogical and consequently to be condemned.

The rebellious Münster rabble was an excrescence of the excited period of the reformation and had its infamous career from the year 1533 to the end of 1535. With the then existing Baptists, afterwards termed Mennonites, they had nothing in common except the adult baptism, and with the Lutherans they resorted to the use of the sword. The Lutherans consequently are equally as much descendants of the Anabaptists as the Mennonites, since the former had as much in common as the latter.

The origin of the Mennonites may be traced much further back than to Menno. The doctrines advocated by the Mennonites are simply a continuation of the old Baptists who are descendants of the Waldensians.

When Menno was a Catholic monk, and before the Münster Anabaptists drove him out of his monastery, these Baptists (Mennonites) were scattered all over Germany and Switzerland, having many congregations, and already being persecuted in the most horrible manner. In the year 1536, after the extermination of the Anabaptists, Menno severed his connection with the Catholic church and connected himself with these old Baptists, and became as Mr. Boeringer, a Catholic historian says, a zealous teacher among the Waldensians.

From Menno the Mennonites derive their name, but their doctrines and origin from the old Baptists or Waldensians.—From a Circular.

#### BIBLES PUT INTO CIRCULATION.

##### Enormous Numbers Have Been Printed in all the Known Languages.

Six millions of books are a great many, and that number represents the world's output of the Christian scriptures during the last year. The number of bibles distributed since the organization of the British and Foreign Bible society of London in 1801, is 290, 000,000, or enough volumes, if laid end to end, to reach a distance of more than 50,000 miles. The British society and the American Bible society of New York, since its establishment, in 1816, have been the two great organizations of the world for the translation, publication and circulation of the books of the bible. Their work has been a tremendous and a growing one, yearly exhausting their increasing resources, and reaching a magnitude that is surprising.

From a rare and the most expensive book, the bible has become the most common and the cheapest publication in the world. The increase in the supply has been as wonderful as the decrease in the cost. Before the age of printing a copyist would work for months to produce a single copy of the bible, that was almost priceless, to be secured to its place with a chain, and handled by a fortunate few only, with the greatest of care. Then, though the introduction of printing increased the supply most marvellously, the high price yet held them beyond the reach of the average reader. It was only after organized societies took charge of the printing and distribution that no one who wished a bible need go without it. And the people have wished them with a desire that has increased with the advancement of general learning, the cultivation of thought, and the growth of the spirit of criticism. This growing demand for the Christian scriptures has, on the most part, been met, whether it has come from Greenland's icy mountains or India's coral strand, and whether in the language of a Chinese, a Zulu, or any other tongue more nearly approaching the English.

Last year the British and Foreign Bible society distributed 2,185,618 bibles in foreign countries, and the American Bible society exported 624,045 copies. These books were printed in forty-nine different languages. Many complete bibles and portions of scripture were also printed by the American society at Beirut, Constantinople, Shanghai, Bangkok, Yokohama, Paris and Bremen.

A side of the vast territory reached by the New York society and the variety of languages employed may be gained from the fact that last year the Chinese received from the New York society 1,205 testaments in their language, the Zulus, 240,000, Portuguese, 2,402, Italians, 4,717, Poles, 3,405, Romanians, 1,778, Dakota Indians, 324, Marshall Islanders, 630. The list also includes Irish, Dutch, English, Hebrew, Syriac, Arabic, Turkish, Russian and Ojibwa.









were not. It became manifest who were loyal to the church and who were not. The peaceful slumbering in false security would not have brought out these characteristics. It was necessary to have these seasons of trial to make manifest the condition of loyalty or disloyalty. The oath of allegiance was required to test the political character of the citizen of the United States. Through this experience of the church the test oath of allegiance to Christ, to His word and to His church, is applied by Divine power to see who is loyal and who is not, and like Peter we find many who fall in the test.

I saw a young man who was held in high esteem by the people; he was a model young man; who seemed to be a devoted child of God; we had hoped that he might some day stand on the wall of Zion to proclaim His Word, but when the test came he was manifested as one not approved—unfaithful—not loyal.

We have seen bishops, ministers and deacons of whom the church expected that they were strong men, sound in the doctrine of the church and faithful to their covenant and their profession; but when the test came and they were tried, they failed, and the Lord and the church were disappointed in their failure.

The Lord said to Abraham, "I am the Almighty God; walk before me and be thou perfect." Oh, for the perfect men! Men tried and true, men that will stand the test and ever remain faithful and loyal to God and the church!

History gives hundreds and thousands of examples of noble men and women, and even of boys and girls, who for the love of God, and on their faith and their church, were ready and willing, and did suffer, the most agonizing bodily pain, and were true and unwavering in what they believed and professed.

The age in which we live, is an age of love-of-ease, pleasure, voluptuousness; the people of to-day to a very large extent, indeed to a very alarming extent are Christians, in name only. The Spirit of valor, of unflinching devotion to the cause of Christ is fast, we say, to-day want to be "carried to heaven on flowery beds of ease." Wealth, honor, pleasure, and love of display are the little foxes that are destroying the Lord's vineyard, and bring spiritual darkness and spiritual corruption to the truth, among many who profess to be the light of the world, and the salt of the earth. Oh, that God might awaken the sleeping Israel to-day to a sense of their danger, that in the present age we might have men like Abraham, like Moses, like Daniel and a host of others who have left their record of faithfulness before God, to meet and to oppose, and to overcome false prophets and false spirits, that

compass sees and land to make proselytes and when they have made them, they are only like themselves, false prophets and spirits that are not of God. F.

#### PERSONAL MENTION.

BRO. M. S. STEINER, of Pandora, Ohio, left on the 2d Inst, to visit the congregation near Berne, Michigan, and hold a number of meetings. May the Word of God have free course to the hearts of many and bring them to a saving knowledge of the truth.

THE DATE OF SAILING OF BRO. M. C. LAPP and wife has been changed, so BRO. C. K. Hostetter informs us, from Sept. 4 to Sept. 11, as it was impossible to secure berths for them on the steamer leaving London for India Sept. 12.

BRO. GEORGE LAPP, who was one of the instructors at the Summer Term of the Elkhardt Institute, has gone to Chicago for a four weeks' stay at the Home Mission.

BRO. ELIAS WITMER and wife, who were married July 27, 1841, by Bish. Benjamin Eby (deceased), of Berlin, Ont., have been spared to see the 60th anniversary of their wedding day. Both are now in their 82d year and are still enjoying good health.

BRO. LEVI GROFF, of Berlin, Ont., who has for a number of years felt a deep interest in the mission work in India, has decided to go to that country, in response to what he feels is a Divine call. He expects to leave home on the ninth of September, and will sail from New York on the S. S. Philadelphia. Our prayer is that God may guide him in his labors for the salvation of the benighted people of India.

IN OUR LAST issue we mentioned the illness and subsequent improvement of our aged brother, Pre. Moses Erb of Berlin, Ont. Shortly after the paper was out we learned that he had suddenly grown worse and that the final summons came on the thirty-first of July, within six days of his eightieth birthday. We take the following account of his life and work from the *Waterloo, Ont., Chronicle*:

"The news of the death of Moses Erb, who passed away at his residence, Wednesday, about six o'clock P. M., will be received with genuine regret throughout the county, removing as it does a well known and prominent figure in the Mennonite Church. Deceased was in feeble health for the past six months. About a week ago he was taken ill with cholera morbus. He rallied sufficiently from this attack to be able to take tea with the family on Tuesday evening, but shortly after he was taken very ill and suffered intense pain until death

relieved him Wednesday evening.

The funeral took place on Saturday, August 3, from his late residence on King street, east, at 1:30 P. M., to Eby's church and cemetery for service and interment.

Moses Erb was born in Waterloo County, Ontario, about two miles north of Bridgeport, August 6, 1821. On December 28, he was married to Susannah, daughter of Jacob and Polly (Detweller) Rosenberger. She was born December 14, 1821; died June 26, 1884. On June 16, 1885, he was married to Salome, widow of the late Joseph C. Hallman, and daughter of George Schmidt. On April 4, 1884, he was ordained minister of the Mennonite Church for the Martin and Bloomingdale fields of labor, after which he was placed on the Berlin circuit. His method of preaching was plain, practical and impressive, and in the delivery of his sermons he was earnest and sincere. His style was clear and his ideas were always logically arranged. He was greatly beloved by his own people and highly esteemed by members of other denominations.

Deceased was also the possessor of a formula for curing cancer and is credited with having effected some remarkable cures, people suffering from cancerous tumors coming long distances to consult him.

A widow and two children survive him.

For the Herald of Truth.

#### "LITTLE FOXES."

BY FRANK HARTMAN.

The Creator has provided a way for every bird and beast to obtain food and substance. The most minute organization does not escape the notice of God's eye. There is no living thing but whose subsistence was prepared for it before its creation. We find a grand ascension from the lower forms of life to those intricate and complex. What vast ideas budded in the Maker's mind at that early dawn of creation the human mind is unable to comprehend. If there were no higher realm into which men could enter, to satisfy their mind upon the question of the existence of a God, I think the animal kingdom would be a realm of wonderment and marvel wrought, to still all their questionings; for here we have a kingdom in which are displayed all the diversified traits and qualities of the human kind. There is not one trait characteristic of man that does not find a parallel somewhere in the subdued creation. Considering a specimen of the human family in comparison with a lower class we must inevitably conclude that man, bird, beast and fish, are all of the same original matter. Take from the man the sublime faculties of reason, and he sinks to the sphere of the dumb creation.

A suggestive spec of animal to demonstrate this fact is the fox. Subtlety and cunningness are his paramount characteristics. He was the little mischief worker in the ancient

vineyards. His slyness is so artful as to gain the admiration of the naturalist. What a representative of human sleight and trickery! Man's vineyard is threatened by the little foxes that spoil the vines.

I want to say first, that the cunningness of the fox is instinctive, and the trickery of man is acquired. It is natural for the fox to gain his food by privately sneaking it from man's vineyard. That is the way that the Creator has designed for it to procure food. Whose are the forests and fields and belong to Him who laid the foundations of the sea? May not God feed His little creatures from the heritage of man? If He provides for the fowls that travel the pathless air, and owns the cattle of a thousand hills, He will not forget any of His living creatures. So He has made the fox to live, with this instinct bestowed in his innermost life the fox goes forth to secure an honest living. For a creature to be the very nature and temper that God made it to be is the highest type of instinct.

Notice further then that man's crafty and artful by acquired ability. God did not mean that man should live in the same parasitic way as do the lower types of life. Man reasons; therefore he is superior to the animals around him. He works; thus gains sustenance by dependence upon his own strength. If gained by theft or artful device it is contrary to the Maker's will and to the laws of life. Here we have then two types of subtlety: instructive and acquire; quite pardonable in the one, but in the other—never. "Take us the foxes the little foxes that spoil the vines."

The beauty of this text lies in its typical characteristic. This vineyard represents to me society in general. The produce of this vineyard are clusters of happiness, love and friendship. I can think of no type more suggestive to illustrate this point than a vineyard. The little foxes are the annoyances and perplexities that creep in at unguarded hours and spoil the vines upon which the named clusters flourish.

It may be you started a vineyard of mutual agreement with an intimate friend. You placed all your interest into one dividend for the purpose of purchasing a mercantile establishment. You were favored with a large patronage and both parties stood at the gateway of success. Money came as if it were oiled and trickling down along smoothly. But the crisis hour comes. There is a misunderstanding somewhere and each one marks the other's movement with an eye of suspicion. Something has turned up. The little fox is in the vineyard. You dissolve partnership and hatred ensues. The crafty fox of suspicion sneaked through the hedges and spoiled the vines.

Friends, beware of suspicion. How many vines of friendship that flourished in the sunshine of love have been destroyed by that crafty little fox. If you want to be a value to the world do not be suspicious. Remember that suspicion is the reward of suspicion. Friends, an eye of mistrust upon your friend and your friend will turn an eye upon you. This very act will cast a gust of frosted breath upon the verdure vines. I do not know but that a great deal of social annoyances are simply caused by suspicion. You imagine your neighbor inclined to inebriety. In

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place of talking to him directly about it you "sly around," and it aggravates him. He knows that you think he is a drunkard and there would be a great blessing in it for you and him, if you would just say suspicion and talk plainly. Suspicion is always annoying. There is nothing that tries a man's character to a more extreme point. It is a good thing to deal only with facts. Wait until the report about your neighbor is well authenticated lest you might distort a truth and start a falsehood. It is better to be a short-stop for your neighbor's faults than to be a bat to beat them on. Mistrust, doubt, surmise, suspicion; these are despicable qualities to be found in anyone. They are "the little foxes that spoil the vines."

Again: Man's vineyard of happiness and social enjoyment is threatened by the little fox of prejudice. Here are two rivals starting for a prize. Both have a bright prospect but only one can win. What will be their attitude toward each other after the contest is decided? Can the loser of the game be broad-hearted and candid enough to congratulate the fortunate one? What a type of manliness is for such demeanor! To me it is a sure sign of integrity and greatness, where men can remain warm friends after the heat of an enthusiastic contest. I do not know that the winner there is any greater than the loser. Two men are candidates for an office in religious service. They are equally qualified and of reputable character. It is hard to decide on which the lot will fall. Both are apparently qualified for the place.

It would be a grand step in the life of many if they would only once desire to be a door keeper in the house of God. But the day of decision comes. The candidates are brought to the altar to demonstrate whom the Lord has chosen. The lot falls. It is shown whom God has ordained to the religious function. What is now the conduct of the spared candidate? How many there are who if not ordained to some office in the church, are slack in performing work at all. If the Lord has a less important place for them they are prejudiced and envy those of a higher calling. What destruction has been brought upon the prosperity of the church by prejudice. Take a lesson from your own physical organization. As every member has its peculiar work to do, so does every one in God's kingdom have his sphere and place. They are all essentials to the progress of God's work. As the hand cannot say to the head "I have no need of thee" so can the most inconspicuous function in the Lord's kingdom not prosper by thrusting out the higher. Remember that it takes every bone and muscle, nerve and tissue in its proper place to form a complete body. Also divinity applied, it takes every member in God's kingdom in his proper place to make the church a perfect organization.

If rightly considered there is no place for prejudice in the church. I do not know why this little fox should be left behind the verdant leaves to spoil the vines. I think Christianity should cooperate and organize into a more unanimous body for the capture of this cunning little fox. A much larger service could be rendered to the world were there not so much prejudice among Christians. If we could all get every root of it out of our hearts I believe that it would be a glorious boon for the cause of Christ. A great barrier that hinders the uniting of all the hosts of Heaven into one grand and overwhelming body, is the little tissue of prejudice. My brother, if you set up, or what theological opinion you entertain, as it matters what you really are and do. It is certainly the desire of every heart that has been cleansed by the blood of Christ to serve Him. And let us hear what our Master said: "Whosoever doeth the will of my Father, the same is my sister and my brother." Notice that plainly—"Whosoever doeth"—It is not true that religion is a more of a practice than theology? How much place do you find in that passage for any bigotry or prejudice whatever? Let me proclaim this message to all the extended realm of Christendom; about it with trumpet voice to the skies of the sea: "God's love is deep enough and wide enough and high enough to make the most degraded sinner a brother of the Lord Jesus Christ." Glorious announcement! God's kingdom so wide and universal. His vineyard so pleasant and beautiful. No room for prejudice or an envious life. "Take us the foxes the little foxes that spoil the vines."

Again: Man's vineyard of happiness and social enjoyment is threatened by the little fox of hatred. Nothing can be dragged into the social circle that is more destructive to pleasure than hatred. It is a kind of disposition which only the imprudent cultivate. We have all at some time had the disposition excited. Your friend dealt with you unfairly and it taxed all the powers of your better nature to keep on loving him. I have thought that there is nothing nobler or more sublime in human nature than that a man who is misused and ill-treated by his fellows, should still persist in loving them. Was this not a supreme characteristic in Jesus Himself? I do not understand how anyone can permit the wasp of hatred to build her nest within the bosom of his life.

It may be that the world does not always use you right. He soon becomes a weakling who is ushered through the world with no tides to shroud. Suppose your neighbors maltreat and deal with you unkindly. Suppose they belie you and speak of you things which are not true. With me it is a question whether such demeanor should stimulate your hatred or your pity. Remember that some of Christ's bitterest enemies were the objects of His deepest and most profound compassion. Prayer and pity is at all times better for our enemies than hatred and malice.

What a work of ruin it is when the little fox of hatred comes into the vineyard of the home circle. Of all other places that are dear to man I think that home should be the dearest. It is certainly man's earthly paradise where the vines of love and friendship flourish there. Of the other hand it be- comes the inferno of his soul when the frosted winds of hatred breathe their chilling breath upon the verdant vines. It does not take gaudy architecture or costly upholstery to make a happy home. Where the fox of hatred creeps in to spoil the vines, the palace of the rich becomes a prison of misery. The richest hearts do not always dwell

## HERALD OF TRUTH.

within the richest mansions. What pain and heart-breaks rack the physical system of the inmates of a home where hatred is a guest. What ghosts of forgotten memories haunt them at the tea-table, in the parlor or the darkened chambers of night? Many a home would be a hallowed spot around which angels would hover were it not that hatred dwells there. How many a wife and husband that have vowed life long affection are making their home a little prison of misery. What pain and anguish of heart must come to them who must liest the happiness of a nuptial tie by hatred and malice!

Sadder still is the thought when we remember that the enmity of those sanguinely connected is much more serious than among those that are not joined together by nature's tie. When cousins dissolve friendship how long the reconciliation is postponed! It is dangerous to quarrel with those of your household. The Bible speaks of a day when a man's greatest foes shall be those of his own family. I wonder if that day is not now here. There is an apparent wide-spread revolt of child against parent. Those of the same house are fighting one another through law and court. I ask the snow-bearded prophet of old what is the sign of the time? The answer comes echoing along the golden milestones of ages that prophecy is being fulfilled.

How destructive is hatred in the home circle! It is "the little fox that spoils the vines."

Notice that my text conveys the thought that it is the little foxes that work the mischief. A great many people there are who do not give attention to the little things in life. They do not seem to think that there is a damaging conflagration in one little spark of contemptuous sulphur. I think the little things should be received equally as much notice as the big ones. Big things are little things enlarged. Some there are who sneer at the idea that a child who biots its innocence by stealing a pin, should some day turn out to be a professional thief. But where does all the knavery and trickery of the land begin? A man does not become a horse-thief at one bound. The steps to any wickedness are gradual and by degrees. As a spreading tree may develop from a very small seed, so may a big thing grow from a little thing. Parents, beware! which way the early course of your child is leading. It is the little things that you impress upon the minds of your children that will determine the great things.

I heard once of a skilled artist who presented a prize picture for exhibition. It was a perfect model and the critics pronounced it flawless. But in drawing the title of the famous work the artist committed one letter. It fell beneath the critic's eye and the premium was bestowed to another. Thus the little fox of carelessness spoiled the vine.

The world does not know of many characters greater than that of Thomas Carlyle. The man has many admirers and his writings are almost of supreme worth. But the great man flew into a rage because a rooster crowed in his garden. Thus the little fox of anger spoiled the vine.

Character lies in the rightful conduct of one's self amid the annoying things of life. It is a grand sight to see a man remain composed and pleasant

when the winds are blowing contrary. Beware how you deal with little things. Every day you are adding to the dimensions of life's statue. Towers are reared by laying brick on brick. So life's monument is raised by our little deeds and little actions. Daily walk through thy vineyard of character and so "Take away the foxes that spoil the vines."

Nappanee, Ind.

For the Herald of Truth.

#### MORE NEW THINGS.

BY M. S. STEINER.

In an editorial entitled "What New Things Next?" In the July 15th number of the HERALD, the writer criticizes rather severely the actions taken by the Roseland, Nebraska, congregation, in the matter of ordaining Bro. Mahlon Lapp to the ministry and bishop. I am personally well acquainted with both the bishop, Bro. Shiller, and the congregation, and I am sure the editorial does injustice to both, and I may yet add to the Elkhardt Institute. For I am informed he only attended the Institute about five months. There is nothing gained in leaving people under a wrong impression, and for this reason I beg the editor for a little space to state the circumstances more fully, and trust he, himself, may also do something to regain the confidence of such as he may have injured. Bro. Shiller is a modest, well-established, conservative and faithful minister of the church, having won the highest respect both of the church and the neighborhood in which he lives. He is also a staunch believer in the Word, and has the highest respect for the traditions of the church. In case, however, a question arises in which the order of the Word and custom of the church differs, he invariably looks to the Word in preference to a custom.

I have been informed that Bro. Shiller has been in correspondence with Bro. Resler regarding the ordination of Bro. Lapp, and that Bro. Resler, on account of falling health, requested the ordination of Bro. Lapp to the full rights of the ministry. It is said to know that Bro. Resler's health makes his stay on earth an uncertainty, and that it became necessary for the safety of the India mission to take this step.

Bro. Shiller presented the matter to his congregation, and no one seeing a reason why, under the circumstances, he should not do so, and moreover because Bro. Lapp has been a faithful worker in the church for a number of years, and has had a year's experience in the home mission in Chicago, with good results, and has reached the age of about thirty years, and no Scriptures to stand in the way, he felt safe in taking the step. This may at first sight seem to have been much out of place.

It should also be remembered that the New Testament gives only two ordinations. First, that of the ministry, and second, that of the deacon. (See 1 Tim. 3 and Titus 1). Whenever the apostle ordained a brother to the ministry he was commissioned to preach, to baptize the believers and to organize them into a church. The terms, "preacher," "minister," "teacher," "pastor," "apostle," "elder," and "bishop" were used interchangeably. They had

reference to one and the same office. (See 1 Tim. 2:7; Acts 1:20; 1 Tim. 5:17; Jas. 5:14; Eph. 6:21; 2 Cor. 3:6, and a number of other passages. In 2 Tim. 1:11, Paul refers to himself as being a "preacher," an "apostle" and a "teacher;" at the same time he held the privilege to baptize, etc., but preferred not to practice that order. Timothy, Titus, Tychicus, and those ordained later, held the same commission as did the apostles in those particulars. Titus 1:5; Eph. 6:21; Rom. 10:14. No brother should be ordained to the ministry that does not possess the qualification for a bishop. In the Scripture sense, a church that has its members, deacon and minister is completed in organization. The Baptist, Congregational, Presbyterian, Disciple, Lutheran and Reformed churches have retained this order while the Roman Catholic, Greek Catholic, Episcopalian, Methodist and United Brethren churches have instituted another form of government with officers that are more or less empowered with "sanctuary."

It used to be customary with our people to have each congregation supplied with an elder, and this order is to this day largely practiced among our Russian, Swiss and Amish Churches. The Dunkard Church also holds to this order. In the light of these facts, Bro. Shiller has not deviated too far from the order of the Word, as he may have from the custom of the church. And in case the order of the Word and the custom of the church differ, which is the safer to follow, the Word or church custom?

Lastly, as to laying blame on the Elkhart Institute, that may do for ten years, but a religious paper should seek to build for eternity. Those who are by nature prejudiced against schools, will be prejudiced the more by such arguments and those who are not, and who have occasion to see and know the other side and all sides, naturally lose confidence in those who either ignorantly or purposely misrepresent matters or who give only a one-sided and colored report. The HERALD in order to fill the place of a worthy and whole some church paper ought to take no part in agitating local church troubles.

If the Elkhart Institute has been doing wrong and is endangering the peace of the church, let the order of justice be carried out—that is, an honorable and fair committee appointed to investigate, and correct if he be, and if they will not heed a committee, then there will be time sufficient to circulate their conduct through the church paper. This is the only honorable course. Matt. 18. Church Institutions like individual members should have the privilege of a hearing by properly authorized parties, if they reject a committee and a hearing then the Word is clear. But if an Institution's record is blackened without having had a chance to correct itself, or without having matters investigated by properly authorized parties, the one doing such work falls under the censure of the teachings of Christ. If the HERALD insists to give only the one side of their troubles in Indiana, either the cause of right and peace must suffer for the time, or a clean, unbiased, peace-loving church paper becomes a necessity. A very large majority of our people who have the best opportunity to know a few things about the difficulties at Elkhart, do not, cannot, dare not approve of

dragging and discussing them in the church paper. "Let all things be done decently and in order" and there will be no need for the HERALD to work up "favorable sentiments," and causing unprofitable discussions throughout the church. What I have said, I trust, may be received as it is intended, as an explanation and a word of warning to relieve and pacify such as may be getting impatient with the treatment received by our only church paper. My personal convictions in the matter of ordaining ministers for India or for any field in which we have a bishop are most decidedly in favor of having that work done in the field and that only after a fair trial. While those in the field look at it differently. I will quote from Bro. Reesler's letter. He says, "Ordaining and sending is nearer to the apostolic order than sending and ordaining in the midst of the work."

MOST MISSIONARIES ARE PRACTICALLY BISHOPS WHETHER THEY HAVE BEEN SENT OUT AS SUCH OR NOT.

We ought to be more careful in ordaining ministers at home in the future than we have been in the past. In these points I agree with the editorial. The church is more and more in need of faithful men, not self-willed, no strikers, not high minded, but such as are able by example, a good report at home and natural abilities, to convince if possible the gain sayers. What we need in the HERALD are articles that build up, that inspire confidence, and that instruct us on these points by both example and word—articles that carry with them the respect and the encouragement and the goodwill of the church at large. Let us hope and pray and labor for a better day.

Pandora, Ohio.

NOTE.—The above article by Bro. Steiner is left exactly as we received it. In it he shows why it is thought by some that if a man is ordained to the ministry he may as well be ordained to the office of bishop, since according to their idea there is practically no difference—that a bishop's work is really a minister's work, and that hence the office of bishop is in their understanding of the New Testament teaching, largely superfluous. This position being taken actually shows a division of sentiment in our church, and accounts in part at least, for the friction existing in some places. Where this division of sentiment has had its origin, how it has been brought into notice, what circumstances have fostered it and what influence it has had among our people in establishing sentiment or conviction on certain questions that are agitating the church to-day, need not be discussed here. That it has had a marked influence none will deny, and that this difference of opinion—unless we are more truly and mutually charitable in disposition than we have been—has been and will be more of a factor in bringing about certain conditions, will not be denied by careful observers. We gladly grant Bro. Steiner space to make a statement. At the same time we wish to call attention to the fact that the writer of the editorial which Bro. Steiner criticizes does not call Bro. Shiller's modesty nor his many other excellent qualities as a bishop and brother into question, and that the same writer, moreover, has also distinctly stated that local troubles are referred to only as they affect the church at large. The HERALD has not

stooped to a discussion of local troubles, and the reasons why it should not. Bro. Steiner plainly states, and we concur. But as to what constitutes discussion of a matter we evidently differ, or Bro. S. would not have used the terms "agitating," "dragging" and "discussing." What Bro. Steiner's article would be called in this respect, I am not qualified to say, since he expresses his disapproval of such discussions in the HERALD. And I wish to state here that long before ever the HERALD even breathed a word showing that there were difficulties, there was a vast amount of "unprofitable discussion" throughout the church. What the HERALD has said is therefore the result instead of the cause of the discussions and should not be blamed or made the scapegoat for the mistakes or prejudices or previous unwise words of others. We will be glad, however, if Bro. Steiner's statements will pacify such as may be getting impatient from the various causes above mentioned.

Regarding Bro. Reesler's explanation of the matter we will say that if the HERALD has done an injustice to Bro. Reesler or any other person, pardon us, it was not intentional. At the same time, if a minister or missionary is practically a bishop in India, then it seems to me that the ordination to the office of bishop was "practically" unnecessary, especially since Bro. Burkhard is already there with some experience in the foreign field and able to do the work of a bishop if need be. Why go through a formality when that simply produces an acknowledged superfluity? What the Mennonite Church needs to-day is not another division, not another school, not another church paper or publishing house, not another method of church government, but more love and less prejudice, more Holy Ghost power and less zeal for fads and hobbies, more conviction and less opinion, more gospel and less discussion, more light and less heat, more integrity and less subterfuge, more Christ and less carnal nature, and an abler editor.

A. B. KOLB.

For the Herald of Truth.

WE THANK YOU.

In another column of this issue of the HERALD OF TRUTH will be found the Annual Financial Report of the Home and Foreign Relief Commission. From this report it will be seen that money has been received and distributed TWELVE DIFFERENT PURPOSES. OVER ELEVEN THOUSAND DOLLARS have been sent by this commission alone to the Mennonite Mission at Dhamtari, India, since Nov. 24, 1890. The Commission has steadily and quietly continued in its work, and we wish to heartily thank our kind brethren and sisters for their liberal contributions, above all we feel deeply grateful to God for His grace and favor extended toward us.

It may be proper to state right here that the work of creating and maintaining among the Mennonite people a fund for the support of orphans in India, originated with the Home and Foreign Relief Commission. God moved upon the hearts of the people and they gave liberally, and the work has prospered. We do not wish to boast, nor have we any reason to boast,

but we believe the Lord has taken notice of our sincere purpose to do good unto those in need, for He has surely wonderfully blessed our efforts. Not only have our brethren and sisters sent funds for India, but for all the other purposes indicated in the report. We thank God for His favor, and by His grace we shall, in His fear, continue in this work as he may lead us. We have no officials in our Board whom the Commission pays a stipulated salary. Our purpose is to extend relief and comfort and blessing to as many as we can, and, judging from the liberal contributions sent us, we have reason to believe that our brethren and sisters recognize this fact, and consider us worthy of their confidence.

Brethren and sisters, let us assure you that we deeply appreciate your many kindnesses, and can only ask God to reward you for what you have done. Our words of praise for what you have done count for nothing. It is not for our honor that this work is carried on, nor is it for our honor that the Home and Foreign Relief Commission is in existence. God shall have all the honor which may come from our feeble efforts which we are able to put forth in His name. We stand ready in the sphere in which we labor, to serve the church in general as God shall give us light and lead the way. We acknowledge that He has been gracious, and trust His favors may not have been bestowed in vain.

We again wish to thank all our brethren and sisters and friends who have forwarded money to us for the various charitable purposes, and wish to assure you that with the help of God we shall endeavor to merit a continuance of the confidence so liberally bestowed upon us in the past. We would further be glad if all our friends who are interested in Mission work, might become subscribers to the MENNONITE MISSIONARY MESSENGER, a little paper devoted solely to Mission and Orphan work. Sample copies will be cheerfully sent upon request.

All funds sent us for various purposes will be properly applied. All remittances intended for us should be addressed and made payable to the HOME AND FOREIGN RELIEF COMMISSION, Elkhart, Ind. We trust the Lord may prosper His work, and that much lasting good may result from the efforts put forth in His name.

In His Service,  
A. C. KOLB, Secy.

For the Herald of Truth.

DO GOOD, Gal. 6:9, 10.

In the above verses Paul exhorts the Galatian brethren to continue in well doing. Let us first notice what we are to do good. Paul says, "As we have therefore opportunity," If the heart is full of love toward God and our fellowmen, we will never fail of opportunities. This life is too short to waste a moment. There is everywhere and at all times a chance to help someone even if it be only the giving of a right word, or a better fitting ourselves for duties before us. A few hours of quiet study and meditation on our part may do much good toward others. Thus we see that the time to do good is not only on the Sabbath or when we are

called out into actual service but all the time. When resting the weary body the mind may be drinking in precious truths that will flow out to benefit others.

To whom shall we do good? The word says "to all men." When we look about us we see two extremes. On one hand we find church members who have so little brotherly love they seem to care no more for the interests of a brother or sister than those of anyone else, thus ignoring Paul's injunction, "especially unto them who are of the household of faith." On the other hand there are those who are willing to help members of their own church but hold a tight hand against those not of their belief. This was not Christ's way. He loved all but was especially devoted to His followers. The devoted child of God will not cease doing good because no one seems to appreciate his efforts. The good we do we should do through Christ and His approval we should seek and not the applause of men. If we help the needy one we should do it as unto Christ and if the recipient of our help seems ungrateful, the knowing that Christ approves should suffice to make us willing to go on lending a helping hand as opportunities afford.

Encouraging the weak and faltering is a good work we too often overlook. So many tire of the warfare in trying to live right and how many times do we rather censure them for letting go their faith, and instead of lifting them up, send them farther on the downward road by our coldness. Brethren and sisters, should we not be more watchful along this line, that our doing good be not one-sided. When we see a brother or sister or Christian friend growing cold let us not withhold any words of encouragement we may be able to give. They may have sore temptations than we know and possibly we might fall under the same pressure.

Throw out the lifeline to danger fraught men,  
Husking in anguish where you've never been."

When dealing with those who are about to give up the battle we should ever keep in mind the apostle's injunction, "Let him that thinketh he standeth take heed lest he fall." May every reader allow himself to be used of God.

CLARA M. BRUBAKER.

For the Herald of Truth.

FOLLOW JESUS.

"What is that to thee follow thou me?" John 8:22.

My Dear Friends: These words of Jesus come to me so often when I hear people continually trying to pull out the mote from the brother's eye while they have beams in their own eyes. In other words, who are finding fault with those who are living holy lives. What profit is it to thee, or to any one, to be continually finding fault with others? The command of Jesus in reference to this matter is, "Follow thou me."

First, Do you know that Jesus calls these fault finders, hypocrites?

Second, Do you love the brethren?

Third, Do you live the life of Christ?

If not, do not rest any longer; seek pardon for your new dyed soul. Then you will not stumble at anyone that is in advance of you in this Chris-

tian life; but you will praise the Lord that they are going on and making progress in the way of righteousness. You will not stumble at anything that is behind you, but always at the things that are before you. Methinks, I hear someone say, "But we can see that they do not live up to what they profess or testify."

"What is that to thee? Follow thou me," says Jesus, and leave the result with God who knows every heart, and knows whether our motives are pure or not. The apostle tells us that without holiness no man shall see the Lord. How can the Spirit of God dwell in an impure and sinful heart? We are commanded to be filled with the Spirit, and not until we be filled, can the Lord use us in accordance with His will.

Oh, my dear friends, will you not call upon God and earnestly and humbly ask him to give you the Spirit of peace and love?

Christ teaches us to love one another as He loved us and to pray for one another. The effectual, fervent prayer of the righteous availeth much. My experience of a Christian life teaches me better things than to be finding fault. If someone is not living right we should go to him and tell him of his fault. First, however, we should be sure that we are right ourselves. In Gal. 6:1, we read these words, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted." Then if we go in the right way, that is, with a prayerful heart, and a heart full of love, we will be blessed in the work and His praise will flow out from our hearts. Grudge not against another, brethren, lest ye be tempted, "Behold the judgment standeth at the door." Jas. 5:9.

A BROTHER AND SISTER.  
Kennard, O.

For the Herald of Truth.

PRAY FOR PEACE.

Ps. 122.

By reading this chapter we learn how great was the Psalmist's concern for the welfare of the church. In verse six he says, "I pray for the peace of Jerusalem." They shall prosper that love thee. It causes much sadness to note the strife existing in our beloved Mennonite church. Brother, sister, are we praying as we should for the peace of Zion? We profess to be followers of the Prince of Peace and preach a doctrine of peace but how about the practice? What must our opponents say when they read our church periodicals and note the signs, not of peace but of contention? We must say as Paul, "Such things ought not to be."

I doubt not but many are praying but I fear too many are praying that their side may be blessed, yet feel very uncharitable toward the "other side." There should be no "sides" in Zion but all should be working harmoniously as one band against the strongholds of Satan. When there is fighting going on "within" it wastes just so much energy that should be used to defy the enemy from "without."

Peace that passeth understanding comes to those who let go of self and desire His peace in its fullness. The Psalmist also says, "Do good, in thy good pleasure unto Zion." Let our

prayer be, "Lord in thy good pleasure bring peace into the church even if it brings the greatest humiliation to me and those whom I think are on the right side. If I am in the wrong show me the same and give me grace to acknowledge my lack."

Brothers and Sisters, let us so consecrate ourselves to God that self may be lost in love in dealing with those who differ with us. (Amen.—Ed.)

CLARA M. BRUBAKER.

For the Herald of Truth.

THE FUTURE STATE.

BY N. E. MILLER.

It is a question in many a one's mind where the saint is after leaving the earthly body, and according to the belief of many, the soul is neither on earth nor in heaven.

St. John 11:25; "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Luke 23:43; "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

Rev. 2:7 and 2 Cor. 12:1-5 shows that heaven and paradise are one place. We see that already the one that died with Christ on the cross received the full benefit of Christ's resurrection.

St. John 5:26; "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

St. John 5:28, 29; "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

This was spoken by Christ in A. D. 31.

Matt. 27:52, 53; Matthew says concerning Christ and the resurrection, A. D. 33, "And the graves were opened, and many bodies of the saints which slept, arose and came out of the graves after his resurrection and went into the Holy City, and appeared unto many."

St. John 3:13; "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

1 Cor. 15:47; "The first man is of the earth, earthy, the second man is the Lord from heaven."

Eccles. 12:6 & 7; "Then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it."

1 Cor. 15:50; "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

Rev. 18:10; "Babylon, in one hour is thy judgment come."

2 Cor. 5:6; "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

2 Cor. 5:8; "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." According to the above what Paul says, the very instant that the spirit leaves the body it is in the presence of the Lord.

Phil. 12:23, 23; "For I am in a strait betwixt two, having a desire to depart,

to be with Christ, which is far better (22 v.) than to labor in the flesh."

Luke 16:22; "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried (23) and in hell he lifted up his eyes."

Does this not say to us, the soul of a saved one is taken direct to heaven when it leaves the body? It does not speak of burying Lazarus. His was only a change out of the body and from earth to heaven, in the twinkling of an eye.

Partridge, Kansas.

NOTE.—The foregoing article is on a subject on which abler men than the writer of the same and the editor differ, and the editor differs with the writer, and so do the writings of those in the past who reflect the belief and teachings of the Mennonite Church in this point of doctrine or theology. But whether the souls of the redeemed are at once ushered into heaven or not, believing or con in the matter will not bar us from heaven. It is not essential to our salvation. The chief concern of man should be to prepare himself for Christian service on earth that he may be prepared for death; then whether he be found among those who are "under the altar" (Rev. 6:9), or "sleep in their graves" (John 11:12; 1 Thess. 4:14; John 5:28), or in "Abraham's bosom" (Luke 16:22), or "in paradise" (Luke 23:43) we shall enter into the mansions prepared for us when God shall come to gather his jewels.—A. B. K.

For the Herald of Truth.

EASE AND CARELESSNESS.

"We to them that are at ease in Zion. . . . they are not grieved for the affliction of Joseph." Amos 6:1, 6.

As my sphere of observation enlarges and I look more deeply and carefully into the matter, the conviction is forced upon me that the full force of the above condemnation rests upon a large number of professing Christians and that few are entirely free from its withering rebuke.

If this be true of us there awaits us an awful condemnation in the time to come.

Would it not be wise to weigh ourselves impartially now in the balances of God's Word and have that which is lacking supplied, rather than go carelessly on clothed with self deception until we come into the presence of the King without a wedding garment, and cast away from His presence?

"All seek their own and not the things which are Jesus Christ's" (Phil. 2:21), describes too well many who call themselves after the Master's name, who worship Him in form at least, but serve themselves. Is it any wonder that in the face of such self seeking, that many are doubting the truths of the Gospel and turning aside to walk in the hopeless path of such as have no God?

We are epistles known and read of men and when we make profession of Christianity the world then looks upon us as samples of what God can do for sinful men, and if they see us live and act according to former motives and principles they will lose confidence in religion and instead of being soul winners, as God intends that all His people be, we become a stumbling block over which immortal souls fall







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## HERALD OF TRUTH.

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## SUNDAY SCHOOL LESSONS.

LESSON VII.—AUGUST 18.  
ABRAHAM'S INTERCESSION. Gen. 18:16-33.

[Read Gen. 17:1-18; 18:1-19. Memory Verses 23-25.]

GOLDEN TEXT.—The effectual fervent prayer of a righteous man availeth much.—James 5:16.

## INTRODUCTION.

TIME.—About fifteen years after the last lesson, B. C. 1897.

PLACES.—Abraham in Hebron at the Oaks of Mamre. Lot dwelt in Sodom.

PERSONS.—Three angels. The Lord.

LESSON CONNECTION.—During the interval of fifteen years since the covenant made in our last lesson, Ishmael was born, and had grown to be thirteen years old. The covenant of circumcision was made, and a new promise given that Sarah should have a son to be named Isaac. One day the aged Abraham, now 99 years old, was sitting in his tent door among the Oaks of Mamre resting during the heat of the day, when suddenly, looking up he saw three strangers near him. He immediately went to them and welcomed them in the Oriental manner, and entertained them with the utmost hospitality. It was not long before he perceived, by what they said and did, that they were angels, and one of them was no less than the Angel of the Lord, who had in some way appeared to him five times before. These three strangers had two messages to Abraham. One was that soon would be born to him the expected heir of the promises. The other that his nephew, Lot, was in great danger, because Sodom where he lived must be destroyed for its wickedness.—Psalms. Abraham at first supposed these strangers to be men; but his course toward them was such that he had no reason for regret when he found they were angels. This is a good way to treat everybody whom we encounter, so that if they turn out to be angels they would have no reason to complain of us, and we nothing to be sorry for in our treatment of them.—Trumbull, "He not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13:2.

## HOME READINGS.

12. M.—Abraham's Intercession. Gen 18:16-33
13. T.—Character of Sodom. Gen 13:15-17
14. W.—Lot rescued. Gen 19:12-13
15. Th.—Sodom destroyed. Gen 19:23-29
16. P.—Worse than Sodom. Matt 11:20-26
17. S.—Christ's warning. Luke 17:25-33
18. S.—An example. 2 Pet 2:4-9

August 15,

LESSON VIII.—AUGUST 25.  
ABRAHAM AND ISAAC.—Gen. 22:1-14.  
[Read Gen. 21:1-22. Memory Verses 6-8.]

GOLDEN TEXT.—By faith, Abraham, when he was tried, offered up Isaac.

## INTRODUCTION.

TIME.—Probably about B. C. 1871. The time is uncertain, we are not informed as to Isaac's age at this time, consequently the date of this momentous event is simply conjectural.

PLACES.—Beersebeba, the home of Abraham at this time, located forty-five miles south of Jerusalem. The sacrifice was offered upon Mount Moriah, upon or near the same spot where afterwards Christ, the great sacrifice, was offered.

PERSONS.—Abraham, Isaac, two servants and the angel.

## TRAITS OF ABRAHAM'S CHARACTER.

—In Abraham was the embodiment of all the Christian graces; but the paramount and fountain source of all the graces that he possessed was his marvelous faith and confidence in God. He staggered not at the promise of God through unbelief," (Rom. 4:20), although the divine requirement seemed to contradict the promise of God. Although the sacrifice demanded seemed to conflict with the very nature of God, yet his faith was unwavering in the wisdom and love of God. His faith led him to render prompt and unquestioning obedience to the God whom he loved; his was a faith that worked by love, and caused him to love God supremely. His love for Isaac was great, but his love for God was far greater. His faith enabled him to comprehend the typical nature of the offering of his son. Jesus refers to this when he says: "Your father, Abraham, rejoiced to see my day; and he saw it and was glad." (John 8:56). His faith led him to look beyond the pale of this life into the blessed resurrected life. He believed that God would work a miracle and raise the dead. If necessary, to fulfill his promises. The great act of faith, in the offering up of his son shines forth like the sun, amid the darkness of far distant times, and as a great beacon light for all coming generations.

ISAAC AS A TYPE.—He is pre eminently a type of Jesus Christ in the following: 1st.—He was a son of promise and named by the angel. (Gen. 17:19). 2d.—His advent into the world was supernatural. (Gen. 18:11-14; Heb. 11:17). 3d.—In his relation to the covenant of God that through him "shall all the nations of the earth be blessed." (Gen. 22:18). 4th.—In an spiritual sense he was the only son and heir of his father. V. 2; (Chap. 21; 22:24-26; Rom. 9:7; Gal. 4:30). Heb. 11:17-18. 5th.—He carried the wood upon which he was to be offered, V. 6.

6th.—He offered no resistance, but voluntarily submitted himself to be bound and laid upon the altar, V. 9. The foregoing presents to us a beautiful resemblance between Isaac and the great anti-type, Jesus Christ.

## HOME READINGS.

19. M.—Abraham and Isaac. Gen. 22:1-14
20. T.—Obedience and blessing. Gen. 22:15-19

1901.

21. W.—Reward of Endurance. James 1:1-12
22. Th.—Rejoicing in trial. 1 Pet. 4:13-19
23. F.—Faith and works. James 2:17-23
24. S.—Righteousness of faith. Phil. 3:7-14
25. S.—Strong faith. Heb. 11:13-19

## CORRESPONDENCE.

FROM WEBB CITY, MO.—May God's choicest blessings rest upon every faithful worker in his vineyard and let us all labor for the upbuilding of his cause and kingdom on this earth, and for the spreading of the blessed Gospel of Christ. If we cannot help in one way we can in another, and let us not become discouraged if we do not see the results of our labors as soon as we like. Remember, Christ says, "Be thou faithful unto death and I will give thee a crown of life." He also says, "Lo, I am with you always even unto the end of the world." Still another is, "I will never leave thee nor forsake thee," and with these and many other precious promises in the Bible we have great cause for rejoicing that we have a friend that will forever last; that will stand by us in every time of need if we put our trust in him. A careful study of the Bible shows us that whenever God's children were obedient all went well with them. So let us all be more obedient to God's word, be more faithful in bearing the cross, live true to God and His word, and Heaven will be our reward, for every one that faithfully bears the cross on earth there is a crown in heaven.

OLIVER GOOD.

C. EY CONY, BERLIN, ONT.—Our hearts are full of gratitude toward God for his many blessings, temporal and spiritual. We were blessed with a visit from Brother Mahlon Lapp and wife, missionaries to India. They held several appointments in our district and we wish them God speed in their mission of the life-giving Word to starving India. We were also greatly blessed with visitors from Lanc. Co., Pa.: our dear ministering brother, John L. Landis accompanied by his wife, Abram Huber and wife, Nathan Brubacher and wife, David Hershey and wife, and Bro. Buckwalter. Bro. Landis spoke at our church from the words, "With thou be made whole," and we were greatly encouraged with the saving work of Christ and our daily walk through life, that it should be humble and spiritual.

E. S. H.

FROM IOWA, LOUISIANA.—May the blessing of our Lord be with you all. We are very thankful to the Lord that we had the privilege of having a series of meetings here held by Bro. S. C. Miller, of Mount Pleasant, Kansas. We organized a church here with nineteen members living here, and the brethren, Hamilton and Rohrer, of Fairbanks, Texas, also joined with us. Three persons were baptized; nineteen partook of the emblems of the body of Christ last Sunday. Four new sisters would like to join in with us but were not permitted to do so by their parents. Three have received water baptism while one has not, but desired it. Brethren, pray for these young sisters, that God may provide a way that they may join God's people. Another family has also moved here from Illinois a

few days ago who we think will unite with us in church fellowship. We would like to have more of our brethren visit us, especially those who would like to look up a new locality to live in, and we heartily invite our northern ministers to visit us. There is a wide field here to work in. I wish God's blessing to you all.

JOHN SHROCK.

JOHNSTOWN, PA., AUG. 3d, 1901.—Harvest time is a busy time. People are earnestly engaged in gathering sheaves from early morning till late at night. They say this has to be done in order to get through with their work. Well, say nothing against this, only so they do not forget the one thing needful, as the habit of some is. Brethren, this should not be so, for there is another harvest field before us which is of far more importance than is the wheat harvest, although the wheat harvest is necessary and must be taken care of. But here is that great field of unsaved souls that should be looked after. One soul is worth more than all the wheat fields in the world. I will give a sketch of the city and vicinity of Johnstown. The city has a population of over forty thousand, thousands of them unconverted. The city has more saloons than churches. Many iron and steel works are found here, the smoke of which fills the hills surrounding the city. But what does the willing of these leaves amount to? Nothing to be compared with the deadening of the souls through the influence of the saloon and Sabbath breaking. The iron and steel works must go on they say. Money is at stake. Street car companies make more money on the Sabbath than any other day. Sport and amusements seem to be looked after first. Christ seems to be forgotten. Sad, sad state! God pity the lost and send them help. In the vicinity of the city there are many churches where preaching is done. Sunday schools and Bible readings are held, but saloons are entirely too numerous. Gambling and other vile dens are not a thing of the past. People coming from the city are seen standing in the public road, gambling, while the hot sun is pouring its heat down upon them. Were they asked to stand in the sun and read the Bible they would say no. Sunday groceries must be had, they say, to accommodate the sporting people. Brethren and sisters, let us look at the danger our young people are in. A short time ago while on my way home from Sunday school, to my sorrow I saw some of our young boys on the abutment of a bridge trying to sell lemonade to the people in danger, but even church members are seen walking away from the Sunday grocery with a bundle under their arms. Brethren, if there ever was a time that this vicinity needed evangelizing and mission work, it is right now and who will do it? We are passing through this world but once, and as we pass on we must leave a mark. What is that mark? Is it for Christ, or is it for the world? God is our judge and our rewarder. Amen.

LEVI BLAUCH.

Persons coming on the B. & O. R. R. will please notify Alex. Weaver, Walnut, Pa., and those coming on the Pa. R. R., D. H. Yoder, Gettysburg, Pa.

S. G. Smetter, Sec.,  
Davidsville, Pa.

NOTICE.—The Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek church, Walnut Creek, Holmes County, Ohio, August 22, 23, 1901. Sugar Creek on the W. & L. E. is the R. R. station. For further information write to J. H. Hochstetler, Sugar Creek, or S. J. Miller, Walnut Creek, Ohio.

A. METZLER, Sec.

The S. S. Conference for the Indiana-Michigan District will be held Sept. 19-20, at the Forks M. H., LaGrange Co., Ind. All who are interested in S. S. work are cordially invited.

D. G. SCHROCK, Sec'y,  
Gothen, Ind.

The Amish Mennonite conference of Illinois, will be held at the Old Amish M. H., in Livingston Co., Ill., on the 30th and 27th of September. For those coming by rail either from east or west, Gridley, McLean Co., is the R. R. station. Parties from the north, northwest and northeast will be met at Flanagan, Livingston Co., Ill. All interested in the cause of Christ are here with cordially invited to be present.

J. F. SCHMIDT.

## REPORT OF THE MENNONITE

S. S. MISSION.

The regular quarterly meeting of the Mennonite Sunday school Mission was held at Paradise, Pennsylvania, on Wednesday, July 24, and was attended by a large concourse of people. The meeting was called to order at 9:30 a. m. by Superintendent Mellinger, and the exercises began by singing, "Guide Me, O Heavenly Father."

Bishop Eby read Acts 14 and offered prayer. Superintendent Mellinger then called on M. G. Weaver, of Spring Grove, Pa., to take the chair and preside over the meeting.

In order to gain time the reading of the minutes of the last meeting was dispensed with. Singing, "Zion." Sermon, by N. H. Mack, of Vinola. He chose for his text Malachi 3:8-12. The sermon was a practical one on the subject presented in the text, namely, rendering unto the Lord that which is due Him. God promises to bless those who faithfully render unto Him His portion; but we must give in faith and

## CONFERENCES.

## ANNUAL.

The Sunday School Conference of the Southwestern Pa. district will be held at the Weaver church, Cambria Co., Pa., Aug. 27 and 28, 1901. The Church Conference for the same district will be held at the same place Aug. 30 and 31, 1901.

All interested in the cause of Christ are cordially invited to attend these conferences.

Nearest railroad station on Pennsylvania line is Johnstown, and on the B. & O. is Ingleside. Coupons for reduced rates on either of these roads can be secured by writing to the undersigned.

Persons coming on the B. & O. R. R. will please notify Alex. Weaver, Walnut, Pa., and those coming on the Pa. R. R., D. H. Yoder, Gettysburg, Pa.

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out of love to God, and not from any selfish motives, or we will not gain the blessing. Singing, "Thine Alone." Address, "Practical Christianity as taught in Matthew 25," by H. W. Eschman, of Eberly's Mill, Cumberland county. So much that is called Christianity is only a combination of morality and formality, entirely devoid of the spirit of Christ. In the description of the last judgment, as given by Christ, those who were commended and accepted were unconsciously of having rendered service to Christ. The reason of this is that it is natural for the regenerated heart to do deeds of love and kindness.

The address was followed by short talks on the same subject by David Wenger, Mahlon Buckwalter, Isaac Hershey and Malford Hagler. The reports of various Sunday schools were given by their respective superintendents, and all indicated a pleasant and profitable quarter just passed.

Singing, "Sweet is Thy Work, My God, My King."

Adjourned to 1 p. m.

During the noon recess luncheon was partaken of by several hundred persons in the basement of the church, while many others enjoyed their in the shade of the trees surrounding the church.

The usual song service was held at the opening of the afternoon services, after which prayer was offered by Samuel Hess, of Shiremanstown, Cumberland county.

A. A. Bessler made a statement of money received since the last quarterly meeting for the support of the American Mennonite Mission at Dharmat, C. P., India. Since April 1, \$611.00 have been sent to the India Mission and \$185.03 are now in his hands and will be sent in the near future.

The report of the Welsh Mountain Industrial Mission was then given by Jacob H. Mellinger, Assistant Superintendent of the Mission. They harvested about three hundred bushels of strawberries this season, which found a ready sale, many customers having to be turned away without the amount of berries they wished. They now have ready for sale and are selling a fine crop of cabbage.

Song, "Beautiful Golden Gate."

Address, "The Jew and the Christian Church," by A. D. Wenger, of Millersville. The origin and early history of the Jews was briefly given, following them through the ages of the judges and kings, the divisions of the kingdom, the loss of the ten tribes, etc. were cited, the attitude of the Jews toward Christ while on earth, etc. The hostility of the Jews toward the early Christian church was contrasted with the submissive spirit manifested by true Christians. The address was an extremely interesting and instructive bit of Bible history.

Singing, "Only One Foundation."

Address, "Proper Use of the Lesson Helps," by S. S. Kraybill, of Maytown. The Lesson Helps when used as helps to the study of the lesson were a good thing; but when they are depended upon as a text book for use in the class they are a hindrance to the best results, rather than a help.

Singing, "More Like Thee."

The use of the Lesson Helps was then discussed by quite a number of

## HERALD OF TRUTH.

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Singing, "More Like Thee."

The use of the Lesson Helps was then discussed by quite a number of

brethren, the substance of the discussion seeming to indicate that the Heralds should be used for the preparation of the lesson and not for recitation. Use the Bible in the school as much as possible.

Singing, "Even Me."

W. D. Workman favored the house with a short address.

Singing, "Rest Over Jordan."

S. H. Musselman asked for a sister to take charge of the shirt factory on the mountain.

Superintendent Mellinger announced that B. F. Zoak had resigned his place as Superintendent of the Mt. Pleasant Sunday-school to take charge of the Sunday-school at Strasburg, and Christian Neff had been appointed Superintendent of the Mt. Pleasant Sunday-school.

After singing, "Shall We Meet Beyond the River" and the usual Doxology, the house offered the Lord's prayer in concert and adjourned.

A. A. Ressler, Sec'y.

## MISCELLANEOUS.

### WHY CHRISTIANS SHOULD BE SOUL-WINNERS.

BY LILLIE F. MINNICH.

There are many things which God does, in which we can have no part. A child helped He could be a painter, that he might help God paint the clouds, skies and sunset.

God wants no help in this work, but there are things in which He permits us to be His co-laborers. We may not help God paint His clouds and sunset, but we can put tints of immortal beauty upon human souls.

In winning souls we are not co-workers with God? We are the chief with which He carries His statues. The sculptor needs his chisel, but the chisel can do nothing, produce no beauty of itself. We must put ourselves into God's hands that He may use us.

And why should Christians be soul-winners? It was the great commission, "Go ye therefore and teach all nations." Hence it is a duty enjoined upon all Christ's followers to be soul-winners. The importance of the human part is beautifully illustrated in the feeding of the five thousand. Christ passed the broken loaves through the hands of His disciples to the multitude. Thus Christians stand between Christ and a needy, hungry world.

Again, there are those who are waiting to be won, waiting for some one to tell them the old, old story. Sad fact indeed it would be if we should cherish the multitude, but we should rather break bread which the Master gives us for them. Are there not some now who remember of a time when they would have been glad had some Christian talked with them about Jesus? Do you not recollect when the Spirit was coming upon you, telling you to "stand up for Jesus"? How gladly you would have welcomed some Christian to speak with you about your soul's salvation! As was your experience, so is it with others.

The commission, as a whole, being in the hands of Christ's followers, evidently they will be held accountable if they fail to execute it to the extent of their means and ability. There is

condemnation resting upon those who obey not the gospel. However, fear should not be the greater incentive. Love should rule and reign in your hearts. It is a privilege and a great pleasure to work in the vineyard of the Lord.

Nor shall we fail to receive a reward. There is a crown for all those who remain faithful until His coming. Along with the great commission comes the blessed promise: "And lo, I am with you always." Those who obey the Word have the assurance of His divine presence.

What does religion do, and why should Christians wish others to have it? "Religion alone gives peace and contentment, divests the heart of anxious care, bursts on the mind a flood of joy, and sheds unmingled and perpetual sunshine in the pious breast. She promotes love and good will among men, lifts up the heart that hangs down, brightens the gloom of sorrow, sweetens the cup of affliction, blunts the sting of death and wherever seen felt and enjoyed, breathes around her an everlasting spring."

Those possessing a gift to good, so precious, so ennobling, so pure, should not be selfish, but put forth their best efforts to have the greatest number possible enjoy it. Anyone that has the love of Christ cannot help being a soul-winner.

A Christian is interested in the spiritual welfare of the unsaved and will naturally seek to make them for Christ. We have only five barley loaves! We cannot guide those tottering, stumbling feet! We cannot give strength to those fainting hearts. But there are not many ways in which Christians can be soul-winners? "There are diversities of gifts, but the same Spirit." Some may win souls by preaching, others by teaching, some by giving money to help carry on the work of the Master, and all by letting their light so shine that others seeing their good works may be led to glorify their Father which is in heaven. We are to use the talents given us that the five may gain other five, the ten other ten. Every life, even the lowliest, that learns its word from God and then interprets it to others, adds something, at least, to the world's sum of blessing and good.

"There is a star that brings to heaven  
Some silver radiance tender;  
And never a ray clouded but helps  
To crown the sunset splendor."  
No robe but may thrill some heart,  
Its dawnlight gladness voicing.  
God gives us all some sweet way  
To use the world's riches.

God has done His part. Will we do ours? He gave His only begotten Son to redeem the world. Neither is He ill will that "any should perish, but that all should come to repentance and life." 2 Pet. 3:9. He is the bread and life, which alone can feed men's hunger, but it must pass through His disciples' hands.

And now, my Christian friends, it becomes us to pause, and glancing back over our past lives, ask ourselves, if we have done our whole duty. Are there no regrets for wasted moments or neglected privileges of winning souls? If there are, then before the curtain will drop upon the present scene, let us resolve henceforth to improve our golden opportunities.

"Whatsoever a man soweth that shall he also reap." If we sow plentifully and faithfully toward the winning of souls, when the master comes to gather in the harvest we may meet Him, not empty handed, but rejoicing, bringing in the sheaves.

South English, Iowa.

### A CURE FOR TATTLEERS.

Mrs. Hannah More, a celebrated writer, who died about fifty years ago, had a good way of managing tale-bearers. It is said that whenever she was told anything bad about another, her reply always was, "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken back, and begged that no notice might be taken of the statement. But the good lady was firm; off she took the scandalous story to the scandalizer to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

For the Herald of Truth.

### BE SURE.

BY C. M. B.

"Be sure you are right and then go ahead."

This is a quotation often used and one which we will do well to put into practice, but so often when put into practice the stronger stress is put on the clause, "then go ahead," while to "be sure you are right," is of greater importance. Not many who are sure they are right fail to go ahead, but many go ahead who are not sure they are right.

### ON BOOKBINDING.

BY RICH. M. DENZIG.

Bookbinding is an old craft and is carried on extensively all over the civilized world. It is one of the most manifold and complicated trades known, and a good many people outside of the book shop, do not know through how many processes a book has to go, before it is ready for market. These many different books with all the different leather, cloth, keratol and paper covers; with all the different gold, marble, starch and sprinkled edges; with all the title, side edge and corner trimmings, kept in gold, aluminum, color, gold, silver and all commercial, the leather, celluloid, ivory, silver and gold ornaments and clasps, fitted on to the different books put up in soft, stiff, flexible and padded bindings of sheep, calf, morocco and other leather, suitable for school and library, church and home, for factory and all commercial to the largest family Bible and up to the biggest blankbook—all these things will give the uninitiated reader an idea of the manifoldness of the trade.

Long before the discovery of the printing art, leaves and plates were

bound and fastened together and covered with sheepskin or parchment.

This was chiefly done by monks in the convents, who also showed great skill in decorating the book with pearls, ornaments and fine tooling.

After Johannes Gutenberg had invented and introduced his new method of printing, binding became more popular and necessary, because binding is so closely related to printing that one is called the sister trade of the other.

And rightly so; there is hardly a book printed which does not require some sort of a binding.

As time moved on and had long passed the middle ages, better tools and more practical machinery were introduced in all business branches and especially the printing trade received a good deal of attention, because the book is the intellectual tool through which all others are produced. And how important these machines are for the binder to supply the demand of the book trade, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

While in olden times every book would have to be slowly bound by hand, an ordinary book of today hurries from machine to machine to get into the hands of the anxious reader, who in most cases has no idea how often it has to be handled before it becomes a book.

To get a little more information about this let us take a walk through a book bindery, to see how an ordinary book, say a "library book" is being bound by the latest machinery.

After the sheets, which are to compose the book, are printed they are transferred to the folding room where a very complicated machine folds and inserts them, up to the size of the book and according to the running pages. A folding machine folds and inserts 2,000 sheets of thirty-two pages per hour, while hand folding would require ten hours for the same number of sheets.

When all the sheets are folded, they are laid out on the gathering table in consecutive order. This is a machine of odd construction, either in the shape of a round turning table or something like a "Peris wheel," which, slowly turning, gives the operator a chance to catch a section each of the different signatures.

The sheets or sections are thus put together in a volume, and to make them more firm and solid they are "coped" and put into a heavy press for from twelve to twenty-four hours.

From the press they are taken to the sewing machine where grooves are sawed in the back of the sections to admit the cord around which the thread is taken when the book is sewed. This is the foundation of the binding. If a book is not properly sewed, the binding will not last long. Of course poor paper is sometimes used and then the blinder will get the blame, which does not deserve. By means of the sewing, consider the machine does the work ten times more quickly than it could be done by hand.

The book, now being sewed, has its leaves pasted on both sides, and a dab of glue is applied to the back. To coat the glue the book is made to give it now the proper shape and is trimmed. This is done in a book trimming machine of powerful construction.

tion. The knife attached to the bars, slides diagonally between heavy and rigid iron or steel frames. By means of a turntable, a whole pile of books can be trimmed on all three edges with a very few operations.

Interesting and surprising would it be, could the reader be shown the old way of trimming a book. While it was a slow, tiresome job with the old-fashioned "plow cutter" it is "play work," so to speak, on a modern machine.

After the trimming the book is "rounded" and "backed." The rounding is done by hand with a hammer and the backing is done in a machine. The book is placed with its back between two "jaws" and then rolled so as to produce a shoulder, which will give a seat for the boards when the cover is put on.

The book now receives another coat of gluing, headbands and a strip of super or muslin is pasted on, which will make the book "ready for cases." The cases or covers are now made. The boards for them are cut in a board cutting machine and are then covered with cloth, paper or whatever material is selected.

To prevent the cases from getting rough or blistered, they are run through a smoothing machine containing rubber rollers. If the cases for the book are to be stamped, embossed or tuckered they are then taken to the die-pressing machine where from a die, gold, aluminum, blind or color impressions in the most tasteful styles are produced.

The cases thus finished and the books ready for them are now united.

The book is set into the case and the fly leaves are pasted to the lids. They then are laid between press boards and put into a press so as to get them flat and solid. After a few hours they are taken out, inspected and are ready for market.

This is the process of an ordinary binding, which is termed in the trade as "case work" and as a general rule are made in large quantities.

If the book is to be bound in a better or more elaborate binding, say in leather, half morocco, or full morocco, the process is slower and requires more skill and care. Here is where the trade branches off; where besides the "forwarding" the art of gilt-edges, edge-matching, title and name stamping, tool-gilding, ruling, etc., comes into consideration.

The large blankbooks are mostly all handwork and the machine is of little or no use. Skill, taste and experience are the factors and producers of a good book.

Especially has the binder yet much to do by hand in the way of embellishing the book, and he must needs be a kind of artist. The book coming to his hands flat and solid and with its joints well formed, through the previous case of the forwarder, he delivers it a perfect work of art.

Its hinges are fully formed with a crease; and in the back, edges, corners and sides the tooling demands machine precision.

Elkhart, Ind.  
None—in no department of the Publishing House are our visitors, as a rule, more interested than in the book bindery, hence this article, written for the YOUNG PEOPLE'S PAPER by one who has been in the employ of our House for about fifteen years, and who, as a book binder of large experience,

knows whereof he speaks, will no doubt be interesting and instructive to many of our readers.—E.D.

### A LESSON ON WAR.

A MOTHER'S STORY.

"You may put these books away, my dears. I will give you another lesson this morning—a lesson on war."

The girls looked surprised, and Clara, who was the most impulsive of the three, exclaimed,

"A lesson on war—oh, how delightful!"

"Wait until you hear my story," said Mrs. Harder; "then give me your opinion on the beauty of war."

The table was soon cleared, and the eager student having settled them, thinking, began her story.

"You must know, my dears," she said, "that what I am about to relate is no fancy of mine, but the plain, sober, earnest truth, just as I received it from my brother, who died when you were quite young."

"I can just remember him," said Helen; "he used to be here very often, and his kind patient face always drew me towards him."

"He was noble, generous, and all that we can look for in a man," returned her mother; "but his good qualities were partially hidden in his youth by an impulsive leaning towards the shows and pageants of the world. In boyhood he was fond of playing the soldier. To have a red cap on his head and get a drum slung about his neck was his greatest joy; and I can see him now, fair-haired child, tramping about, and down the passages, beating out his childish martial music, and giving the word of command to shadowy hosts behind him. Would that all had remained a day-dream; but as he grew older his desire to enter the army became so great that it was plain he would never settle to anything else, and a commission, much against the will of his mother, was obtained for him."

"He had barely joined, when war was declared, and his regiment was ordered abroad to fight, what our rulers were pleased to call, the battles of our country. He—an only son—put on his scarlet coat and girded his sword upon his side, and went forth with the rest, leaving a sorrowing sister and a broken-hearted mother behind him. He bade us adieu early in the morning, and later on, he passed by with his regiment, just as those soldiers passed half an hour ago. My mother dared not trust herself to look upon him again for fear that her cries might unman him before his comrades; but I crept to the window, and, looking out, saw him marching steadily on, with his eyes to the front, bold and fearless. Close behind him came just such another, Gerald Norton, his great friend and companion, who joined the regiment at the same time. I could see the people pointing at the two handsome boys—some in pity, some with admiration, but all with voices to urge them on to bloodshed. Not one man or woman seemed to remember the Divine command, 'Love one another.' No! Kings had quarreled—ambition had aroused mistrust, and the word had gone forth to kill and maim, to burn, to destroy, and the people seemed content."

"The regiment embarked, and half-way across the sea fell in with an enemy's vessel. A desperate fight ensued, and the enemy's magazine blew up, sending nine-tenths of the officers and crew into eternity. Here was Arthur's first taste of the glory of war, and with a troubled soul he awoke from his boyish dream, and saw how ghastly was the awful work. He went forward as a matter of honor, and in due time was landed in an enemy's country. Then began forced marches, short rations, sleepless nights, with the scouts of the foe around him. The chill evenings of autumn, giving promise of the winter, gave out their share of misery to men whose only couch was the bare ground, and only covering the canopy of heaven."

"But the men bore up bravely, and no grumbling voice was heard. A few inquiries sufficed to inform Arthur that the enemy in strong numbers was approaching, and that a battle on the morrow was imminent."

"And a tough battle it will be," said an old soldier, whose weather-beaten face had more a scar upon it; "when the sun goes down to-morrow evening, twenty thousand men will have seen the last of him."

"Arthur had never taken this view of a battle before; he had looked only upon the victor's side, and never contemplated the other part of the question. No more had Gerald Norton; and as each thought of such a mighty host of men, now alive and well, to be to-morrow laid low in the dust, they shuddered; but both had been brought up in the use of true faith, and commending their soul to God's care they lay down to rest. For a little while the noise and commotion around them kept their eyes open; but fatigue at last mastered them, and they fell asleep."

"In the morning they awakened weary by the effort of the night, and the sound of distant firing. 'Outposts already engaged,' was passed from mouth to mouth, and pieces of bread—the only meal which could be obtained—were passed from hand to hand. Then word was given to fall in, and Arthur and Gerald took their places. Who can wonder if these young men—but little more than boys—were pale; but it was with excitement not fear; both voice and step were firm."

"The enemy was posted on the other side of a river crossed by a bridge—both bridge and river being hidden from the majority of the soldiers by a long high ridge of land. It was over this ridge that the men were ordered to advance. Arthur and Gerald saw the front regiment go up the slope, march steadily over the summit, and almost every soul disappear forever. The enemy, posted on vantage ground, rained such a fire of shot and bullets upon them that but few escaped. But still others moved steadily forward, and went to their death; rank after rank was shattered. Men lay in heaps—the dead and dying together; shrieks filled the air, and groans of anguish mingled with the roar of the cannon. The shouts of command, the neighing of steeds, and the rumble of the artillery, as it moved along, were heard on every side, while great clouds of smoke hid many a desperate struggle from view. When Arthur arrived upon the summit of the ridge, an awful scene opened out before him."

"Below was the river; on the other side a host of armed men, pouring a deadly fire upon the English army struggling across the shallows. On the bridge the struggle was desperate; the dead, piles of men still in death, or writhing in untold agonies, overtopped the parapet, and climbing over them were other men, yelling like wolves, and thirsting for each other's blood. But he had no time to pause. 'Forward' was the word, and the regiment dashed on. A deadly fire was opened upon it, and half its number fell—among them Arthur and Gerald, who each received a desperate wound, and fell a few paces apart from each other, suffering untold agony."

"There they lay, helpless upon the slope, while their friends hurried on unheeding, and other troops passed by, disregarding their cries of pain. Not one ear was opened to their groans; not one eye fixed upon their quivering limbs; and there the boys lay weltering in their blood, as much alone, for all the sympathy they got, as if they had been upon a desert waste. The day had been one of the most increased victory leaning now on this side and now on that. Long lines of men were swept away as chaff before the wind, and horses lay scattered about like unripe fruit when autumn is at its full. The work of carnage increased as the sun rose up the sky, looking through the smoke as if that bright ruler of the day was also stained with blood."

"After a while the first great agony of the wounds subsided into numbness, and the two poor lads were able to exchange a few words. They tried to soothe each other, but their memories of God, and Gerald bade Arthur not to repine. 'God's will be done in all things,' he said, and then the rattle of approaching artillery was heard."

"The reserves are coming up," cried Arthur. "I wonder if the day is going against us?"

"Before Gerald could reply the guns came over the ridge, drawn by horses white with foam—the drivers hot and furious with the frenzy of war. The men had no eyes for the wounded on the ground, and drove straight on. The horses, with a wondrous instinct, leaped over them, but the guns, alas! having no life, rolled heavily over many a wounded man. Arthur escaped by a hair's breadth; but poor Gerald—my very soul sickens as I repeat the story—was remorselessly crushed. Arthur beheld the horror which fell upon the brave, and he saw over his head the cry, 'Lord Jesus, receive my spirit!' and then the guns rolled on, leaving the mangled, lifeless form of the boy behind them."

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## QUESTIONING.

that he was guided by fear, and pride urged him to renew the profession of arms. But his better spirit guided him in the end, and he kept him to his resolve to have no more to do with the cruel art of war. He had thus early learned the lesson that the martial music, the gay coat and glittering arms, are but the masks which hide the most terrible and brutal passions of men; and that the word 'glory' is but the password to gaping wounds, deadly injuries, and awful endings, for men who were

"He could not reconcile it with the teachings of the Savior, and feeling that he knew it must be wrong; so he devoted himself thenceforth to the preaching of peace. As for his courage, that was not long in doubt; for thrice in two years did he risk his life for others—once for a drowning madman, who had cast himself from a bridge, and twice when others were threatened with death by fire. These acts of bravery silenced his calumniators, and those who had reviled him most, frankly acknowledged their errors, and became his fastest friends. It was my story, my dear children, and I trust that you have learned the lesson that I intended to teach."

The faces of all showed that they had taken it to heart. Lucy alone gave vent to her feelings in words.

"I shall never look upon a soldier again," she said, "without thinking it is the business of his life to kill; or listen to martial music again without fancying that every note is a wail of the wounded and dying."

If all the world would look upon armies with the same eyes, and listen to martial music with the same ears the profession of the soldier would soon come to an end.—*Weekly Welcome.*

## SOMEBODY'S MOTHER.

The woman was old and ragged and gray, And bent with the chill of a winter's day. The street was wet with a recent snow, And the woman's feet were aged and slow.

She stood at the crossing and waited long, Alone, unheeded for amid the throng.

Of human beings who passed her by, Nor heeded the glance of her anxious eye.

Down the street with laughter and shout Glad in the freedom of 'yehool' let out

Came the boys like a flock of sheep, Hailing the snow piled white and deep.

Past the woman no aid and no way, Haunted the children on their gay.

Nor offered a helping hand to her So timid and meek, afraid to stir,

Leat the carriage wheels or the horses' feet Should crowd her down on the slippery street.

At last came one of the merry troop— The gayest lad of all the group.

He paused beside her and whispered low, "I'll help you across if you wish to go."

Her aged hand on his strong, young arm She placed, and so without hurt or harm

He guided her trembling feet along, Proud that his own were firm and strong.

Then back to his friends again he went, His young heart happy and well content.

She's somebody's mother, boys, you know, For all she is aged and poor and slow.

And I hope some fellow will lend a hand To help my mother, you understand,

For she's somebody's mother, boys, you know, For all she is aged and poor and slow.

—Set, L. M. J.

Why has the rose her thorns, the sky its clouds? Why do the dew drops teach the grass to weep? Oh! why do mist the mountain peaks enshroud? And why grow weeds among the corn we reap?

Why is each day embraced by gloomy night? And why do nettles kiss the wayside flower? Oh! tell me why is faith not turned to sight? And why pain ride upon the winged hour?

Shall we on our arm explore the furthest reach? In deep unfathomed seas of thought divine? We cannot learn ill God, the all-knowing, teach.

And place within our hand the sounding line. Let us remember we have human eyes; Perhaps we have even opened our eyesight. The glorious name which on our souls would rise, Might blind us with infinitude of light!

But this I know—bright hearts of glancing Hides in the roses on their thorny spray; The grass that trembles 'neath the dew-drop droops; Drinks in new vigor for the long, hot day.

The mist that round the mountain enmists eling, Drifts in gentle rain to bless the ground, And sweeter music to the night wind sing, When struggling through the trees they sobbing sound.

The weeds among the corn one day will lie, And even golden harvest sweetens share. The stars are only seen in darkened sky; And men rise nobler through the pain they bear.

## A RELIGION IN THEORY ONLY.

MARK GUY PEARSE.

To kneel down and say, "Our Father," and then get up and live an orphaned life. To stand up and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God, but it is only in heaven; I believe in the power of God, but it stoppeth short at the stars; I believe in the providence of God, but it is limited to the saints in Scripture; I believe that 'the Lord reigneth'—only with reference to some far off time with which we have nothing to do;" that is more insulting to our heavenly Father, more harmful to the world, more cheating to ourselves than to have no God at all.

## WHY NOT?

Why not leave them all with Jesus, All thy cares, All the things that fret thee daily, Father's affairs? Pour out thy sin and longing. He has felt Need of human love as thou hast, And hast knelt At His Father's feet imploring, For the day Strength to guard against temptation By the way.

Why not leave them all with Jesus, On his breast, Find a balm for all earth's suffering, Peace and rest? Ah! he knows that thou hast striven To walk right, Longs to make the thorny pathway Clear and bright.

See, He hathes thy feet all bleeding With his tears! Give to Him thyself, thy hardness, And thy fears.

—Set, L. M. J.

## REJOICE ALL YE BELIEVERS!

Rejoice, all ye believers, And let your lights appear! The evening is advancing, And darker night is near; The brightness is arising, And soon will He draw nigh: 'Tis but a watch and a trice, At midnight comes the cry.

See that your lamps are burning, Replenish them with oil; Look now for your salvation, The end of earthly toil. The watchers on the mountains Proclaim the Bridegroom near; Go meet him as He cometh, With Hallelujahs clear.

Ye wise and holy virgins, Now raise your voices higher, Until, in songs of triumph, They meet the angel choir. The marriage feast is waiting, The gates wide open stand; Up! ye heirs of glory! The Bridegroom is at hand!

Ye saints, who here in patience Your cross and suffering bore, Shall live and reign forever, When sorrow is no more. Around the throne of glory, The Lamb ye shall behold; In triumph cast before Him Your diadems of gold.

There flourish palms of victory; There radiant garments are; There stands the peaceful harvest, Beyond the reach of war.

There, after stormy winter, The flowers of earth arise, And from the grave's long slumber Shall meet again our eyes.

Our Hope and Expectation, O Jesus now appear; Arise, Thou Man, so longed for, O'er this benighted sphere!

With hearts and hands uplifted, We plead, O Lord to see The day of our redemption, That brings us unto Thee!

—From the German of *Leopoldus Laurentius*—  
—From *Schaff's* "Christ in Song."

For the Herald of Truth.

## ONE MORE IN HEAVEN.

BY MATTIE HERBRUCK.

(To the parents of little Andrew Lester Eber-

solt.)

Hushed is the home and still, The rooms are lone and bare; A little form is borne away, From a world of toil and care. A little heart has ceased to throb, A little soul is blest; A little child has gone away, To a place of peace and rest.

Grieve not for Andrew Lester, And mourn as though hope was lost; Your little babe is shining one, In the realm of the heavenly host.

And safe there in heaven he'll be, Till some day you'll go there; And sleep again, to your loving heart, Your baby, so sweet and fair.

For the Herald of Truth.

## OUR SAINTED BRETHREN.

BY MATTIE HERBRUCK.

Brethren, earnest, faithful, true, Trusted, tried and brave; Ye are snatched now, in heaven, Victors o'er the grave. Now, no more the troubles care, Here where madly rook, Sated Ourselves we occupy Mansions of the soul.

We must journey on apace, Through this pilgrimage; Bid these sinful souls which here, Over this planet stray, Till, helms, we too shall lie, To the realms of rest; Great joy, sainted ones, in the Haven of the blest.

Amen, O.

ing is heresy; but, knowing how well grounded is the principle back of it, I can afford to teach it. I feel absolutely sure of the result. Every child I have vied with the others to do me homage. The responsibility of a mother is only fulfilled when she has passed it on to her children, and that is revealed in a reciprocal measure that is referred to so illogically in the fifth commandment. There is an unexplored science back of the fifth commandment. The mothers of successful men have intuitive knowledge of that science."—*Hargot Holt Caboon, in July Success.*

## POLISH THE DARK SIDE.

Look on the bright side," said a young man to a friend, who was disappointed and melancholy. "But there is no bright side," was his doleful reply.

"Very well—then polish up the dark one," said the young man promptly.

Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—hard, and with ceaseless devotion and energy.

I once had the honor of working for a time with a famous and eloquent dignitary of the church. He lost his wife very suddenly, and I knew that this was the most crushing blow he possibly could suffer. I quite expected therefore, that he would go away and rest, perhaps for several months to come. But in a week he was busier than ever. His zeal increased tenfold, his energy appeared to be boundless, no burden of work seemed too heavy. It was evidently a daily struggle to concentrate his attention on what he had in hand—but he did it, and by degrees the awful load of grief seemed to grow lighter. Honest work well done is the sure path to a cheerful spirit. Try it!—*The Churchman.*

THE trouble with doubt is, it cuts the nerve of earnestness; it makes a man indifferent to the truth, and therefore causes him to hold back lazily and refuse to investigate. Many truths do not walk up to a person and tell him in the face. They must be sought after. They elude one until one really sets to work in earnest to find them. Hence we must act as if they were, in order to know that they really exist.—*Sci.*

## WHAT REPENTANCE INVOLVES.

Repentance is a Bible truth. "Except ye repent, ye shall all likewise perish." God says to the prophet, "Thou shalt bear the word at my mouth, and shalt tell them from me." God said to John, "Preach unto Nineveh the preaching that I hid thee." The preachers of a generation or two ago thundered from the sacred desk God's judgment upon sin, and the people were made to feel, as their sins were pointed out, "Thou art the man." As the preachers poured the burning truth upon the people, sinners fell under the power of God, smitten with conviction, and cried for help and mercy. The impatient were made to feel that "it was just a step between them and death"—eternal death.

What contrast in results between such teachings and the easy, sickly sentimentalism of a great deal of modern teaching of repentance. Then healthy strong babes were born in the church of Christ, such as were not afraid to expose sin.

Repentance involves several things: 1. A consciousness of guilt. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Gen. 42:21. "For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and against our iniquities, we know them." Isaiah 59:12. When the Spirit of God applies the truth to the heart, the conscience is fully awakened, and the sinner realizes his awful condition. The more the conscience comes in contact with the Word of God, the more sensibly the sinner feels his lost condition.

2. Sorrow for sin. This naturally follows a really awakened soul. They are sorry they have sinned against God, and the more they look at themselves, the goodness of God toward them, and the more they are humbled, and their sorrow increases, until they reach the point of unconditional surrender to God. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psalm 51:17. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful. Joel 2:12, 13. "And he went out, and wept bitterly." Matt. 9:15.

3. Turning from sin is another evidence of true repentance. A man that is truly sorry for sin, is willing to abandon it. He will quit sinning. He will find Jesus in the pardon of his sin. "Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7. "Bring forth therefore fruits meet for repentance." Matt. 3:8. "Sin no more, lest a worse thing come upon thee." John 5:14. Repentance is the cause of the man's disease, so Jesus warned him not to sin any more. How many to day destroy their health through sinful indulgence.

4. Confession of sin. No man is truly penitent until he is willing to confess his sins. When a man is willing to turn from sin, then he will confess it to

God. He does not have to confess it to man but to God. If a man has trespassed against another; he must confess that to the man; and he is willing to do it too. "If that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hath scattered thy ways to the strangers under every green tree." Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." 5. Restoration. We have in Num. 5:6-10, the law of restitution. St. Luke (18:12), gives us an example of it. The same law holds good to day.

## KICKED INTO NOTICE.

Abuse is not the worst thing a man can have. Many a man owes his reputation largely to the abuse of his enemies. If they had let him alone he would have been forgotten, but by persistent hammering they compelled the world to know him; and if he is worth knowing the fact is found out in due time.

Some of the greatest orators, patriots, and philanthropists have been hated, mocked, scorned, persecuted, despised, and rejected, but the wind that has blown against them has furnished motive power for them to rise. Thus by their enemies they have found friends, and through opposition they have gained victories.

Do not be afraid of persecution, if it be for righteousness' sake. Let men "say all manner of evil against you falsely," and you are quite sure of God's blessing here and a great reward hereafter. Persecution, trial, and abuse give us strength which we should not otherwise know. The hurricane helps to anchor the trees which it cannot uproot; they stretch their moorings wider, and settle themselves more firmly after every storm. When men have been dead a hundred years people are likely to get acquainted with them. They build the tomb of the prophets and garnish the sepulchres of the righteous. They stone the live prophets and honor the dead ones. So long as we live we must be content to take our share of this hatred of Christ our Master, and overcome by the blood of the Lamb and the word of our testimony.

## WHAT IS DRUDGERY.

We hear much nowadays of the "drudgery" of woman's work. The "new" or emancipated woman looks with pitying eyes upon her sister on the farm. With her long routine of tasks, her labor stretching often from sun to sun. "Away with such drudgery!" she says, and goes on her chosen way, which is patterned as closely as possible after the masculine career.

Such a woman the other day set me thinking. I went to the Standard Dictionary, and there I read: "Drudgery—Hard and constant work in any menial or dull occupation; service marked by weariness and spiritless routine."

The definition suggested many things. Somehow I was reminded of a story taken years ago from an English paper and preserved in one of my

many scrapbook volumes. I pass it on to The Housekeeper sisterhood. It is entitled "The happiest man in London," and tells of a couple living in a single room with nothing but the most necessary furniture. For twenty five years the wife had been paralyzed, and all this time her husband had been her nurse, protector, support, and most of all, her lover. She could scarcely speak, and her only strength of expression lay in her eyes, looking straight out, clear and shining. In response to a new doctor's question this hero of a man told in the simplest and most sincere way how he lived:

"I get up early of a morning, you see, sir," said Temple, as our hero was named, "and make our breakfast and attend to her. Then before I start for work—I'm in an engineer's employ—I just boards her up in bed so she can't fall out. In bed at that time hour and we have it together. Then, when I have work, my evening soon passes. There's usually a bit of cooking to be done and washing up and the room to see to. An invalid must have things clean about her. It isn't agreeable to just lie and look at anything dirty. I like Lucy to keep bright. But there, she always is, and if occasionally she gets down I soon cheer her up, don't I, Lucy? Me and Sunny together. Sunny—that's our bullfinch. He's asleep now, covered up, you see, and I won't disturb him. But by day he's that lively! He chirps and talks away to Lucy. He's company for her, Sunny is, bless his little heart!"

And the story tells how the tired man coming home from his work goes cheerily about the cares of his little household, how he eats the tasteless meat from which Lucy's beef tea had been made, enjoying the meat the better the poorer it was, because he knew thereby that the tea was good, and how he did some washings to save pennies for luxuries for his dear invalid. It describes how the old man got ready for the night. He was obliged to retire early whenever possible. He brought warm water to the bedside and washed the hands and face of his wife and tied on her white night cap. (In the morning he would perform her toilet again and do her hair for her, and he took pride in doing it, as he said, "as stylish as a hair-dresser.") Then he arranged on the chair so as to be within reach a candle in a tin candlestick, a glass of water and a biscuit. After that he fetched a large prayer book and the Bible, read the Psalms and the second lesson for the evening and afterward prayed. He thanked God for the many mercies vouchsafed to them that day, for food and power and opportunity to work and for a home. He remembered those that had done these blessings and begged that they might receive them. He commended himself and his wife to God's keeping throughout the night.

There came a day when the friendly young doctor announced that he was going away for a month and would bring "another friend" back with him, and this was the response he had from these two who had not found life an easy thing.

"God bless you, sir! You couldn't tell me anything that would make me more rejoiced. The dear young lady! We seem to know her now, already, but we shall really see her, I'm sure!"

"Oh, yes," answered the doctor, "and you'll love her, Mr. Temple. Every body does."

"Lucy, did you hear? The doctor is going to bring the dear young lady."

The woman undressed her eyes. She looked at the doctor and her drawn face seemed flooded with sweetness. Her lips moved.

"She says, 'God bless you, sir! Lucy says, 'God bless you, and when she says it she means it. Ah, we know what a blessed thing married life can be, don't we, Lucy? It's a solemn act, sir, to take a woman to be your wife. But, when the blessing of God rests upon a union, marriage is a sacrament that brings you an added grace. Your faith grows, and your love grows, and your nature deepens. You learn many things. I'm old, and I've lived, but the part of life that has helped me to the best knowledge is—just that. I took Lucy, I said I'd love her, comfort her, honor her and keep her in sickness and in health. I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes you'll love her all the more."

From the bed came a strange sound. It was something between a laugh and a sob, and the doctor, turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in the upturned eyes.

Temple laid his hand on hers—here which could give no answering pressure. "Sir," he said, "I can't wish you better happiness than I've had. I wish you as much. And I take it in to the happiest man in London."

Was it drudgery, the tolling all day for daily bread, the work in the house and the preparation of the meals, the care of a helpless, almost speechless, invalid for twenty five years, life literally bound by the shop and the single room he called home, no outside companionship or relaxation? And still he was "the happiest man in London!"

"Love is the sweetener and uplifter of daily toil. Love transforms what would else be drudgery into glad joy giving ministry."—*Sophie Benson Titterton in Housekeeper.*

## "THANKS BE TO GOD FOR HIS UNSPEAKABLE GIFT."

What is the reason of the skepticism and infidelity that is amongst us? It is enough now to make one ridiculous, to revive in the remembrance of Christians, their own principles. What is the reason that youth falls a prey to the gloomy doctrines of infidelity that abound in this age? The want of attending to [the] unspeakable gift. Were there minds endowed with a sense of its value, there would be no more reasoning them out of the efficacy of religion, and the existence of this unspeakable gift, than that there was no sun in the firmament. From the strongest of all convictions, that of experience, they could give in their own minds to the nature, and spirit of the Christian religion, and their minds would be enabled to see that this is He, and we look not for another.—*Samuel Pothigill.*





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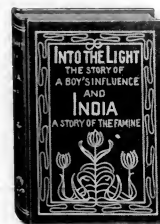
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|-------------------------|-------------------------|-------------------------|
| Mo. Tr. No. 22.         | 24.                     | 26.                     |
| am. pm.                 | am. pm.                 | am. pm.                 |
| 8:20 1:45               | 8:20 1:45               | 8:20 1:45               |
| 8:51 12:50              | 8:51 12:50              | 8:51 12:50              |
| 7:37 12:31              | 7:37 12:31              | 7:37 12:31              |
| 7:30 12:18              | 7:30 12:18              | 7:30 12:18              |
| 11:57 4:32              | 11:57 4:32              | 11:57 4:32              |
| 11:57 4:12              | 11:57 4:12              | 11:57 4:12              |
| 11:15 3:10              | 11:15 3:10              | 11:15 3:10              |
| 10:12 N. Manchester     | 10:12 N. Manchester     | 10:12 N. Manchester     |
| 10:00 1:15              | 10:00 1:15              | 10:00 1:15              |
| 9:24 1:06               | 9:24 1:06               | 9:24 1:06               |
| A. M.                   | A. M.                   | A. M.                   |
| 8:15 2:00               | 8:15 2:00               | 8:15 2:00               |
| 10:20 Greenburg         | 10:20 Greenburg         | 10:20 Greenburg         |
| 8:30 Cincinnati         | 8:30 Cincinnati         | 8:30 Cincinnati         |
| A. M. 8:00 Louisville   | A. M. 8:00 Louisville   | A. M. 8:00 Louisville   |
| 8:40 11:15 Indianapolis | 8:40 11:15 Indianapolis | 8:40 11:15 Indianapolis |

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## HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

Semi-Monthly.

ELKHART, IND., SEPTEMBER 1, 1901.

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ABRAHAM B. KOLB, Editor.  
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## EDITORIAL NOTES.

Do not forget to renew your subscription to the HERALD OF TRUTH.

Harvest meeting was held at Blooming Glen M. H. Bucks Co., Pa. Bro. Eagle of the River Brethren Church, Philadelphia, preached an able sermon to a large congregation.

To send a special letter to each one of our subscribers, asking them to pay their subscription, will compel us to write five thousand letters and will cost \$100.00 postage, besides time, paper and envelopes.

## THE WALDENSES.

Italy have been wonderfully active especially since religious toleration has been granted them. A map, printed for the benefit of the church shows that the whole country is dotted over with congregations and mission stations or "appointments." The original district contains fifteen congregations, besides those at Pinerola and Torino. They have forty-eight pastors, eight

evangelists, eleven "teacher evangelists," sixty-five teachers and twelve colporteurs actively engaged. The church numbers nearly 6,000 members and over 4,000 pupils in the Sabbath schools. In their various schools are enrolled 3,287 pupils. Their Evangelizing Board, of which Dr. Matteo (Matthew) Prochet is President, is constantly opening up new fields of labor and the church, which was so long oppressed by persecution and civil opposition, is rapidly becoming an uplifting, enlightening influence in the home of popedom.

A NEW PLAN. At the Pan American Exposition at Buffalo, N. Y., a Congress of Religion was held during the month of July. Many good things were said, in which the speakers recognized the fact that the salvation of the world lies in letting the plain old gospel have its course in the hearts of men, bringing them to true repentance and separation from worldly mindedness into the realm of spiritual thought and purity of life, that the life of the individual, of the church and of the nation must be fashioned, not after man's desires, but after the teachings of the Bible. As might be expected, however, on such an occasion there was a wide range of thought and a great variety of methods presented, and it is a wonder what methods some people can suggest for carrying on what they call Christian work. One man, R. A. Whitt, of Chicago, is quoted as making the following remarkable statement:

"I believe in dancing and card playing. I would turn the church vestry, if I had no other place, into a hall for dancing. I would have billiard and pool tables and I would have card playing under the auspices of the church. The first school of youth, the first temple in which a youngster worships is in the realm of play. We must not forget or ignore it!"

And yet Paul says that when he became a man he put away childish things. And John says, "Love not the world neither the things of the world: If any man love the world the love of the Father is not in him." And Paul says, "Be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and

perfect will of God." Such methods as the above can only be suggested by the Prince of Deception, and so far as any relation to Christianity is concerned, it is not religion but irreligion, a false religion, which can thrive only in the realm of carnality, and which leads men on the broad road of worldly pleasure straight to everlasting destruction. Jesus warns against such deceptions and evils, both by His own word and through His apostles, and heathenism is to walk soberly, not in riotousness, chambering and wantonness, and to avoid anything and everything that leads to such evils. It is true that the present evil times, the worldly school of thought, demands a change, "smooth things" from the pulpit, but God demands of us the same circumspect walk and conversation as in apostolic times, and he who is truly changed into newness of life will surely not want anything of the world, but seeks constantly those things which are above.

## TRUE CHARITY.

Some people cover up the worst sins for the sake of exercising charity according to their idea, or according to their interpretation of that much abused and greatly misunderstood term, while others demand justice, shyness-like, even to the pound of flesh nearest the heart, and if they cannot have their way, and secure their selfish ends they will have no way at all. Both these ideas are wrong. The word of God teaches charity, forbearance, meekness, longuffering and forgiveness, and these are all noble, Christian virtues, and every child of God must possess and exercise herself in them, but while exercising himself in these he must bear in mind, too, on the other hand, that that same word of God demands that we should live righteously, soberly, denying fleshly lusts, and avoid even the very appearance of evil. We are to withdraw ourselves from the wicked, lest we make ourselves partakers with them in their evil deed; we are to shun those, even, who do evil; we are to reprove wrongdoing of every kind, and live righteously, truthful and pure lives, in a living faith to Him who has called us from darkness into His own marvelous light. Years ago we heard Bro. N. Metzler preach that "charity did not

bear all things," and we all thought Bro. Metzler was doing violence to the word of God, because the apostle says of charity (1 Cor. 13), "Beareth ALL things." But as to the belief that the exercise of this charity should compel the Christian to close his eyes against sin, and let wickedness run riot in the church and in the family is incipient anarchy, and contrary to all principles of morality and virtue both divine and secular. Of this we have a very marked example in Eli, who let his sons go on in their gross perversion of righteousness and truth without giving them even a reproving look, and the Lord had to make an example of his displeasure at such a course even in the pious Eli. There are many Eli's in the church to-day, exercising a like charity, with which the Lord is not pleased, and in this sense our brother's interpretation of charity nor bearing all things, was right. But in this that we should not avenge ourselves, on those who misuse, that we should not return them evil for evil, that we should not hurt others when they try to hurt us, that we should not seek to destroy their reputation, or their property, or their influence or damage their prosperity and things of this character, in this, we say, "Charity beareth all things." This idea is nicely explained by the apostles when he says, "Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. He not overcome of evil; but overcome evil with good."

This shows us true charity. Likewise the kindness of the good Samaritan who hefted the man who went down from Jerusalem to Jericho and fell among thieves. True charity is tersely expressed in the prophetic declaration of the old Testament Scriptures. "They shall not hurt nor destroy on all my holy mountain." When that principle reigns in the heart of the child of God—he has that charity which "beareth all things, and endureth all things," without justifying or allowing the unlawful things which God condemns and which He will certainly bring into judgment. Read also Isa. 35:5-10. F.



## PERSONAL PENTION.

BRO. W. B. PAGE left for Eastern Ohio on the 20th of Aug. to attend the S. S. Conference. Sister Page left for her parental home in Hancock Co., Ohio, on the 21st, accompanied by Bro. Albert Thut, her brother, who was on his way home from Idaho. From Ohio, Bro. and Sister Page will leave for Canada and spend a few weeks visiting the congregations there. After their return they will move to their former home in Middlebury, where Bro. Page will resume his medical practice. We bespeak for Bro. and Sister Page a cordial reception in our Canadian congregations.

BRO. S. G. SHUTLER, of Davidville, Pa., recently filled three appointments at Scotland, Pa. They were as follows: Saturday evening, June 29th; Sunday morning and evening following.

BRO. E. S. HALLMAN and wife, of Berlin, Ont., are at present visiting the congregation in Haldimand Co., Ont.

BRO. J. F. FUNK left on the 23d ult. to visit the congregations in Northern Michigan to hold communion services in the congregation near Brutus.

BRO. A. H. LEHMAN of the Chicago Home Mission, called at the office several days ago. He was on his way to Topeka, Ind., to take to their homes a number of the Mission S. S. children who had spent a happy vacation and getting a taste of country life and living among the kind hearted brethren and sisters of that vicinity.

BRO. S. A. KURTZ of Nampa, Idaho, who with several others from there, spent some time among our people in Oregon, recently returned home.

BISH. A. LOUGHS and family of Scotland, Pa., have been spending the summer at their summer home at—Cal. Bro. L. visited the congregation at Nampa, Idaho, recently and held several meetings, resulting in one confession.

BRO. S. F. COFFMAN who in response to the request of the Canada Conference went early in the present year to Alberta, N. W. T., Canada, to labor among the settlers in that new country, will probably return to his former field at Jordan, Ont., this fall as the congregation there desires his return. It is possible that Bro. David Garber of Nampa, Idaho, will spend some time in Alberta, returning by way of Oregon to visit the congregations there.

BRO. JOEL B. BOWERS, wife and daughter of Hagerstown, Berks Co., Pa., spent several days in Elkhardt during the month of August. They visited the Publishing house and edi-

tors, and we very much enjoyed their visit. They left on the morning of the 25th for Waterloo Co., Ont., where they will spend some time visiting friends before returning home.

For the Herald of Truth.

JOY.

Can a Christian enjoy life in this world, or is this short pilgrimage always a dull, troublesome fatiguing journey? This is a question that ought to receive a good deal of consideration among Christians in order to overcome discouragements as well as to be prepared to discuss this matter with sinners who are trying in vain to get satisfaction by following the pleasures of this world. Certainly we must admit that we often feel abashed and depressed, even after we have enlisted under Christ's army; but what causes our discouragements? Why, we are apt to follow too much after the world, forgetting to cast our eyes on Him all for us. He is ever standing by our side, ready to apply his great blessing of sweet peace, as soon as we give our consent. Oh, how forsaken we often feel when we realize that we have grieved our dear Savior and that His peace has deserted us; but oh, how consoling at such times are the words, "Come unto me all ye that labor and are heavy laden, and I will give you rest," Matt. 11:28. How we try to get our thoughts centered on Him whom former experience tells us is efficient to give the much desired rest; rest for our troubled soul. Rest, this is what the soul longs for, and tries to obtain by diverting from the duty bound path of peace and tranquility into the paths of imagined liberty, where tumult and insecurity exist. This was made for the enjoyment of man, the crowning work of creation. Nearly everything contained therein is conducive to man's happiness if properly used, and why is it that man is so low? Why does he pass through this world in such a depressed way or mood? Is it on account of his sins? Why not take advantage of Christ's offer to give rest, casting all sins on Him who is so willing to take them. Or is it on account of weakness? Why not with Paul combat with the words, "My grace is sufficient for thee." His strength was made perfect in weakness, and he gloried in his infirmities, and took pleasure in them and said, "When I am weak then I am strong." 2 Cor. 12:9, 10.

There are seasons in our Christian life when through misapprehensions and unbelief, we lose the sweet realization of His divine, comforting presence, but if our thoughts and desires are again fixed upon Him, His presence will soon again be realized and our hearts will be filled with exultation; one moment of this feeling is of more comfort than all the pleasures of this world combined. It seems that the manifestation of God's love should draw all men to the knowledge that there is no joy outside of Christ, but the only way to obtain perfect joy is to "put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Rom. 12:13-14.

Boonmansville, Pa.

## NO SUBSTITUTE FOR SALVATION.

For the Herald of Truth.

God's message to people who are not right with Him is "Repent ye." This was echoed by John the Baptist, by Jesus, by the apostles, and is God's great commandment to all who are sinning against Him. He has declared that all who refuse to heed it shall perish. Nothing can be substituted for it. Fasting, praying, giving, self-sacrifice, a partial surrender—all right in their places, yet fatal to the believer's salvation when used as substitutes.

Repentance embraces: (1) Sorrow for sin. It is only those who really mourn over their sins that are promised comfort and entire forgiveness.

(2) Confession of sin. Pungent grief cannot take the place of confession. He that covereth his sins shall not prosper, but, whose confesseth them shall have mercy. Prov. 28:13.

(3) Renunciation of sin. All sin to be forgiven, must be renounced. God cannot save an unrepentant person. Every point must be absolutely submitted to claim salvation. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Isa. 55:7.

(4) Restitution for sin. All wrongs must be righted as far as possible. God will not save a man who refuses to disengage what he has stolen. The Bankrupt Act may shelter from bankruptcy, but never will cover from divine justice, where the person has power to pay what is owed. While we find no New Testament proof that God requires Restoration for old, as required by Jewish law, yet repentance will do its utmost to make every wrong right, trusting Jesus for forgiveness of sins. When all the above conditions have been met, then the soul is ready to abandon itself to the infinite mercy of the Son of God, who has said, "Him that cometh unto me, I will in no wise cast out," and who has promised that if we are faithful to confess our sins and forsake them, he will forgive them.

Milan, Okla.

For the Herald of Truth.

## "CONSECRATION."

BY LIZABETH TROYER.

(Essay read at the Oak Grove Young People's Meeting, Champaign Co., Ill.)

Consecrate means to give over to God our all, body, soul and spirit. Our life, time, talent, home, friends, silver and gold. All we know and all we do not know all we ever expect to know. It means a willingness to go anywhere He wants us to go, to do anything He wants us to do, to be anything He wants us to be or to suffer anything He permits us to suffer.

When we have thus given over all to the Lord, we have a right to say "I am the Lord's" and He can then use us as instruments in His hands. We can not be entirely consecrated unless able to claim the promise in Acts 1:5.

If any man have not the Spirit of Christ, he is not of His. Rom. 8:9. As many as are led by the Spirit of God are the sons of God. If we have the Holy Spirit abiding in our hearts to

reprove, to strengthen, to comfort and to direct, then can we say "The inspiration of the Almighty giveth me understanding." Job. 32:8. "In Him I live and move and have my being, Acts 17:28. When we abandon ourselves utterly and forever into the Lord, there begins a sweet peace, a hidden, life down deep in the soul of God alone, and if we continue in His love and His commandments our peace shall be a river and our righteousness as the waves of the sea. Isa. 68:18.

Storm clouds may gather, trials and temptations may come. We may be called to go forth against contrary winds, but we will look beyond and take for our glorying the consecrated cross of Christ, as did Paul. We are not held responsible for the winds and waves, but for our work.

When sinking beneath waves of trouble we need only to look to Jesus and He is ever near, and ready to help. If we are truly consecrated to God, we will close our eyes for the scenes of this world.

There is no more heavy burden in them for us. We will not always be looking for the mistakes of our brother or sister, but will turn our eyes to the eternal beyond. To those glories that God has prepared for those that love Him. We will close our ears to all naggingly conversation. We will be very slow to believe when we hear some evil report of a brother or sister.

Finding fault with others and saying untruthful things about others is one of the greatest evils of the present age. "He that loveth not his brother abideth in death. Whosoever brother abideth in death. Whosoever hateth his brother who hath eternal life knoweth the no murderer hath eternal life abiding in him." 1 John 3:14, 15. If you love not your brother and sister you are none of the Lord's. He that loveth not, knoweth not God, for God is love. Oh, let us be careful. "Whatsoever ye do unto one of the least of these ye do unto me." If we are the Lord's we must then walk as He walked. We must follow in all His foot steps.

A truly consecrated life can not and will not be spent in idleness. Heart, mind, lips and hands can ever be used to His honor and glory. There are so many ways in which we can help others speak a kind word, tell a poor lost soul about the love of Jesus, tell the glad tidings of a risen Savior as Jesus commanded Mary to do. Our hands can be used to help the poor and needy (Again the words are impressed upon my mind), "Whatsoever ye do unto one of the least of these ye do unto me." If we take God at His word and are willing to do what we can and what the Lord wants us to do, we can always find something to do.

There is a story told about one of the first missionaries of this country. An Irishman came over to this country and having walked the streets of Philadelphia for a long time unable to find work, he one day came to the office of the millionaire and asked if he could not give him something to do. The answer was "Yes. Do you see that pile of brick down there? Pile it up at the end of the yard." The Irishman did so, received his pay and asked if there was any work for him the next day.

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The answer was yes. The next morning he was told to carry the brick back where he first found them. He obeyed without a word. When night came he received his pay and wanted to know if there would be work for him the next day. For a number of days he was kept at the same work, always obeying without a word, until the millionaire found a man he could trust. That is what God wants. He wants men and women whom He can trust, men and women who will do what He has for them to do without asking questions.

Whatever He says, do. Do it no matter whether the task be great or small. If we obey willingly we shall in no wise be unworried. We may sometimes think, I cannot do this or that. Paul says, "I can do all things through Christ which strengtheneth me."

Dark days may come, but we know that all things work together for good to them that love God. The Lord calls men to trial and suffering. He spared not "His own son." Why should we be spared? His command is that we follow in His steps. "If God be for us, who can be against us." Neither persecution, tribulation, famine nor nakedness, distress nor peril nor sword, neither life nor death nor any other creature shall be able to separate us from the love of God.

"No condemnation now I dread  
Jesus and all in Him is mine.  
Alive in Christ my living head  
And clothed in righteousness divine  
Bold I approach the eternal throne  
And claim the crown through Christ my own."

My prayer is that we give over all to God, obey His every command and stand fast in the faith, that we may by the grace of God be able to say

"Thine would I live, Thine would I die  
Be thine through all eternity.  
The vow is past beyond recall  
And now I act the noblest will.  
Here at the cross where flows the blood  
That bought my guilty soul for God  
Thine my new Master now I call  
And consecrate to Thee my all."

For the Herald of Truth.

## SALVATION.

BY THEODORE BARE.

"How shall we escape when we neglect so great salvation?"

As we behold the forest shedding its once beautiful foliage and all nature undergoing a radical change, we are reminded of a change in the life of men. Every falling tree, all the withering flowers, every little mound, every tombstone reminds us of death, and we are reminded of the fact that God has made for us a way of escape all would be darkness and despair, man would not care to live this tempestuous life. When hope vanishes man becomes a fit subject for the asylum or the suicide's grave. All men desire to be saved and look forth to the time when the future when they will yield themselves to God. Procrastination is the thief of time and is one of the deceptions of Satan. Could we believe all the epigrams written on tombstones, the devil would go in mourning.

That life is uncertain and death is certain is not denied by anyone. "As in Adam all die, so in Christ must all be made alive." We shall therefore not attempt to teach men how to escape death of the body, but of the soul. How shall we escape so great salvation? How, when our land is full of

Bibles and there is preaching almost at our doors, Sabbath schools every Sunday, men and women of missionary spirit urging us to accept Christ, Scriptures being taught in our hearing, living under religious influences. How can we escape being saved?

But another question presents itself: How shall we escape punishment when God has left on record that the wicked and all the nations that forget God shall be cast into hell? How then shall we be saved? There is only one recourse, one avenue of escape, and that is conversion, regeneration, a new life, a new creature, a new birth, to put on Christ. If we comply with the above conditions we shall be saved. Except ye repent, ye shall all likewise perish, and our text says, "How shall we escape if we neglect this salvation. Negligence is therefore to be considered. In temporal things if men neglect their farms, weeds grow up, and fences go down, buildings get out of order and land depreciates in value. If business men neglect their business they become financially embarrassed. If men neglect the body they become thin, pale, dispirited, etc., the man who does not seek to improve is a financial failure. We must be alert to everything that will add to our business if would succeed.

Not only may we neglect being saved, but what we want is to stay saved and what applies to our temporal life applies to our spiritual life. If we neglect to cultivate that spirit of love, that rebellious spirit will spring up like the weeds. If we neglect our usual food we grow weak and sickly. If we do not seek to advance in growth and the knowledge of the truth we retrograde, and spiritual death ensues. We must be about our Father's business.

Our text speaks of a "great salvation." It is great because it takes men out of filth and rage and makes them pure and clean. It is great because it changes the heart from a desire to do evil to a desire to do good. It is great because it reaches all classes of people and extends to all nations of the earth. It is great because it is everlasting, and because its power is unlimited to save. There is no power in heaven or earth save the Son of God, that could redeem man. He saves man from sin, and gives joy and peace of mind, makes men love their enemies and transforms homes of misery into homes of love and preserves the earth, for He has said that "Ye are the salt of the earth." He gives complete victory over death, hell and the grave. This great salvation saved Noah and his family of eight persons from perishing in the great deep. It saved the children of Israel when they passed over the Red Sea, pursued by King Pharaoh and the host of Egyptians.

Truly this is a great salvation and should be desired by every sensible person, rich or poor, white or black, learned or illiterate, when it may be obtained without money and without price. The invitation is to you and to all that are afar off. Will you accept this great salvation and become a child of God? Christ paid the price of your redemption. Behold Him on the cross, bleeding and agonizing to save lost sinners. Will you trample that blood under your feet? Hear His loving invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest." The body in which a tired soul lives gives the plainest kind of evidence that to be soul tired is to carry a burden almost too heavy to be borne and yet many prefer to be tired, discouraged and have eyes red with weeping rather than accept this loving invitation. Remember, dear reader, if you are not a child of God, that the Spirit of God will not always strive with man, and how shall you escape if you neglect so great salvation? Life is uncertain and death is certain. God warns you by death, sickness, by calamities, and life says, "To day if ye hear my voice harden not your hearts." "To day is the day of salvation."

East Lexington, Ohio.

For the Herald of Truth.

## THE CHURCH NURSERY.

The most important and effective institution auxiliary to the church is the Sunday school. It is a weighty factor in bringing about the observance of the Lord's day and preparing the children for their attention and our thought to God and His teachings. It prepares us to understand the discourses of our ministers and in us and our children a knowledge of the manner of the Christian life. It gives opportunities for us to speak to the unconverted and bring near home those who have given their hearts to Jesus.

As an educational factor it is the greatest opportunity for all classes and conditions of men we have. Who would not appreciate a university education under trained instructors? What efforts have not been made by young men and women to gain such an education by their own efforts? Fully with their fellow men in the battle of life? What untold wealth and time has been utilized for this worthy purpose? Yet the Sunday school which also has trained teachers, and prepares to compete in that greater battle, giving greater opportunity, requiring no outlay of special expenditures and time, seems not to be recognized as of importance equal to its deserts.

The time required to graduate from a university requires about 1,000 days while the child attending Sunday school from the time it is five years of age, fifty-two half days in a year until it has grown to be a man or woman of sixty-five has spent about 1,900 days in a school, where a week's time, in place of a few minutes, has been given for prayerful reflection and assimilation, where the subject matter treated is pre-eminently practical, practical for eternal life, where the subject matter is truth, the Word of God, the very essence of truth, instead of some finely spun theories from human reason which are sure to pass away, as Paul says, "whether there be knowledge, it shall vanish away." Our experience teaches us this, since in our short period of life we have found many theories which having proved false become obsolete and were displaced by others which in their turn shall be displaced and forgotten, but "My words shall not pass away," saith the Lord. Thus the subject matter treated in the Sunday school infinitely outweighs that treated in any secular institution.

In this Lord's day university the highest powers of man are developed—

the heart, the sensibilities, and the intuition. These are largely neglected in schools and colleges in which the chief object is to give intellectual power, leaving the direction of that power to some other institution. Not so the Sunday school. Here the memory is developed, the imagination, the understanding, in connection with the higher faculties. This tends to prevent the moral wrecks that sometimes result from the education of the intellect alone. This is the true education which develops all the powers harmoniously and creates in man the noblest ideal with a desire to attain it as being in conformity with the will of God.

The teachers are all specialists receiving their lessons direct from the Great Teacher (or they should not presume to teach). Their instructions are lessons in love, faith, obedience, patience, etc., instead of some evanescent evolution or other theory along with some truthful demonstration, making the pupil distrustful and fostering the spirit of unbelief.

The time required is not seven of the best years of our life, but those days which are set apart for rest from our secular labor, and for the study of the Word and for the worship of the Creator. Leisure time or any time during the week is profitably employed in this work. Our minds are never idle, and the lessons of the Sunday school always furnish food for reflection. They fill our minds with noble and holy thoughts, crowding out the immoral and sinful literary matter so freely distributed throughout the land, seducing our young people and sometimes older ones. They grow into us, they build our character, they help restore the image of God.

Thus we find a much greater opportunity, so far as time, teachers, development, value of subject matter and practicability are concerned, in the Sunday school than in any secular school, and this lying at our very doors.

And now, dear reader, think further on the subject so briefly outlined here. Think that our faculties have been given us to be developed, to be kept pure and holy, to be used and not hidden under a bushel. Think whether we are justified as officers, teachers, or scholars, or members of church, young or old, to be absent from our place in the school, even if we think we can not learn anything, ought we not show our interest and exert our influence by our presence? Even if we think the Sunday school fosters pride, ought we not be there to combat it? Think, have we any excuse for our absence, if not, remember we will be responsible for sins of omission as well as sins of commission.

Penn.

For the Herald of Truth.

## JESUS! AS A RULE OF LIVING.

BY MATTIE HERBICK.

It is wholly improbable that this feeble effort will awaken many, if any new thoughts, but may it not enliven, at least some of the old ones.

This hope has constrained the writer to pen the present lines. Jesus! as a

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silence which reigned there, with the wonderful song of redemption which has not yet ceased, and in which you and I expect to join. As we listen to the gentle voice of the Spirit we may almost catch the strain, and we wish we might escape from the tenement of clay and join them.

"The Lord has risen" spreads with marvelous swiftness over Galilee and the region round about, and as the disciples learn of it they evince a joy that cannot be expressed. How their hearts burned within them as Jesus spoke to them. How glad they were to be permitted to enjoy His company again. Does His presence make our hearts burn? He delighted to meet them but, having finished the work for which He came, and after having instructed them how they should reach this salvation which He had just purchased so dearly, He takes them out upon a little hill and while He blessed them, suddenly they see Him ascending so mysteriously that speech fails them, and as they stand gazing after Him, perhaps getting a glimpse of Him now and then through the cloud which bore Him aloft, He finally disappears from their view. He has gone to the Father to occupy His throne at the right hand of God.

But He has not forgotten us. By faith we behold the Lamb of God, upon His eternal throne, as

#### OUR INTERCESSOR.

He has acquainted Himself with all the ills and temptations which befall mankind, and knowing our frailty, and the justice of God, He pleads with the Father that He might have mercy upon us, and accept our faith in His merits as our Savior and Redeemer. Can such a love be fathomed? Can we turn away from such a blessed faith, loving friend when He speaks to us? Is there anything about Him which we should fear? Oh, how ungrateful we truly are. How often it becomes necessary for Him to plead with the Father in our behalf, because of our forgetfulness—alas, perhaps too often indifference! What man or woman is there who can find just cause for not loving with all the heart, mind, soul, and strength, such a Savior? Seeing what He has sacrificed for us, not because He owed it to us, but only because He loved us, can we reasonably refuse to give our bodies as a living sacrifice to Him? Are there anything we can lose by submitting with a ready mind, and a willing heart, to all He asks of us? I positively nothing. Every act of pure devotion and submission to Him, will be laying up treasures in heaven. Every word we speak for Him will increase our faith in Him. Every deed we perform for His sake, will enrich our soul. There is no end to the spiritual growth. There is no limit to spiritual development. There is no bound to the faith we may have in Him, but it may be that too many of us have never yet fully entered into His life, and hence while we may have faith in Him and in His merits, yet we may not possess the "faith of God," without which it is no wonder that the dear Intercessor finds it necessary to plead our case before God so often.

Our life somehow is not nearly as much wrapped up in Jesus as it should be. We have not yet given Him liberty to govern all our thoughts, and in consequence of this we so often step off the heavenly way. Why not seek closer companionship with our Master? How blessed it is to walk in His ways and heed His counsels. How sweet it is to be in constant communion with Him. How grateful we should ever be that He watches our steps, our thoughts, our words, our deeds, our all, so closely, and as soon as we err, how quickly the Spirit speaks to us, and how quickly the Intercessor pleads with God not to lay the sin to our charge, but takes it upon Himself and asks God to accept the sacrifice He has made for us, which sacrifice we profess to have accepted. It is blessed to behold such a Savior with the eye of faith, and inspiring to meditate upon His loving kindness, but how glorious it will be to meet Him face to face, and sing the wondrous story, "Saved by grace." There we shall see Him as He is, and not only that, but we shall be like Him. Blessed thought! Happy anticipation! Inspiring truth!

May it be our daily desire that by the aid of the Holy Spirit we may leave all that binds us to the things of time, and may our prayer ever be that He may "guide us with His counsel, and afterward receive us into glory." There we shall behold the Lamb of God forevermore, and with the hosts of redeemed saints praise Him throughout an endless eternity.

## HERALD OF TRUTH.

Sept. 1,

### MISSION NOTES.

BY GEORGE J. LAPP.

Is it because no great pains are taken to bring them up in the nurture and admonition of the Lord?

Or we might as well say we are not eager to gain heaven, the beautiful home where there is joy, peace and happiness forever and ever.

My dear reader, I cannot feel free until I have quoted a few lines written from the book of John Wesley.

"Each of you, for one, take the apostle's advice; at least, hinder not others from taking it. I beseech you, O ye parents, do not hinder your children from following their own convictions, even though you might think they would look prettier if they were adorned with such gewgaws as other children wear. I beseech you, O ye husbands, do not hinder your wives! O ye wives, do not hinder your husbands, either by word or deed, from acting just as they are persuaded in their minds. Above all, I conjure you, ye half Methodists, (ye half Menonites) you that trim between the world, you that frequently, perhaps constantly, hear our preaching, but are in no farther connection with us; yes, and all you that were once in full communion with us, but are not so now; whatever ye do yourselves, do not say one word to hinder others from receiving and practicing the advice which has now been given! Yet a little while and we shall not need these poor coverings; for this corruptible body shall put on incorruption. Yet a few days past, and this mortal body shall put on immortality. In the meantime, let this be our only care, 'to put off the old man,'—our old nature—which is corrupt—which is altogether evil, and to 'put on the new man, which after God is created in righteousness and true holiness.' In particular, put off as the elect of God, bowls of mercies, kindness, gentleness, long suffering." Yes, to sum up all in one word, "put on Christ; that when He shall appear, ye may appear with him in glory!" Amen.

We did not see in the shirt factory for two weeks, but during strawberry time, as they were busily engaged in picking berries. Last week we commenced sewing again; however, I have only a few at sewing. The huckleberries are ripening now. My dear reader, you may realize how glad they are to pick them. Sewing, however, will not be in full swing till about the latter part of August.

We have about three fourths of an acre in early cabbage which looks pretty well. Bro. Mack was out last week with a load of two hundred heads and sold them at three to five cents per head. This morning he went out with a load with fifty heads more than last week. We have plenty of rain this while past which makes the cabbage fresh and sweet, but it is very hard on the grain fields; we finished planting late cabbage last week, very good weather for it. "Praise ye the Lord."

We still hold our Bible readings in the shirt factory. You remember that we hold Bible readings on Tuesday evenings. Pray for us and all those around us. "And let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

Yours in His name,  
LEZZIE M. WENGER.

July 16, 1901.

### PHILADELPHIA HOME MISSION.

PHILADELPHIA, PA., Aug. 17, 1901.

Dear HERALD Readers:—By request of Bro. Leaman I have consented to write a few words to you all concerning the work done here for the past few weeks. My stay at the Home Mission is very short, but the awful results of sin which I have seen cannot be described by pen and ink. While I can rejoice that many souls around this and other missions are accepting Christ as their personal Savior, and are made happy in Jesus, yet my heart almost bleeds for those who are in darkness, some ignorant of the light and others unwilling to yield to the workings of the Spirit. But the command is to "go into all the world and preach the gospel," and surely those in the slums of our cities should not be missed; as those boys and girls, young men and young women are a part of the coming generation, who are either to be the salt of this nation or as Sodomy, because of its downfall. When we think that in the densely populated districts, there are over nine hundred inhabitants to every block, with no less than three saloons, and in many blocks for every five blocks and many of them dwindling down because of false doctrine and wrestling of the Word, how much louder must the call be "pray ye therefore the Lord of the harvest that he send forth more laborers into his harvest!" It means a great sacrifice for one to give up the pleasures of this world and come to this place where sin and iniquity abound. But God's promises are sure, and he who is called to come here and work among these godless people, will be under the protection of Him who "careth for us."

But as we have reasons to praise the Lord that He has moved a few workers, to come here and work faithful for the salvation of many precious souls. Were it not for the encouraging letters from friends, the prayers and support of God's people and the promises of the Word, the workers here would give up in despair; as many dark clouds hover over this Mission Home, but even though the clouds do obstruct the light, we know it is still there and will break forth in all its splendor, in God's own time, to make glad many sorrowful hearts.

Though slowly, yet steadily, the work is progressing and those who are acquainted with the work here know that the efforts put forth in this dark corner of the earth are not in vain. During the year about forty persons were sent out of the city into the country. About half of them have permanent homes and the remainder enjoyed pleasant vacations in many country homes.

Just several weeks ago, two letters were received from persons in Indiana, asking Bro. Leaman to find two boys whom they might adopt as their own, and at present there is an application taken into a family at Plymouth, Ind. Bro. Leaman succeeded in finding one boy who was homeless, friendless and shifted about to many places till he was finally placed in a "Home for the Friendless," where he had stayed but several days when papers were made out and now he is happy as an adopted son of a kind and prosperous farmer. Many are the bright eyed and intelligent boys and girls who could be made happy by being taken into God fearing homes. Any country home seems like a paradise to these slum children.

During this summer vacation about thirty children were sent to homes in Ohio, Indiana, Illinois, Missouri and Kansas. Some to spend several months and some for only ten days or two weeks. Last Friday, Bro. Leaman went to Elkhart, Indiana, to attend the stockholders' meeting at the Institute and from thence to Topeka to bring eight of the children home again. It was a pleasure to see the children and parents united again, but a pain to think that they must again be placed under the contaminating influences of this city. Better would it be if these mothers could part with their children and allow them to grow up in the country home where they would be welcomed. One little girl said, "I would rather go to heaven than back to Chicago."

But while the children need kind words and the care of those who are concerned for them, there are many older people who are helped by the mission workers, not only through the preaching, teaching and giving aid and visiting the poor, but also by reconciling broken families. Just at this moment a heart-broken German woman of twenty-five, who has been in this country but six months and married to a man of forty-four, but six weeks, came here and told us the sad story of the last few weeks of her life. Having been deceived by the man, more properly a brute, who promised to love and cherish her, she must either endure his cruel treatment, how with under the influence of drink, and when sober, or leave him and support herself. Bro. Leaman will investigate, and if she is worthy, he will seek work for her.

In March, Bro. Leaman was asked by a young man who was engaged to a girl of seventeen, to perform the marriage ceremony, so Bro. Leaman in turn asked another minister to officiate as he has no authority, not being a minister. And, as it is with many who do not fear God nor regard man, these young people did not realize the responsibility connected with such an important step and after only three months of married life he was arrested for molesting his young wife. The heart-broken girl came to the Mission where she knew she would receive help and encouragement. Bro. Leaman went with her to the jail and brought it upon herself to be arrested. In a great many cases they did, in fact one might say most of them could be traced back to the diabolical scheme of God's laws, but that does not alter the case any. Sin is here, and we must take the condition as we find it, and call the righteous to repentance. When Jesus was on earth, He said, "Ye are the light of the world." That means you and I, brother and sister. We are here in His stead, and we are to witness for him, to warn sinners, and to encourage any sinner on the way.

It takes a sacrifice to obtain a blessing. Let us then open our hearts, and say, "Here I Lord, I am thine, and all that I have is thine. Take me and use me as thou wilt."

Yours in Jesus' name,  
JACOB BURKHARD.

Yours in Jesus' name,  
JACOB BURKHARD.

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1901.

## HERALD OF TRUTH.

Friendless," where he had stayed but several days when papers were made out and now he is happy as an adopted son of a kind and prosperous farmer. Many are the bright eyed and intelligent boys and girls who could be made happy by being taken into God fearing homes. Any country home seems like a paradise to these slum children.

During this summer vacation about thirty children were sent to homes in Ohio, Indiana, Illinois, Missouri and Kansas. Some to spend several months and some for only ten days or two weeks. Last Friday, Bro. Leaman went to Elkhart, Indiana, to attend the stockholders' meeting at the Institute and from thence to Topeka to bring eight of the children home again. It was a pleasure to see the children and parents united again, but a pain to think that they must again be placed under the contaminating influences of this city. Better would it be if these mothers could part with their children and allow them to grow up in the country home where they would be welcomed. One little girl said, "I would rather go to heaven than back to Chicago."

But while the children need kind words and the care of those who are concerned for them, there are many older people who are helped by the mission workers, not only through the preaching, teaching and giving aid and visiting the poor, but also by reconciling broken families. Just at this moment a heart-broken German woman of twenty-five, who has been in this country but six months and married to a man of forty-four, but six weeks, came here and told us the sad story of the last few weeks of her life. Having been deceived by the man, more properly a brute, who promised to love and cherish her, she must either endure his cruel treatment, how with under the influence of drink, and when sober, or leave him and support herself. Bro. Leaman will investigate, and if she is worthy, he will seek work for her.

In March, Bro. Leaman was asked by a young man who was engaged to a girl of seventeen, to perform the marriage ceremony, so Bro. Leaman in turn asked another minister to officiate as he has no authority, not being a minister. And, as it is with many who do not fear God nor regard man, these young people did not realize the responsibility connected with such an important step and after only three months of married life he was arrested for molesting his young wife. The heart-broken girl came to the Mission where she knew she would receive help and encouragement. Bro. Leaman went with her to the jail and brought it upon herself to be arrested. In a great many cases they did, in fact one might say most of them could be traced back to the diabolical scheme of God's laws, but that does not alter the case any. Sin is here, and we must take the condition as we find it, and call the righteous to repentance. When Jesus was on earth, He said, "Ye are the light of the world." That means you and I, brother and sister. We are here in His stead, and we are to witness for him, to warn sinners, and to encourage any sinner on the way.

It takes a sacrifice to obtain a blessing. Let us then open our hearts, and say, "Here I Lord, I am thine, and all that I have is thine. Take me and use me as thou wilt."

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Last night there was a woman sitting on the Mission door step that had been driven from her home by a drunken husband. These are only a few of the many occurrences and of which we only see a portion.

We are thankful to the many brethren and sisters who take an interest in the work, and pray that many more may be brought to realize the importance of the work. Pray for us and the work here, that many souls that are now struggling, one might say on the verge of destruction, that they may be saved. In the Master's name.

MILTON L. NEFF.

LETTER FROM INDIA.

TO THE SEC. OF THE MENNONITE E. & B. BOARD.

DIAMTARI, C. P., INDIA.

July 17, 1901.

C. K. Hostetter. Dear Bro:—Greeting in you in Jesus' name.

Your interesting and encouraging letter of June 14th reached us with this week's mail. Yes, we too, realize that the work is not our own, but we look to man for the support of the work in which the Lord has placed us. We must look up. Every day our work increases. More children are coming in. We have over 500 now. We must have another station if we wish to give them the attention they should have. We believe God will grant us the station and the money to build the necessary buildings but thus far we have no light more than faith. Since I last wrote we have opened an English department in the school. The new master I mentioned in a former letter proves to be a live Christian man. I believe he was given to us as an answer to prayer.

Could you send or have sent a few copies of "Hundred Lessons in Bible Study," by Daniel Kaufman. About six will do for the present. We are getting the people (those who can read) interested in the Bible and we want to give them all the help we can. Last Sunday one of the men who has been taken in lately prayed with great earnestness for the outpouring of the Holy Ghost. That prayer did our hearts good. He is a blessed thought and all our trial that our Captain knows us and our ability. His eye is ever on us. And if from the midst of a battle we are called away it is only to be with Him forever. Praise God that we do not have the controlling of the universe to look after. We'd make a sad mess of it anyhow.

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## EXCELLENT RULES.

Methodism, as it is called, and out of which has grown the great body of believers under the name of "The Methodist Episcopal Church," had its rise in Oxford College, England, by what was known as "the Praying Band." This band was made up of twelve praying students, one of whom, John Wesley, was the most active, and became the leader of the band. For the guidance of their conduct, John Wesley wrote the following rules, still preserved in his own handwriting, and in the book of discipline. The compact was originally signed by the whole band. We wonder how many Methodists know of these six rules still being preserved, and forming a part of the rules governing that great body of believers? These rules deserve to be kept constantly before all Christian people:

It is agreed by us whose names are underwritten—

1. That we will not listen or willingly inquire after an ill concerning each other.

2. That if we do hear ill of each other, we will not be forward to believe it.

3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.

4. That till we have done this we will not write or speak a syllable of it to any other person whatsoever.

5. That neither will we mention it, after we have done this, to any other person.

6. That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conference so to do.

It will be observed that these rules are directed against the sins of the tongue. The Apostle James writing about the tongue, calls it a "little member," but "boasteth great things." And doubtless he referred to an unrestrained tongue when he calls it a "world of iniquity." We are quite sure he did not mean a good tongue, for the law of kindness is found in a good tongue. But the unguarded tongue, the apostle says, "is an unruly evil, full of deadly poison." We all know that it is the nature of poison to inflame, no beware of inflamed persons. They are slaves to their appetites, to their passions, and bad habits. They cannot control their own temper, their tongue, much less their thoughts. They are under a cruel master, and that master may be a headstrong temper, an unruly tongue, or a disgraceful habit. They would like to be free, be independent, and do as their better judgment might indicate. But they cannot. They are slaves and they know it. They have not enough strength of manhood and womanhood to assert and maintain their rights to rule their passions instead of permitting their passions to rule them.

It must be that persons of this kind lived in Wesley's time, or he never would have formed the above six rules against the sins of the tongue. If you should happen to know of church members in your neighborhood, who carry in their mouths a "little member," boasting "great things," especially, if in its boasting it becomes "a world of iniquity," it will be well for you not to enter their councils. Turn away from them. In fact members

should stop this thing of talking evil of one another. If a brother or a sister does wrong seek some way of helping such an one to amend his or her ways. Evil speaking is damaging to the one engaging in that kind of talk, as well as the one talked about. If people want to live pure and holy lives they must talk about things concerning holy men and pious women. Were the evil speaking that is done by church members printed in books, the publications would startle the world itself. Why cannot the children of God put an end to this kind of conversation? Simply because some of them do not want to. They have done this kind of talking so long that evil speaking becomes a sweet morsel for them. We may not be able to induce them to reform, but of one thing they may be assured, the Lord has no use for that class of people in heaven. Now is the time to repent.

## "I GAVE THEM MYSELF."

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things, which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable all the time."

"I have my reward now. My sons are ministers of the gospel, my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—*Life and Faith.*

## DANGEROUS USE OF HUMAN ATTAINMENTS.

I think I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies—I mean all those things that are obtained by the memory, judgment, reasoning powers, and mental abilities, separate from any immediate influence and assistance derived from the source of all true wisdom—these natural acquisitions and talents are well in their places, and are serviceable to us when kept in subjection to the pure teachings of Him "who teaches" by His Spirit "as never man taught." . . . I have been in company with some young persons of our Society who have been not a little injured by giving way to pride and foolish talkativeness in respect to many matters in which, though they seemed well informed, yet, not keeping in the littleness and lowliness, they have acquitted themselves but ill.

through letting in a forward, prating spirit.

Now, the best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the framework is colored, or gilt, or carved, or ornamented, the more there is to take off the attention of the eye from the picture itself. So that it seems to me the best for each of us to dwell in the littleness, in the lowliness; always bearing in mind where we are.—*John Barclay.*

## WHAT A BOOK CAN DO.

In a retired valley of Joshua, in India, there is a little hamlet of charcoal burners. A few years ago their little manner of life was the rudest possible. There seemed no glimmer of hope for better things.

A missionary passing through the village spoke to the people. Two men became interested and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men—it was more carefully burned, was better packed and free from stones and grass. This charcoal was looked upon as a special brand, and brought a special price. On Sunday, work was suspended, and these men and their families, gathered for religious worship and the study of the Bible.

Shortly after, they began to reclaim the mountain land about them, to plant wheat and garden stuff, and recently one of them became a forerunner of divinity are asking the people to drop out of a few verses here and a few words there; others are criticizing the Bible, all of which is very hurtful to the young. The Bible is the guide book of the world; and I would put it into the hands of every young person as he or she steps out for his or her life work.

## A RECOMPENSE BEYOND FIGURES.

One would like to see the housewife's labor more fully remunerated and her work more professionally handled, but that she has compensation it is possible to deny, says the *Philadelphia Ledger*. In a large sense the living wage is hers; she works not to make a living, but that all about her may be enabled to live. She has the control of the conditions of life; she can say whether it shall be one of enjoyment or mere existence, and can ease the burdens of others, even if she have no power to lighten her own. She knows that it can never be said of her that her work does not pay; that she does not give good value; that she takes more out of life than she brings into it. She has the unique joy of always giving full measure, pressed down and running over, and she may even whisper in a confidential ear that her receipts are in like proportion, even though her pocket may be empty while she says it.

If you would know whether the housewife's work is worth doing, you must ask those for whom she toils; but if you would know whether or not it pays her to do it, you must ask her herself alone. Of a truth she is one who faces life as a giver and not as a taker; who regards work as her glory and not merely as her duty; can we

say, then that she is not treating her situation on the broad lines of her race, and that her work is anything else than a valuable social function, performed for all society as well as for her own individual set? Let us rejoice that in our utilitarian age, when men measured success by facts and figures, there remains to us some who have eyes to see beyond and through these, who have ideals above realities, who like gold common clay until it looks like gold, and who can find in love the fulfilling of the law.

The worker whose heart is in her work, be it profession or trade work, or merely that of a housewife, will always make that work pay; will make it yield her a recompense beyond that of figures. There is a reward in work, both for men and women, when it is honorably and creditably performed, and which benefits others, even if it leaves the worker monetarily poor. To all true workers there can be but one standard of value by which to test work—namely, is it worth doing? If it be so then it never can be unpaid.

## THE WHOLE BIBLE OR NONE.

Mr. C. E. Wilde, a business layman of New York is not in sympathy with the high critics who would tear the good Book to pieces. He wants the whole Book or none. In a recent address he said:

"I believe in the old Book, from Genesis to Revelation. There is much I do not understand, but enough is revealed to save a world in sin. Many doctors of divinity are asking the people to drop out of a few verses here and a few words there; others are criticizing the Bible, all of which is very hurtful to the young. The Bible is the guide book of the world; and I would put it into the hands of every young person as he or she steps out for his or her life work."

"Three-fourths of the business failures can be traced back to not living up to the precepts of the old Book. What the world wants today is not creed or theology, but help. Nothing but the blood of Christ can save a world lost in sin. The Bible is the best business manual ever published for the store, the bank, the shop or Wall street."

## TWO RELIGIONS.

A woman sat by a hearthside place reading a book, with a pleasant face, Till a child came up with a childish frown And pushed the book, saying, "Put it down." Then the mother, snapping his curly head, Said, "Troublesome child, go off to bed. A great deal of Christ's life I must know To train you up as a child should go."

And the child went off to bed to cry, And denounce religion—by and by.

Another woman bent o'er a book With a smile of joy and a bright look, Till a child came up and jogged her knee, And said of the book, "Put it down—like me."

Then the mother sighed as she stroked his head, Saying softly, "I never shall get it read; But I'll try by loving to learn His will, And His love into my child instill." That child went to bed without a sign, And will love religion—by and by.

—*Ann's Horn.*

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## "SO-CALLED" CHRISTIAN SCIENCE FAILURES.

Imaginary ills may be overcome by reading a text book; ill-defined maladies may be cured by nature's restoratives, activity and an interest in life; certain curable diseases may be dissipated by the power of mind over mind, or of mind over matter; those who prefer to read the Bible and believe that God will restore them to health will get what they believe for, but those whose diseases are incurable and who rest on the false foundation, "There is no disease," must surely die.

"I am perfectly well," said a young woman to a gentleman at a seaside resort. She was constantly reading the text book of Christian Science, but she kept her neighbors awake in the night by her distressing cough. She returned home to die, and her friends brought to bear upon it. But the cough flourished, attested the sense of presence by the tears which the pain, in spite of the negation, would cause, it being so near the eye. It suppurated, scabbed, and dried up all untouched, and left a purple spot as a protest against neglect.

"Again, a woman with a diseased finger that persistently resisted medical treatment, was told that it must be amputated. The surgeon came from a distance to operate, but a Christian Science practitioner on hearing of his coming, went to the home of the poor woman and so worked upon her as to gain her refusal to submit, and the surgeon went home without doing the work. The Christian Science woman would not let the hand and save the finger, and at once began treatment that went on for some weeks, the disease in the meantime constantly spreading until at last a greater part of the hand was involved, and the surgeon was again sent for and left her but the small stub of a hand which then healed and saved her from the loss of her arm. This poor remnant of a hand I have more than once seen."

"An infant was sick; a Christian Science practitioner, a neighbor, called and offered to treat the child. It was evening, and the child lay in its cradle in a darkened room. The treatment began. That cold, repellent look that indicates the light with an unseen foe, was on her own face. After a long time the father in his grief felt that he must see his child. He went to the cradle and was horrified to find his darling cold and almost stiffened in death. During nearly the whole time of treatment the dear child had been dead. The forbidding aspect had not kept death at bay one instant, and the silent operator had been treating a corpse."

"Again, the two most prominent women who teach and practice Christian Science in this community are both widows within a year. But the strangest part of all is the complacency with which a death under Christian Science treatment is viewed by those in charge."

Such incidents as these should be a signal warning not to trust in "so-called" Christian Science for healing, but in the omnipotent power of God, the fulfilling promises of the ever-living Father. Ps. 103:3, the all-sufficient statement of the risen Christ. Job 33: 24; Mat. 8: 16, 17, and the quickening power of the Holy Spirit. Rom. 8: 11.—*Word of Work.*

## HERALD OF TRUTH.

## DANIEL AND THE PULSE.

BY JOSEPH A. SEISS.

Daniel might have kept himself to pulse and water all his days and not been any wiser or greater than other men. It was not a question of what sort of diet was most conducive to learning, but what were God's commands in regard to things offered to idols and contrary to the law. It was a question of high religious principle and duty. He had learned the statutes of Jehovah and kept himself devoutly to them; hence the blessing of his humble fare and of himself in the use of it, which turned weakness into power and adversities into glorious triumphs.

But it was not in offensive self-assertion that Daniel and his companions decline the king's viands. An obtrusive piety is never of God. True religion is always courteous, modest and anxious to avoid unnecessary collisions. With all its inflexibility it is always amiable and kind. There are some who think they cannot be faithful without being rude, or true to God without harshness toward men. But here we have all the modesty and politeness of genuine refinement and all the courtesy of an accomplished courtesan, with all the steadfastness of the most devoted piety, evincing the genial sincerity and heralding in its simplicity the future greatness of the man.

Daniel did not fly into an indignant passion about his religion and his God. He did not break out in declamation against Babylonian ways and idolatries. He did not feign himself insulted by the offers of his king because they did not harmonize with his views and feeling. There was no bravado, no insolence, no defiance. That would have been as wrong as to eat of the king's meat. It would not have recommended him or his cause and could only have made matters worse. Therefore, with the modesty of a true man, with due regard to the situation, and with that humility of spirit which considers the rights and feelings of others while yet faithful to principle, he put the whole in the shape of a mild and gentle request that he and his three friends might be permitted to live on pulse and water, if only by way of experiment, for ten days. And such entire confidence had he in God's favor to those who honor His statutes that he cheerfully stipulated to accept whatever should be judged right if, at the end of that time, he and his friends did not prove as fit in flesh as any who had no scruples about the portion of the king's meat.

In all these particulars we behold the sound and refined religious character of the man, and the putting forth of those shooks of moral stamina which mark Daniel one of the noblest and most successful of men.—*S. L.*

## "AND BE YE KIND."

The spirit of kindness is an essential characteristic of practical Christianity. Gentleness is one of the foremost manifestations of the grace of God. Cruelty in any form is a contradiction of the Christ Spirit. One of the first and the surest signs that salvation has come into a heart or home is gentleness and meekness of manner where pride, arro-

gance, and cruelty have been greatly in evidence. The Christ Spirit has a tender regard for the rights and feelings of others, without respect of person. The law of kindness runs through the whole system of theoretical and practical Christianity. It is required that a Christian love his enemies, pray for them, and return good for evil.

In this respect there are many opportunities to witness for Christ and to prove the genuineness of our faith and reality of the religion we profess. The man who professes to follow Christ and yet is quarrelsome, revengeful, and cherishes hatred toward such as may have wronged him, is a very poor exponent of the grace he professes. If grace does not sweeten the temper, if a man in Christ is still under the dominion of evil passion, what profit is a religion to him or to others? The Christian must not be a brawler; he must not be ill-tempered; he must not be cruel-hearted nor indulge in bitterness toward others, under any circumstances.

Good behavior under great provocation is a beautiful exhibition of the spirit of a Christian gentleman. A fit of anger is a swift testimony of a deep-seated weakness of character that no Christian can afford to carry. One of the first things that the world expects of a convert is that he prove his conversion by a high order of self control. And this is not an unreasonable demand.

Nothing commends itself more readily to the respect and confidence of others than simple, unselfish, disinterested kindness. An act of kindness always carries with it a double blessing. It blesses him who receives and him who gives, and so enriches both.—*Evangelical Messenger.*

For the Herald of Truth.

## REST AT EVENTIDE.

SEL. BY MATTIE HERRHURST.

Fold ye the lee cold hands,  
Calm on the pulseless breast;  
The toll of the summer day is o'er,  
Now, cometh the evening rest;  
And the folded hands have softly wrought,  
Through moonlight's dim and stir;  
And the drowsiest heart that hath bravely fought.

In the easiness war of life  
Smooth ye the time-thinned hair,  
Still on the marble brow,  
No carity cloud doth linger there,  
For mar it beauty's crown of youth,  
But brow and lip and darkened eye,  
Bear a shade of deep repose;  
As twilight shadows softly  
On the wide-spread winter snows.

No voices of discord waft,  
The silence still and deep;  
And the far-off sounds of worldly strife,  
Cannot break the dreamlike sleep;  
Oh! welcome rest in a heart long tossed,  
On the tide of hopes and fears;  
To the feet that have wandered far and wide;  
O'er the weary waste of life.

From the gorgeous glare of to-day,  
Vestures the gentle night;  
Fading the tranquil lights away,  
Solemn and calm and bright,  
Then, under a tenderly folded hand,  
In peace, on the pulseless breast:  
For the evening shadows come quietly on,  
And sweet is the Christian's rest.

Com. by T. J. M.

Do not forget to renew your subscription to the HERALD OF TRUTH.

## THE HAPPIEST WEEK OF MY LIFE.

It is very easy for us when not working in God's vineyard to criticize, but when we are busy with making the most of what is committed to us, we find not only little leisure for criticism, but enjoyment and peace.

A minister was seated in his study one Saturday afternoon busily studying, when a caller came in, a man who was an irregular attendant at the church services, and said: "Pastor, I have come to ask you to take my name off the church book. I don't want to belong to the church any more. It seems to me our church is such a cold place, and I don't know many of its members, and for other reasons I want to be out of the church." The minister replied, "I am very busy to-day, and have not time to talk the matter over with you, but before you leave the church, I want to ask a favor from you, I must leave the city Monday morning and will not return for two weeks. There is a poor family over on N—street which I am very anxious about and I want to know whether you will be kind enough to look after them during my absence?" The man said, "I never did such a thing, but if it will be any accommodation to you, pastor, I will try and look them up."

Monday afternoon he climbed up three flights of stairs on N—street and upon knocking at the door he heard a faint voice say, "Come in." He walked in upon the bare floor and found two occupants, the one a little girl with hollow, famished cheeks and red eyes, and the other, the child's mother, lying on a poorly furnished bed, burning up with fever. The little one said she had not been able to get a bite for either of them that day. The man stood in the middle of the room for a moment, then turned quickly, and went to the nearest grocery, filled a basket with provisions and delicacies and sent it at once to the room he had left, and then sent for a physician. He repeated his visits daily, and one day was moved to tears, as he overheard the little girl say, "Mamma, this good man that God sent is just like the Savior, for you told me that Jesus healed the people, and fed them when they were hungry. Soon as the man heard of his pastor's return, he went direct to his house and said, "Pastor, I do not want my name off the church book, and I want you to forgive me for ever asking you to take it off, even as I believe God has forgiven me."

"These two weeks have been the happiest of my life. And I do not believe you will know the congregation, the people have changed so greatly during your absence. They have all become so kind and so cordial, and it seems to me we have now the best church in the world."

—S. L. M. J.

## WHAT HAS IT DONE FOR YOU?

After a noted skeptic had concluded one of his infidel lectures in a village in the north of England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer and said:—"Sir, I have a question to put to you."

"Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort, but—"

"Oh! that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the feeling of the meeting gave vent to unreserved applause, and the skeptic had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she apostatized from her early faith, and followed him into the mazes of skepticism. Years passed, and she drew near the gates of death, and from her dying bed wrote him the following pathetic letter:

"My Dear Son:—My health has failed me. I am in a deep decline. I cannot long survive.

"My philosophy affords me no comfort in my distress. I am left without the hopes and consolations of religion, and my mind is sinking in despair.

"You can afford me some substitute for the loss of the hope of religion. I pray you hasten home to console me or, at least, write to me the consolations that philosophy affords at the dying hour."

Such are the straits into which infidelity leads its votaries. To them death is at best but a leap in the dark, and they shrink with fear lest it be a leap into "the blackness of darkness forever and ever." Said the learned and courted infidel, Voltaire:

"In man there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not.

"The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

This is the best that infidelity can do for man. Listen now to the words of a dying Christian. Said the godly Hall-burton:

"I shall shortly get a very different sight of God from what I have ever had, and shall be met to praise Him forever. What a wonder that I enjoy such composure under all of my bodily pains, and in view of death itself!

What a mercy that, having the use of my reason, I can declare His goodness to my soul! I bless His name. I have found Him as He doth rejoice in Him. Blessed God that ever I was born." The test of practical experience is

one great criterion of a true faith. The men of our land are many of them too wise to believe in Christ or accept the Gospel. "Religion," they say, "will do for the women." The churches are filled with women. Two-thirds of the church members in the country are women. But while there are two women to one man in the churches, there are twelve men to one woman in the state prisons! The wisdom which rejects the Bible and blasphemes God leads to shame and sorrow, to trouble and distress. The faith that believes the promises and trusts in the living God, carries weak womanhood in safety through dangers which wreck the strong and destroy the proud and the haughty.

## SUNDAY-SCHOOL DECLINE.

The London correspondent of a Toronto paper writes that Sunday schools in England are steadily losing in attendance, enrollment and income. Last year, in only three denominations, there was a loss of thirty thousand scholars, though the gain in population in the country during that time was three hundred thousand. It is said that the decrease in the interest is due to the fact that methods of Sunday school work in vogue are losing favor. In America, we seem also to be in an era of decline in Sunday school attendance. Among the reasons for this it might be said that we are content to accept conditions which would call for a cry of protest if applied in the public schools. Perhaps the greatest need is for better trained teachers—teachers who know their Bibles, and who will not have to depend upon prepared helps in their presentation of the lesson. — *Gospel News.*

## THE CHRISTIAN'S MODE OF CONQUEST.

As long ago as the fourteenth century, Raymond Lully, scholar and missionary, saw through the hollowness of that sort of religion, which had sent so many thousands of Europe's bravest to fight the battle of faith with carnal weapons in the Holy Land; and he wrote a book in which he discusses the question whether the heathen should be converted by force or whether men should labor for the spread of the gospel by persuasion, according to Christ's example. He declares for the latter method as the only Christian mode of procedure; and in his treatise on the Contemplation of God, where he makes all Christendom pass in review before his mind's eye, he says, concerning the knights: "I see many knights going to the Holy Land, in the expectation of conquering it by force of arms; but instead of accomplishing their object, they are in the end all swept off themselves; therefore," he says, addressing Christ, "it is my belief that the conquest of the Holy Land should be attempted in no other way than as thou and thy apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of their own lives. As it seems that the possession of the Holy Sepulchre and of the Holy Land can be better secured by force of preaching than by force of arms, therefore let the monks march forth, as holy knights, replenished with the grace of the Holy Spirit, and proclaim to the infidels the

truth of thy passion; let them from love to thee exhaust the whole fountain of their eyes, and pour out all the blood of their bodies, as thou hast done from love to them." — *Henry L. Schuch, at an Episcopal Church Congress.*

## TO THE GIRLS.

"Who can find a virtuous woman, for her price is far above rubies?" Prov. 31:10.

I want to say a few plain, earnest words to you, wishing that I might awaken in you a more noble individuality, and a truer reverential estimation of your own selves. Your bodies should be pure temples that cannot stand erect before God or man, or devils, before reason, or common sense or religion, before Scripture or philosophy or even science falsely so-called."

There seems to be but one cure for such troubles as these, and that is in finding out just what to preach. Precious little do the people nowadays, care for old theology or new theology; they want to hear some one speak as one that hath authority, and not as the scribe. In truth they want to hear what God says, and not what men think. Someone has said, "The Bible is getting out of date because it is not preached." The preacher is tied to certain standards, bound by certain creeds, and obliged to support certain organizations whether he can find anything in the Bible about them or not. And by the time this is done, his mind is turned away from the Word of God, and it is no longer the man of his counsel. How can he follow the Word of God, when to do so would perhaps cut him loose from his sectarianism, salary and support, and leave him to trust in God, and be like his Master, despised and rejected of men? Hence having become weaned from the Word of God he is left to follow all sorts of theorizing and philosophizing about our views, our doctrine and our church: adapting new views and taking new departures, simply because he has no anchorage in a clear knowledge of the Word of Truth, and because his is not subjection to that indwelling Word.

Then he must secure "a pastorate" or else fail to get a hearing, and so setting down in one place, in the face of the command, "Go ye into all the world," he spends his time in making calls and visits, and preaching acceptable sermons to well-fed and well-dressed worldlings, while millions sit in darkness, and perish without hope. Hence his preaching is "not exactly in the old style," but gives "a faint glimpse" of things which God's Word declares with great plainness of speech, and which God's servants are bidden to proclaim with boldness and fidelity. The remedy for all this is, PREACH THE WORD!

— *The Common People.*

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## FOR VALUE RECEIVED.

The *Christian Standard* says that "a check recently given a Western Methodist minister reads as follows: 'Pay to Rev. —, or order, fifteen dollars for preaching the Methodist Episcopal doctrine, not exactly in the old style, but just near enough to give a faint glance of heaven.'"

"That is sharp but sound criticism on some of the so-called advanced and liberal notions that pass for good preaching in these days, when the skeleton of doctrine has become too soft to hold up the heart and brain and muscles and meat. Our boneless theology, eaten out by 'various' has fallen into a pulpy helpless mass that cannot stand erect before God or man, or devils, before reason, or common sense or religion, before Scripture or philosophy or even science falsely so-called."

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nel, causing it to explode with terrific force, killing seven men instantly and injuring several others. Only one grain of sand, and yet what awful consequences. How dangerous one sin may be to a life. It may be a small sin, hidden away in the deep recesses of the heart, where none but the eyes of God can see it, and yet it is there, and at some weak place in his life it is liable to explode with sad results. Perhaps a wrecked life, blasted hopes or worse still, a lost soul.

One sin has done infinite harm. One sin—only one—robbed Adam and Eve of their purity and bliss, and caused them to forfeit their paradisaic happiness. One sin stripped the fallen angels of their godlike dignity and holiness. It took only one leak to sink the vessel, and all on board were lost. One spark blew up the magazine which shook the country for miles around. One thief may rob you of all your treasures. One little crack in the lantern globe, but the light found it, and the light went out. One dagger in the heart is as sure to kill as ten. One sin may destroy the soul. How the devil attacks one at the weak, unguarded place in character. He will make his nest in one sin and unless expelled will hatch out a whole brood. It may be only a spark, just a little giving away to anger, jealousy, hatred, revenge, unbelief, selfishness or pride, but the sin is there. "He that commiteth sin is of the devil." But, thank God, "for this purpose the Son of God was manifested that He might destroy the works of the devil"—in you. Dear reader, "Jesus did not pretend to take away our sins, every one, big or little. Let Him do it. Let Him do it now. Do not harbor a viper's nest in your heart. Do not endanger the eternal welfare of your soul. Get rid of all sin. Do it quickly. For only the 'pure in heart shall see God.'"

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to Thee all that I am and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time, my influence over others—to be all used for Thy glory, and resolutely employed in obedience to Thy commands as long as Thou continuest me in life, with an ardent desire and humble resolution to continue Thine through all the endless ages of eternity, ever holding myself in an attentive posture to observe the first intimation of Thy will and ready to spring forward with zeal and joy to the immediate execution of it. \* \* \* Use me, O Lord, I beseech Thee, as an instrument of Thy service. Number me among Thy peculiar people. Let me be washed in the blood of Thy dear Son and transform me more and more into His image. Impart to me through Him all needful influences of Thy purifying, cheering and comforting Spirit, and let my life be spent under those influences and in the light of Thy gracious countenance as my Father and my God."

That was written and solemnly signed when this man was about twenty years of age. What a start that was in life for a young man! It was better than that he should have been left a millionaire. Would that every young person in this city and nation might write and sign and keep such a resolution as that! It would make their lives glorious and would set Christ's kingdom forward a hundred years in a single generation. For more than sixty years after signing this paper that man lived a manly, consistent Christian life. Everybody could have told pretty nearly what his ideal was by the way in which he bore himself amid his trials and temptations, and he had his full share of them. But this paper, yellow with time, tells us exactly what to him was the highest good—his ideal good. It was entire consecration to God; an attentive, obedient attitude to know God's will and a joyful, zealous springing forward to do it. This is an ideal which anyone can have. It is one, then, than which the angels in heaven can have no higher.

And he tried to live up to it not only by doing great things, but by doing right things. His ideal explains his life. His life was a thread of gold in the mixed and hurried weaving of this day and generation.

There is no life so hidden but that it may have an ideal as grand and holy as the arch of heaven—an ideal in which God and Christ are; there is no life so conspicuous that it ought to have any other; neither is there any so poor or sorrowful but that, by following such an ideal, it may be transformed into strength and beauty. — *Golden Rule.*

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am not of the world." "Sanctify them through thy truth, thy word is truth." There are certain important things the church or people of God must do in order to work the works of God. First, Accept God's Word and be guided by it. Second, To let go and abandon every hobby of men, and teaching and doctrine of self. Third, To trust God completely in everything, after obeying all His commands.

God's people should always greet one another in love; also live and walk in the Spirit, and pray without ceasing, and in "everything give thanks," "which is the will of God concerning you."

Where there is perfect love, there is perfect union and a complete oneness. There is great need of the vivifying influences of the Holy Spirit in these days of spiritual declension. The fruit of the Holy Spirit is love, and not hatred.

All is love in heaven, peace and union. As it is in heaven, so should it be on earth among God's people. Love is the fulfilling of the law. If you love those who love you only, what reward have you? Do not sinners the same? Where there is union there is strength. "It is not by might nor by power (human effort) but by my Spirit, saith the Lord."

We must live in harmony with God and His Word, if we would work the works of God. The church of Christ must be "one" in Spirit and purpose, in order to work the works of God. Jesus also said, "that they also may be one in us; that the world may believe that thou hast sent me." "I in them and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John 17:23.—*S. L. M. J.*

## "PERILOUS TIMES."

Contrary to the popular views entertained by many distinguished preachers, who have said prosperous times were coming, "perilous times" have come as foretold in the Bible to take place "in the last days." At the present time the people are compelled to admit the fact. We are living in strange and perilous times, so accurately described in the New Testament. There is flagrant wickedness in the earth, both in high and low places. Our country is a large shatter in the prevalent wickedness. Satan is revealing his diabolical presence as the prince of this world, and the church of God is being contaminated, going after fables and fables greedily. Deadly heresies and delusions are boldly setting forth their claims and turning many unwary feet into paths of folly and gliding unrighteousness. It is astonishing to see how even intelligent and cultured people are being drawn into the most absurd errors and Satanic snares, and many who profess to be the children of God, are too easily influenced by worldly associates and give little evidence of earnestly seeking to walk in the Spirit.—*S. L. M. J.*

Do not forget to renew your subscription to the HERALD OF TRUTH.

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# THE LIGHT OF THE WORLD.

BY J. K. ZOOK.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." *Matt. 5:16.*

The light referred to in the heading of this article is, properly speaking, Jesus Christ, who said, "I am the light of the world." He is the light of the world by His example and His teaching. The light spoken of in the text is readily understood to be the doctrines of Christ, and His apostles, the pure gospel of Christ, unadulterated by the doctrines of men. These doctrines are to be propagated by men through the power and influence of the Holy Ghost, to enlighten, sinful men and show them the only way of salvation. This means of salvation was prepared before the world began, and will endure to the end of time, and what a blessed thing it would be, if all men would accept it and live in accordance with its teachings.

But as of old, so to-day. Men vow to serve and obey God, but with their works they deny Him. With their lips they confess him, but their hearts are far from him. Their hearts are afar from covetousness and selfish ideas.

In the discourse of which our text is a part, our savior says, "The light of the body is the eye." If therefore this eye is single (sound and able to distinguish the nature of objects clearly and correctly), thy whole body shall be full of light." "Otherwise how great is that darkness?" Naturally the human sight is imperfect, vision and perception are both confining and misleading. This defines the condition that our spiritual observation may be in. We must bear in mind that there are also false lights. Satan even transforms himself into an angel of light; so likewise are his servants enabled to pass themselves as expert counterfeiters of the true light.

While formerly the devil purported boldly and publicly to banish the Christian religion (the only hope of the soul), from the earth by putting its advocates to death, he now under the guise of an angel of light, attempts to bring about his purpose by deceiving and misleading the people. False piety brings spiritual death, and this kind of piety is, clearly, not Christianity. The so-called Christian is rushing on with a seeming righteous piety, and the world is fast becoming Christianized according to their way of measuring up Christianity, but in reality the church is rapidly becoming worldly, that the difference between the church and the world is scarcely distinguishable.

Let us remember that strait is the gate and narrow is the way that leadeth to life and few there be that find it. Let us remember, too, that divine precepts are always verified. "Take heed, therefore," says Jesus, "that the light which is in thee be not darkness; but as true followers of Christ, let us make our light shine with all its effulgent lustre to the honor of Him who gave it to us, as did John, the forerunner of Jesus, who was a 'burning and shining light' in the world, and if we are Christ's, as we profess, we are partakers of the divine nature, and of the heavenly calling and of the inheritance

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of the saints in light, and if this be so, how then can we evade our duty to our Redeemer and to our fellowmen, and not observe these important things, and ignore the grace which God offers us so freely in the salvation of our souls, and in the blessed virtues of life in which we are made partakers with him, if we faithfully walk in His precepts? How can we be minded other than he was, and how can we with the vain, Pharisaical, self-advertising show of piety so prevalent in the present age, be a guide to the blind and a light to those who are yet in darkness? Many Christians are themselves to a large degree, in darkness with relation to the manner of exercising the light by the good works they perform. But how dimly, how indistinctly, does their light shine before the world, and how inconsistent are their loud, boasting professions when we compare them with the meek and humble spirit of Christ.

But how shall we accomplish such good works that the world may be bettered thereby, and God glorified? The question was asked Christ, "What shall we do, that we might do the works of God?" Answer: "This is the work of God, that ye believe on him whom he hath sent."

Surely good works do not imply Christians acting as does the world, as is so much the case. Neither does it mean to hold-hold from the knowledge of the world any good by which our fellowmen may be benefited, or which may tend to their salvation. On the contrary, it signifies the manifestation of a Christlike disposition wherever, whenever and in whatever capacity or direction opportunity for doing good presents itself. But, oh, how frail we are in this!

They who follow Christ in newness of life are children of the light and strive to evade walking or working in the darkness.

How much of this false light, is, today, accepted by Christians, as genuine! Let every reader ask himself this question: "Which, the true or false light, am I following?" Remember too, there is a way that seemeth right to a man, but the end thereof are the ways of death, and there is nothing more applicable to man in the present age than this very expression.

The doctrines and commandments of men practiced by the various sects are, in the time of Christ, as factors, as potent in the present Christian religion as they were under the law.

The confused state of our present day religion verifies this fact. Paul acknowledged himself, that, prior to his conversion, he was a man of letters, and exceedingly zealous of the traditions of the elders. Many are making the same mistake to-day, casting men out of the synagogue for nothing more than being true to God. Delivering into prison both men and women, punishing the church with needless beyond measure, not for violating divine law, but for being true to it and rejecting tradition and sect doctrine. Neither is it the law of God that causes the present deplorable state of Christ's church on earth, but it is that false, self-righteous light, plausible as it may appear, that at last causes only envy and strife, with biting

and devouring one another, terminating in the Apostolic prediction of "damnable heresy" and eventually spiritual death.

It is true, sectarians, among other good things, do justly admonish to "preach the gospel in its purity," "hold fast to the faithful word," and to "cry aloud and spare not," "advocate and defend the doctrine of the gospel, etc., etc.," and that men should advocate only what the word of God teaches to be right. And yet, apparently with the identical spirit manifested by the unregenerated soul they advocate as did he, the observance of the traditions, and the doctrines of the forefathers. These instructions are sometimes given in such a way that they are inconsistent and misleading. What is really meant by them is often hard to determine. Indeed, many sermons preached and articles written on the Christian religion would be excellent food for the soul were it not corrupted by the opinions and selfish human ideas.

Since the religion covenanted to Abraham by God, for His chosen people 2000 years before the advent of Christ, has become so adulterated with the doctrines of human righteousness, as history clearly shows, and since many of the predictions of what would follow under the gospel of Christ have been fulfilled, it does seem amazing, that intelligent Christians should act as though they were blind like the Pharisees.

If we believe Paul's confession was sincere and true and his integrity to Christ genuine, and if all the ministers of the present age were as true and faithful as he was, what an illustrious light would issue from the church wherewith the world might glorify God.

Again. What, at best, is the manifest attitude of Christians generally in their efforts to furnish this glorious light, the glad tidings of salvation to those yet in darkness? And also their relation to supplying the present need of the suffering millions of our unfortunate human brothers in the different parts of the world?

Evidently this is not as it should be. That it is the sacred duty of every child of God, to literally, as God prospers him, contribute to the needs of the destitute, not on sectarian, but on Christian principles. To feed the hungry and clothe the naked is a duty as clearly expressed in the Word, and this way we manifest our faith in Christ by our works. Then shall their light break forth as the morning and the darkness be as the noon-day sun." (Isa. 60:1).

And the glory of the Lord shall be their reward. Liberality in this direction, especially where the necessities of self relieve personal needs, is one of the grandest characteristics of the true light. "His that soweth bountifully shall also reap bountifully" and vice versa.

God loves a cheerful giver, but the covetous can not inherit heaven.

For the Herald of Truth.

### CHRIST OUR HOPE.

"Paul an apostle of Jesus Christ by the commandment of God our Savior, which he has chosen." *1 Tim. 1:1*

The apostle teaches us (John 3:18) that he that believeth not in Christ is condemned, hence all such are denied

God's precious promises to believers. The promise of eternal glory is not theirs, but, contrary-wise, the condemnation of everlasting punishment. Their delight is in false promises of their father, the Devil, (Jno. 8:44) and their life is one, the influence of which counts for the enemy of souls. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." *Matt. 12:30.*

From these facts we arrive at the decision that the life of an unbeliever is worse than no life at all, at least as far as his helping to extend God's kingdom is concerned. All the issues of the life of such a one are against God, and God Himself said that "The imagination of man's heart is evil from his youth." (Gen. 8:21). Again in Jer. 17:9, we read, "The heart is deceitful above all things, and desperately wicked; who can know it?" In truth we walk with some writer, "Only man is vile."

Souls thus condemned, and bound to destruction and under the "prince of the power of the air" may be freed from sin and become heirs with the saints in All; for an angel from heaven has come with the glad message: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Ah! there are hope for a sinner whose sins have overpowered him and reigned in him unto death. He has found a greater power than that which formerly ruled his life, and, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord." *Rom. 5:21.*

There is no power under the sun equal to the power of this newly found hope, which is Christ. Paul realized this when he wrote: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Rom. 8:35, 37-39.*

Ah! do you say, "There is hope! Be- setting sins cannot beset Christ, since, 'All for Jesus' sake.'"

"I am Jesus and He is mine."

"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live by the faith of the Son of God, who loved me and gave himself for me."

Veterans and soldiers of the present day, with high esteem, think of the accomplishments of such military leaders as Wellington, Napoleon, Washington, Grant, and others; but after all a common enemy conquered each of them and each surrendered his weapons to that enemy, and—twice Death. Such as have their hope grounded on the imperishable Rock of Ages are not following a leader that will ultimately be conquered; but are following King Jesus, the King of Kings, and Lord of all.

The redeemed, being one with Christ, shall simply follow in His steps, and af-

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ter having followed all the days of their lives by "goodness and mercy," after having enjoyed the comfort of the rod and the staff, then, as they pass through the valley of the shadow of death, it will be theirs to follow Jesus in the resurrection. "And God hath both raised up the Lord, and will also raise up us by His own power." *1 Cor. 6:14.*

"Death could not keep his prey Jesus, my Savior! He tore the bars away— Jesus, my Lord. Up from the grave he arose, With a mighty triumph o'er His foes; He arose a victor o'er the dark domain And He lives forever with His saints to reign."

Here, reader, is dependable hope, not opinions of a narrow minded writer, but facts gleaned from the Bible. Our not believing them does not change facts, does not make them untrue, for Jesus, Himself, said: "Heaven and earth shall pass away, but my words shall not pass away." *Matt. 24:35.* Make Christ your hope; make Him the custodian of your doubts, fears, unbelief, and sorrow. Make Him your All in all, the Fastest of ten-thousand to your soul. Paul wrote: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." *1 Cor. 1:30.*

J. D. MININGER.

For the Herald of Truth.

### "WHAT ARE SOME OF THE ESSENTIAL CHARACTERISTICS OF A CHRISTIAN."

BY ANNA V. YODER.

For essential characteristics of a follower of Christ we may safely look at the character of their Leader. You cannot find in Him one single characteristic that is not essential to the Christian. Other beings are imperfect but it is always safe and wise to follow His example.

That all Christians should have noble and pure characters no one will deny, for the world reads the Christian instead of the Bible. And since it is true that our lives are made up of little bits of others lives, and that we become like things we look at and meditate upon, how important that we look much at that spotless character in whose steps we are to follow.

One of the characteristics which was very prominent in Christ and which is so essential to the Christian is "meekness." An ideal Christian lives not for any selfish purpose but like his leader "for the good of others."

Jesus says: "If any man will come after me," or in other words, if any one wants to be a Christian "let him deny himself." The apostle also says, "Let every one of us please his neighbor, for his good, to edification; for even Christ pleased not Himself. He thought it not robbery to be equal with God, but he made himself of no reputation, took upon him the form of a servant," sacrificing reputation, comfort, pleasure—everything pertaining to self—for the good of others and the advancement of His own kingdom. That was Christ-like and these same things are essential characteristics in every true child of God. How much strife and division would be avoided if selfishness would be put aside and we would more in love serve one another.

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If this characteristic, unselfishness, would be as prominent in every Christian professor as it was in Christ Himself, or as it was in father Abraham when dealing with his nephew, Lot, it would be utterly impossible for such a thing as strife to exist between brethren. Yes, I believe many, if not all of the evils that are threatening our church to-day, would vanish. The more we adhere to self, the more we go down.

Another essential characteristic mentioned in the Bible is quietness. "If any man among you seemeth to be religious and bridleth not his tongue but deceiveth his own heart; that man's religion is vain." *Jas. 1:26.* "Study to be quiet," says Paul, while Peter tells us that that ornament of a meek and a quiet spirit is in the sight of God of great price. "A lowly, light and gay spirit is not Christ like, but a quiet, and peaceable life becomes every Christian, and so does also meekness. Our Pattern was meek and lowly in heart and Paul says, "Let this mind be in you which was also in Christ Jesus. Christ in His great sermon, did not forget to promise a blessing to the meek. One of the fruits of the spirit is meekness. Paul admonished Timothy to follow after meekness, and we have the promise that the meek will be guided in judgment, and the meek will be blessed his way.

O! what a promise! Yet how little of this characteristic is found in so-called Christians to-day! Instead of meekness, modesty and humility, pride, self-seeking, and love of display are cropping out. God hates even a proud look; that is what the Bible teaches and says; it also says, "God resisteth the proud." Kemptie says, "God walks with the humble, reveals Himself to the lowly, gives understanding to the little ones, but hides His grace from the proud."

No doubt the poet realized how little God could use a proud being when he wrote

"Pride of will and lust of station  
Lord, I would from all be free  
And the only honor seeking  
Lord, to be of use to Thee."

Temperance also is a very essential characteristic in Christian life. Paul wrote to the Christians (Phil. 4:5) "Let your moderation be known unto all men." If temperance we do not mean only to abstain from intoxicating drink. That no drunkard shall inherit the kingdom of heaven is plain judgment, but we sometimes forget that language, but we sometimes forget that faculties and bring ourselves in a condition that the God who created us cannot use us, by being intemperate in eating, working, etc., as well. In order to be able to run the Christian race successfully, we need to be temperate in all things, and Paul would be in just a natural race-running for just a corruptible crown, how much more careful should we be who are running for an uncorruptable crown.

Joyfulness is another of the essential characteristics in the Christian life. In His service is evident from the fact that he so frequently entreates us through His inspired writers to rejoice. Some one has said, "Joy is not something we are to seek after but something that comes to us when we are after God and duty. Joy, pure joy, after the world never realizes, comes to every unselfish, quiet, meek and

temperate Christian. Joy, such as Paul experienced when suffering from bonds and imprisonment he sang praises to God, or when as he said, without were fighting, within were fears, yet I am exceeding joyful in all my tribulations.

A Christian always has reasons for rejoicing, even through trials, tribulations and temptations. Paul says rejoice in tribulations also, and count it all joy when ye fall into diverse temptation, knowing that the trying of your faith worketh patience, etc.

Yes, Christian service is joyous service. Well may it be said, if we do not enjoy the religion of the Lord Jesus Christ it is because we have not enough of it.

We never prove the delights of His love, "Until all the sorrow we lay,  
For the favor He shows, and the joy He bestows

Are for them who will trust and obey."

There are yet other essential characteristics that might be mentioned, but Paul would say, "Above all these put on charity which is the bond of perfectness and let the peace of God rule in your hearts unto the which also ye are called in one body, and be thankful. Peter says, "And giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall.

Wellsville, O.

For the Herald of Truth.

### EATING AND DRINKING UNWORTHILY.

As the time of year is again near when many of our dear people will partake of the emblematic Bread and Wine, we thought of writing a few words or lines on the above named subject. Since eating and drinking unworthily, or as the German says; being unworthy and eating and drinking in that condition, we will be eating and drinking in vain, and we sometimes forget that upon ourselves, even as the Corinthians did. So that the Lord chastised them with sickness and even death, lest they go on in their evil, careless way and be forever lost (1 Cor. 11), therefore it is very necessary (as Paul says), to examine ourselves before we partake of the bread and wine. There are quite a number of different views held by our people on the subject. "What is meant by eating and drinking unworthily, or being unworthy?" So I thought I would give some of Menno Simon's explanation on this subject, and perhaps it will be found plainer to some of us at least. He puts the following clauses in an unworthy condition, so that if they eat and drink the bread and wine in this condition, they eat and drink condemnation to themselves.

Is. They who know not Christ and His righteousness; believe not Him and His word and walk not according thereto.

2nd. Those who have received Christ and His word and have again transgressed and returned to the love of the world, etc.

3rd. Those who walk in the pride of their hearts, despise their neighbor on account of poverty, etc.

4th. Those who love houses and lands, possessions, friends, children, the world, favor, ease, honor and this life, more than they love Christ and His word. Menno further says, "This is the sum of the whole matter, that all those who would sit at the Lord's table, with the disciples and guests of Christ, whether rich or poor, high or low, must be sound in the faith and unblamable in conduct and life. . . . For the Lord's Supper is a communion of the flesh and blood of Christ, which is not to be given to the ungodly and obdurate, but to the sincere, penitent, Christian believers, as a pledge of reconciliation."

For the Herald of Truth.

### THE OVERCOMING LIFE.

"And they overcome him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death." *Rev. 12:11.*

Dear HERALD Readers: "Grace be unto you and peace from God our Father and from the Lord Jesus Christ." Jesus says, "Without me ye can do nothing, and oh, how I realize this. We must be satisfied to be beggars, for we have nothing of ourselves. "Which of you by taking thought can add one cubit unto his stature?" No, it is in the spirit all life; we cannot grow by trying; we must first "seek the kingdom of God and His righteousnesses." Then it will be natural to us to grow. We must strive to enter in at the strait gate. Jesus says, I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. "To live an overcoming life we must be 'born again,' born of the Spirit, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Faith in the blood of Jesus; so let us have faith in God and take Him at His word.

Neither can we live on overcoming life if we do not continue to abide in Jesus. Jesus says, "If ye keep my commandments ye shall abide in my love." *John 15:10.* In order to abide in Him we must watch and pray and read His word. How often do we neglect to pray as much as we should. The cares of life, and the deceitfulness of riches, and other things will come in between us and our Savior, if we are not watchful. Oh, in what manner we pray, and the diligent that we may be found of him in peace without spot and blameless." Jesus has done so much for us; let us not neglect and shut out our dearest friend. If earthly friends forsake us, Jesus never will. He is faithful to help us in all our needs, we need Him every hour. Oh, you that are out of Christ, will you not give up your sinful pleasures and live for Jesus? Satan is promising you pleasure, but don't believe him. The pleasure he gives are not lasting. Come to Jesus and receive the true riches. Then you will have joy and peace, and you can never give. You are living so much in this world by not living a Christian life and running the risk of



losing your soul by putting it off for a more convenient season. "And they overcome him by the blood of the Lamb and by the word of their testimony."

"Get under the blood; Get under the blood; step out on the promise; Get under the blood." Let us not be ashamed to testify for Jesus, and also let our lives be a testimony and let us not love our lives. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Now the God of peace be with you all." Amen.

IDA SNYDER.

For the Herald of Truth.

### YE ARE THE LIGHT.

"Ye are the light of the world, a city that is set on a hill cannot be hid." MAT. 5:14.

There is such a wide difference between light and darkness that these two opposites can never have communion with each other. Whoever the candle of the lamp is lighted and put on a candle stick, the darkness must disappear and the rays of light shine forth; and as the difference between light and darkness is great, so is also the difference between the children of light and the children of darkness, and between the kingdom of God and the kingdom of unrighteousness.

If we would be the children of light, we must come to the light, and that light is Jesus Christ, as He said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." Jn. 8:12. These words would clearly state that the children of light must be followers of Jesus, and if they are the followers of Jesus, they will walk in the light, as He is in the light. But as long as our deeds are evil, we will not come to the light, lest our deeds shall be reproved; and this is too much the case with men, at the present time, as Jesus says, "And this is the condemnation that the light has come into the world and men loved darkness rather than light because their deeds were evil." Jn. 3:19. These evil deeds belong to the kingdom of darkness, but good works to the kingdom of light.

It is very sad to think that in this age of the world, light and darkness are not properly distinguished. God demands of us a perfect consecration and a full renunciation of the world and of its works of darkness, so that we have no fellowship with the unfruitful works of darkness but rather reprove them. "For what fellowship hath righteousness with unrighteousness and what communion has light with darkness? And what concord has Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them and walk with them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord and touch the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'" 2 Cor. 6:14-18.

Now where is this separation from the world, this coming out from among them? Where is the light and the

darkness properly distinguished one from another? Have not those who profess to be the children of light had their walk and conversation with the children of this world in avenging themselves upon their enemies, and in defending their cause against them by force of law? Moreover, do they not live in conformity to the world and all its vain and fleeting fashions, and in their walk and conversation, in haughtiness, in high mindedness, and in adorning and decorating their bodies in order to retain the respect and honor of the vain and pleasure seeking world?

Do they not also often follow the ways of the world in vain and idle conversation, foolish talk and jesting, which are not convenient?

Let each one examine himself and judge whether this is the proper way to let our light shine before men.

We must much more let our light shine before the world by being examples in humility and meekness and lowliness of mind, in kindness, in charity, and avoid worldly conformity, vain conversation, and haughtiness.

In his unregenerate condition, man is prone to conform himself to the world and that in many things. Some seek to excel in the fashions and follies of the world; some strive for honor and for high places, and others for worldly riches; and again others by adorning themselves in costly apparel, all of which is highly esteemed among men and may be comprehended in the words of Christ, when He says, "That which is highly esteemed among men is abomination in the sight of God." Luke 16:15. But here many will say that those things that are sinful, as the wearing of costly apparel, and adorning and decorating the body, is not wrong. To answer this objection, I would refer to Christ and His Apostle Paul. "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2:8, 9.

For the Herald of Truth.

### MY LIFE IS AIMLESS.

A number of young men had gathered, and had stood a long time on the street. They were talking, and jesting, and laughing. As boys often do when they meet.

I passed them in silence and listened. To a number of them I said, "I am weary of the world, and of its works of darkness, so that I have no fellowship with the unfruitful works of darkness but rather reprove them. For what fellowship hath righteousness with unrighteousness and what communion has light with darkness? And what concord has Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them and walk with them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord and touch the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'" 2 Cor. 6:14-18.

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URBELA MILLER.

For the Herald of Truth.

### AVOID FICTION.

There is a sad propensity in our fallen nature to listen to the retelling of petty scandal.

With many it is the spice of conver-

sation, without any intention of doing an injury to a neighbor. A careless remark of some minor fault of his, may be seized by the babblers and as it passes through the babbling tribe, each one adds to its bulk and gives its color a darker hue.

Few are without viable faults. Upon these mistakes and faults petty scandal delights to feast. An unjust and unbecoming untruth is started against an innocent person with an unblemished character. It gathers as it travels through babblingdom, and before truth can bring to light its weight, the brand is on its innocent victim. Professing Christians are often led astray by this sinful and satan-like work, and many churches are accused by the practice of the babbling and backbiting tribe.

N. E. MILLER.

Partridge, Kans.

### THE SWALLOW. I.

"The swallow hath found a nest for herself, where she may lay her young, even Thine Altars, O Lord of Hosts." Ps. 124:7.

"Thine Altars," is a poetical way of saying "Thy House." There were two altars, "the brazen altar," and the "golden altar." They were made of shittim wood—the one was overlaid with brass, the other with pure gold. You may ask how birds ever could or would be allowed to build their nests on the altars? The altars mean the temple, and there were trees within the sacred enclosure where birds might have built their nests, or under the eaves of the priests' houses. It was a custom among several nations of antiquity, the most deeply superstitious, to build on, or within the limits of the temple, were not allowed to be driven away, much less to be killed, so that they found there a secure and undisturbed abode.

The Psalmist, while in exile, envies the swallows their privilege of nesting in the special dwelling place of God. The restless soul finds its only rest in "God's altars"—that is, in the great truths which they represent. "Oh, Thine altars" as it reads in the original. It is true, vehemently exclaimed David, Thou art here in the wilderness, and I may serve Thee here, but "Oh, Thine altars, O Lord of Hosts, my King and my God."

That there is a God all nature declares in a language too plain to be misapprehended. The sun as it plunges into the vault of the west, or reappears from the gates of the east; the blue sky, bearing in its disappearing and reappearing stars the gleamings of immortality; man, fearfully and wonderfully made—each muscle, tendon, and artery performing its allotted function with the precision of the most perfect mechanism, possessed of a mind of such extent, so deep, tremendous powers, capable of traversing all the earth and the sea, "compelling even the stars to yield their secrets to his spectrum analysis;" and endowed with a soul which must push up and on in endless progress—all declare there is a universal First Cause.

As Bishop Edward Thompson said: "It is as if it stood in the temple of nature, with its floor carpeted with green, and its roof fretted with stars, and its gallery of mountains charged with heavenly music, and with the timeliness of the skies measure off our

days, to listen to the voices of reason and the heart speaking of a better land." But the house of God was more to David than the green earth and rolling waters, downy meads and verdant glens, majestic catenars and cloud-crowned mountains. Nature's glories may exalt the soul, quicken the senses of the poet, the genius of the artist and the eloquence of the orator, but they cannot convert the sinner, or sanctify the saint.

People talk about worshipping God by a drive in the park or a spin on the bicycle, or a walk in the country, or treading the solitude of templed hills, pouring out their souls in worship, looking up from nature to nature's God. It was the Gospel and not cathedral forests which called Martin Luther out of darkness into light and enabled him to break the single night of the sixteenth century. Once, in boyhood, camping out with others, a violent thunderstorm came down upon our party. The profane fellow in the crowd soon found himself earnestly in prayer. He prayed as if the very throne of God had bent itself down into that tent—but no sooner had the thunder ceased to roar, the lightning to flash, and the clouds rolled by, than he began to treat his experience as a thing to laugh over and swear about. No, it takes more than lightning's flash, thunder's shock, or the fury of devastating tempest to fill the soul with peace and joy.

If the twenty-third Psalm is the most popular, the fifty-first the most plaintive, the one hundred and third the most joyful, the one hundred and nineteenth the most deeply experimental, the eighty-fourth is the sweetest of the Psalms of Peace—the Pearl of Psalms. "How amiable are thy tabernacles," wherever pitched, outer court or inner court, every portion of it David loved—he does not tell how lovely they were because he could not. Every cord and curtain in the sacred tent was dear to him. There is no light on earth so refreshing as the gathering of believers for worship. So deep and insatiable was his desire to meet with God's people in worship, that his soul longed and faints for God. He had a holy home-ickness and was wasting with an inward consumption because he was temporarily prevented from worshipping God in the appointed place. So "blessed are they that dwell in Thine house," that he would rather be the menial who sweeps and dusts than have the highest position in the sanctuary, who cure naught for the sanctuary. Yet how few appreciate their heritage! They prefer their Sunday paper, their bed, or worldly pleasure, rather than the gifts of God and for an hour be screened from "scenes of maddening strife," enjoying the hospitalities of heaven. Of course, the more we desire to pray until you come to church. Any place may become a Bethel and the presence of God to you. But David believed that the House of God was more than any other house, and that there especially he could enjoy the Divine Presence. In his based not built their nests by the house of God, more than Abrahams, who had stolen his throne and driven him out of his palace.

"Where else may lay her young." We must not deprive our children of religious opportunities. The splendid

service of the Sunday school must not supersede the worship of the church. It is the nursery of the church. It is well that you send your children to Sunday school, but you should also bring them to church, which is a house for you and a nest for your little ones. I was brought up in accord with the good old German motto: "Aus der familie in die Schule, aus der Schule in die Kirche, und aus der Kirche in den Himmel." Make the children feel that they are a part of the church and that they are expected to come.

"Face, earnest and thoughtful. Innocent, grave and sweet. They look in the congregation Like lilies among the wheat; And I think that the tender Master, Whose mercies are ever new, Has a special benediction For dear little heads in the pew."

God's house is a prime necessity in every community where it is either pleasant or safe to live. There are many good citizens who never go to church, but the very civilization and comfort which they enjoy they owe indirectly to the influence of the preaching of that gospel, towards the support of which they are strangers. The church is the foundation stone upon which the wealth of every community must stand. Every man who owns property is peculiarly benefited by the church, and it is the patriotic duty of every good citizen to contribute to the support of the church. Your court-houses and jails, and police officers and bolts and locks on the doors, and fastenings on the windows and impenetrable vaults in the banks, do not influence morality and contribute to social order one-thousandth part as much as do our churches. Of course you think it is my business to talk in that way. But go learn this truth in lands where the church is not—or rather demonstration, watch the establishment of the church in some mass of degraded humanity and see the gracious transformations it effects from barbarism to civilization. You can soon get beyond the reach of churches. But you have noticed that those men who talk most loudly against the church always take care to live in communities where there are churches.

On one of the South Sea Islands, a vessel was wrecked, which had on board an old sailor who knew that the inhabitants were cannibals. He knew there was no hope for them, and when every way of escape seemed closed, in sheer desperation he climbed the highest hill top and instantly waved his arms in wildest excitement. From over that hill he had seen the steeples of a church. The church made his life safe at that once cannibal island.

Take two wards of our city, or two towns in near proximity, equal in beauty of location, in the wealth of their inhabitants and in the comfort of their dwellings. In the one ward or town place the church, with its preaching, its singers, its schools, its benevolent societies and all those good things which cluster around the church. In the other ward or town let there be no church. Parents, on the Sabbath, loiter at home, or gather in knots at the corners. Neglected children straggle through the streets. Young men and young women know not what to do with themselves, and waste away the time. In twenty-five years the ward or town with the church will be lovely in all moral and physical attainments.

It will be filled with intelligent families and refined homes. Good schools will be there. Books will be found at every freese. Society will be cultured. Real estate will command a high price, for the best people will take up their residence in such a community. Architectural beauty will grace the streets and flowers will bloom in the gardens. In other words, where there has been no church, society will have sunk into practical heathenism. Dwellings with broken glass and faded paint will deform the streets. Ignorance and vice will reign there. Respectable people will shun the place.—Birds of the Bible.

### WELLS OF SALVATION.

"With joy," says Isaiah, "shall ye draw water out of the wells of salvation." Pure water is often employed by the sacred writers as the emblem of grace. The figure is used in several different senses. Water represents purity; and the washing with water, the purification of the soul. "In that day," says Zechariah, "shall a fountain be opened for sin and uncleanness." "Wash ye, make you clean," says Isaiah; and in the New Testament, we read of "the washing of regeneration," of being "born of water," and of having our "bodies washed with pure water." The ordinance of baptism evidently implies, among other things, this, as was said by Ananias to Paul, "Arise and be baptized, and wash away thy sins."

But as water is necessary to the comfort of life, yes, to its very existence, we find it often used as an emblem of life and refreshment. "Ho, every one that thirsteth, come ye to the waters." "On the last, the great day of Jesus' death, he cried out, 'If any man thirst, let him come unto me and drink.'" And Christ said to the Samaritan, "If thou knewest the gift of God, and who it is that saith, give me to drink, thou wouldest have asked of him, and he would have given thee living water." And again, "Whoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." And in the book of Revelation we have one of the sweetest, richest texts on this subject: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Another use of certain waters among men is, for healing diseases. Medical springs are sought after and resorted to all over the world; but I do not find that, except in case of miraculous healing, any mention is made of water as medicinal in the Bible. The pool of Bethesda was famous, in the time of our Saviour, for the healing virtue of its waters; but this was not the case with the miraculous cure: "An angel descended into the pool, at certain seasons, and troubled the water; and whosoever first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." So, also, we read in the Old Testament, that Naaman the Syrian, by the direction of Elisha, was healed of an inveterate leprosy by dipping himself seven times in the river Jordan. And the blind man whom our Saviour healed by placing clay on his eyes, was directed

to go and wash in the pool of Siloam; and "he went, and washed, and came seeing."

If there should be a miraculous fountain opened in some part of the world, which had the virtue of curing all sorts of bodily diseases, what an amazing rush there would be to reach it by the rich and the poor. The ways leading to it would be constantly crowded with pilgrims seeking a cure of their various diseases. The sick and decrepit, as when our Lord was on earth, would be borne by their friends and bathed in the fountain of life. The superstitious heathen travel hundreds and thousands of miles to visit some fountain supposed to possess a healing virtue; and in some popish countries, sacred wells are visited at certain seasons by a poor deluded people, who expect healing from waters which possess no healing quality but what imagination gives them.

But when it is announced that a well of SALVATION is opened for the healing of the maladies of the soul, very little interest is felt by most in the tidings. Men are not sensible of their spiritual diseases, and therefore do not seek a cure. Yes, they are under such a dreadful delusion, that they are unwilling to be healed; they fondly cherish their mortal misdeeds, and are often offended when urged to come to the wells of salvation to be healed.

A few, however, are thirsting for salvation, and they rejoice to hear that a fountain is actually springing up in this wilderness, to which they are freely invited. Such come with joy to the wells of salvation. And Oh, how sweet are the repeated draughts of the water of life which they drink in! Others are deeply affected with the conviction of their moral delinquency. They ardently desire cleansing. To all such we bring glad tidings, when we announce that "a fountain is opened for sin and uncleanness." Do you ask where? In the gospel—in CHRIST, who is the center and substance of the gospel.—A. A. in Practical Truth.

### TYNDALE AND THE ENGLISH BIBLE.

CHARLES HENRY CARTER.

He cast the Book of Books into the English of England. In that lies Tyndale's fame for posterity. And yet as a name in literature, I fear he is too often relegated to Biblical historians and big biographical dictionaries. He who deserves a chief seat in our temple of honor for his learning, his idiom, his genius for strong prose, is too frequently given the footstool. True, his was not the creative genius of Bunyan to dream. His was not the consuming fire of Calvin to terrify souls into righteousness. He was the quiet scholar with the will—the man with one great aspiration—to place the Bible in plain, modern English, into the hands of every plough boy in England.

Scholarship in Hebrew and in Greek has greatly widened its scope since 1534, when Tyndale's New Testament was secretly published; new side lights have been thrown on the sacred page; new manuscripts discovered, yet the fundamental changes made in Tyndale's version have been insignificant. Nine-tenths of the Authorized Version of John's First Epistle—that beautiful

epistle—is that of Tyndale word for word. It is to him that we are indebted for our old, familiar Bible phraseology: "making melody unto the Lord," "the captain of our salvation." "His mercy is on them that fear Him throughout all generations," "the life is more than meat and the body is more than raiment." Few of us, probably would go so far as the poet, Swinburne, in saying that the English Bible is a thousand times superior to the original, yet Swinburne has a delicate ear for music.

Tyndale, however, was not simply the author of Bible prose; he was the reformer, the apostle of England, "the martyr." He came forth from the culture of Oxford and Cambridge, a man prepared. Around him were great abuses in the church. The priests were bigoted and ignorant, keeping the common people clonded in darkness thicker than their own. Wycliffe's Bible, in its antiquated English, was practically unknown. A great mass of ritual stood for religion. The fire of the Lutheran reformation had kindled in Germany, but England, his dear native England, as yet faintly felt the heat. Tyndale was one of the first to feel it, and catch the fire. His eyes were opened and the great resolve of his life was made. "I perceived by experience," he said, "how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue."

But opposition sprang up like the hissing east wind. Give the Common the Bible! It would be the death-blow to priesthood! No, no; Master Tyndale, such things are better untempted. After fruitless appeals for patronage he saw that there was no room in England to do his work. Gathering up his Greek and his Hebrew and his precious unfinished manuscript he crossed to Protestant Germany—a self-exile, never to return, or rather, as he thought, God's exile. Here he met Luther, and here he finished his New Testament. After set-backs and narrow escapes from his enemies, he succeeded in secretly publishing it at Worms, and in smuggling away copies into England. There were eagerly bought, and though the prelates, roused to the danger, did their best to stamp out this "pernicious merchandise," they could not.

Time would fail to give but the briefest outline of his later life—how he revised his work with scrupulous care, published the Pentateuch, wrote controversial tracts, lived in simplicity, befriended the poor, eluded his enemies for a time, was persecuted for righteousness' sake, betrayed at last, tried as a heretic, made to seal his work with death by fire. Too long a terror to the Papists, he fell their mild victim. The thorn in their side was at length plucked out and buried. . . .

No doubt he may have been led to excess in controversy, but all reformers must be radical. Perhaps he felt bitterness toward his persecutors or those who refused him aid, but at the end he could simply cry, "Lord, open the King of England's eyes." And surely had the eyes of her many's surgeon, shriveled in the martyr's fire than England's eyes—those eyes so long kept in the dark of bigotry, sealed up by false priesthood—were opened to the light of the fuller day. —Abridged from the "American Friend."



## MISSIONS.

## WELSH MOUNTAIN MISSION.

My dear readers of the HERALD:—Greeting in the dear Savior's name. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. Rejoice evermore. "For he brought forth his people with joy, and his chosen with gladness; and gave them the lands of the heathen, and they inherited the labor of the people, that they might observe his statutes and keep his laws." Praise ye the Lord for His wondrous works. "O Lord, how manifold are Thy works! In wisdom hast thou made them all: the earth is full of Thy riches. Bless thou the Lord, O my soul. Praise ye the Lord. Amen."

Reader, you notice that the letter before this was published a month late, but please do not blame the editor for it, no one is to be blamed; all things work together for good to them that love God. Therefore it did not effect the peace of my mind. Only remember the words of Him who is above all, "For thus saith the Lord God, Behold, I will both search my sheep and seek them out."

I note with pleasure that a man from the mountains who served a term of seven years in the penitentiary was released several weeks ago, and is now busily at work and apparently trying to build up for himself a better reputation.

Three of our men, however, I am sorry to say, were overtaken in stealing, and two of them were arrested, while the third one escaped. This occurred several weeks ago. One of them was one of my workers, a young man about eighteen years, who had worked at tailoring and also in the shirt factory.

From these facts we understand that sin is still in the world and has its influence on the people, and those who do not have the love of God in their hearts are misled. We must all fight the good fight of faith and lay hold on eternal life. "For of him, and through him, and to him are all things; to him be glory forever. Amen."

Two more here on the mountain answered the summons of death since Anna Green was taken away; one, a babe of six months old that died two weeks ago, and another nine months old, was buried about three weeks ago. A little boy, a brother of the mother of the deceased child, let the baby fall in and in the fall it broke its collar bone. It lingered five or six days and died. This happened while Bro. and Sister Mack were absent on a visit to his parental home in Montgomery Co.

One of our good workers has been confined to her bed for over a week with sickness, but is getting better. The family lives some distance from here, so that they always come with a team. The husband is also a good faithful worker. On account of the distance and much to do, we were not yet able to see her. With the manifold duties which all of us have, may we not forget the one thing needful, that good which shall never be taken from us.

Bro. John Kriedler, from Paldy, Mo., was with us on the 16th of August. We were glad to have him with us, as this was the second meeting we

had this summer, in the shirt factory. We told every one we saw, and also sent word to a few families, that we were going to have a short devotional service after dinner, before we were going to our daily work. The seats were nearly all occupied, and the Bro. spoke from John 3:16. "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

The shirt factory workers are doing nicely. During the last week they made 165 dozen double sleeves which is very good for this time of the year. The men, and also some of the women are busily engaged working at the potatoes, which are fine. We also have a fine cucumber patch from which we cut over 900 cucumbers at one time. "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." May God bless and keep you in the wish of your unworthy sister in Christ Jesus.

LEZZIE M. WENGER.

Sept. 5, 1901.

For the Herald of Truth.  
GOD'S WORK IN DHAMTARI.

BY J. A. RESSLER.

If it were possible it would be interesting to draw a contrast between Dhamtari as we found it nearly two years ago and Dhamtari as it is now. But there would be too many things that American readers would not understand that we simply want to tell the work of a single afternoon as it actually took place.

Bro. and Sister Burkhardt left for Raipur on the train at noon yesterday. They will be gone two or three days. Want to say that the men and other workers for the orphanage. This left the writer to examine the applicants for admission to the Orphanage and to attend to a number of other details which they now usually look after.

I had just awakened from the half-hour nap which was so helpful in the middle of the day in this land of perpetual warm weather. A man outside attracted my attention. I will condense his story: "I am a weaver from Amdhil. (About six miles off.) I have brought cloth to sell in Dhamtari. Shall I show you my cloth? No? Well, here is a girl whose mother died. She has lived by begging from her caste people, for some time; but now, just after the famine, times are very hard and we cannot keep her any longer. She is having a pretty hard time of it. Will you take her? Mental observations were taken in the meantime. Girl has little evidence of care. Something omitted. Small cloth. Fair skin. Not very dirty. Man is responsible. Business man of Amdhil. Easy to trace and punish if his story is not true. Yes; we'll take her. Write name, father's name, caste, age (five years), village, and by whom vouched for. Sent the girl to Matubara, the mother to all the newly arrived girls. "Shall I show you my cloth?" "No; sell it in the town."

Next a bath. Then I sit down to write answers to American letters. A little personage came between the window and says, "Great king, I have no one, take me." Looking to see the owner of the voice we see a little, pleas-

ant faced, naked boy not over six years old. He said he had come from a certain village and had come asking the way. "Where are your parents?" "They are not." "Where is your father?" "Dead." "Where is your mother?" "She is not." "What happened to her?" "She died." These last words seemed to stick in his throat a little. If we had just come from America we should have thought it was because of his sorrow for his lost mother (poor little fellow). "When did she die?" "When the rice was beaten out." (Some six months ago). This last was without a tremor. We said, "Come along, your mother is out here on the road. Point her out." He went along hesitatingly. When we got to the crowd of beggars waiting for their daily supply of rice-water, we said to him, "Now, which is your mother?" He looked around awhile and then across the road she came, fat, well-favored, and gully-looking. Her arms were wrapped up in her cloth. Not appearing to notice this we asked her where her husband was. "Dead."

"Open your arms." She did so with reluctance. There were her bangles. Her husband was living, for all widows must break their bangles. She quickly covered up her hands again and said her husband had run away. "O, you *badhu*!" (A name for all that is bad). Do you like that and teach a child of that age to lie in such a manner? Take your offspring and begone. Where do you think you will land if you carry on like that?"

This is a sample of the morals of the people among whom our lot is cast. Can they be converted? Yes! Do you limit the power of God? Read Cor. 6: 9-11. "As ye sow, so shall ye also reap. The Corinthians could be reached by the Gospel. So can the Chattargaria. A little later the gate-keeper reported three more boys waiting to be taken in. We went to have a look at them. One, about twelve years old, reported, "Father and mother both dead. Have been kept by a village owner of another caste until some three months ago when my master went to his former home and left me. Could not take me along because I belonged to another caste. When my parents were living I went to school and read as far as the fourth reader. Have brought some of my books with me. One was taken by the man at the ferry for letting me cross over. Have forgotten a good deal since parents died." This story was so probable and corresponded so well with the customs of the country that the boy was admitted. At the same time a little fellow of eight or nine was taken in who was vouched for by another boy, who has been here some time, as having no parents. The third one who was waiting was about fourteen. He had golden earrings and long hair like a girl. After some pressure he said that he had a mother living and that he had been working for a man who punished him for some fault and he ran away. We did not admit him but advised him to go back to his employer and with joined hands ask pardon and that he be restored to his place.

Twice during the afternoon the work on the compound were visited. It is evening now and we are with two of the teachers at the carpenter's shop discussing matters. One of them asks,

"How is it? are you going to go on taking in children and increasing the school?" "Who knows? We are not the masters of this work, only stewards. It is God's work and if He sends the means and the children I suppose it is bound to go on increasing. We have nothing to say in the matter."

A little later the boys and girls met in separate places for scripture reading and evening prayer, and the little "grown-ups" met in the schoolhouse. He read and explained in simple words a part of the 11th chapter of John. Soon all was quiet on the compound and having told the Father about the work and its needs and thanking Him for the opportunities of the day, we went to sleep.

Dhamtari, C. P., India, 14th Aug., 1901.

For the Herald of Truth.  
JOYS AND SORROWS.

BY URSULA MILLER.

On every band, all around us, in every stage of life, we may observe sorrow until it becomes a very commonplace every day observance.

It has been said that if there were no sorrow there could be no joy or sunshine.

It is a fact that in this fitting, unquiet life we now live, there are very few lives in which one could find all sunshine with no sorrow.

It is a known fact that there are a few lives, and there may be many, into whose presence joy is limited.

It is true that in the garden of Eden, before Adam and Eve sinned, that there was joy without sorrow?

That may be one instance where joy reigned supreme.

God never intended man to carry sorrow with him and make it a part of himself. God sometimes sends sorrows and trials, or, He lets man be tried, but that should not grieve a man, for "whom the Lord loveth he chasteneth."

If there is sorrow we may look for a something brighter ahead, for "the darkest cloud comes just before the dawn," and again, "there is a silver lining to every cloud."

A person's life is to some extent, or as much as he allows it to be, made up of sorrow. But the sorrows that come should not make one despondent and complaining, for if he looks at it the right way, sorrows are but stepping stones to some higher glory than heretofore attained.

Some one has said the beautiful words:

"Heaven is not always angry when he strikes.  
But most chastises those whom he most likes."

Sorrows are only tempest clouds; when afar off they look black and if true they are nearly always much greater, and seem harder to bear as we behold them at a distance, than they are in reality, when once they come upon us, if indeed they do come.

The simplest and most obvious use of sorrow is to remind us of God. If all were sunshine and sorrow would be not sometimes forget that we are but a speck of dust upon the earth?

Remember, Christ is a refuge and a "very present help in trouble."

For the Herald of Truth.

## HOW CHILDREN GET INTO THE ORPHANAGE.

From time to time we have been sending articles to the Herald and stating the number of children in our care. Each article has the number larger than the preceding one. No doubt those who are interested wonder how we get so many. One brother wrote to us and asked this question, "Is the matter of taking in children something that has no limit?"

We can easily understand why this question was asked when we say we have nearly 600 children at present. But the difficulty is that we are not able to explain it so that you will see the situation as we see it. We would be only too glad if not one more would come and that we could say that we have quit taking children.

Some time ago we talked the matter over patiently and had about decided not to take any more when our attention was called to some very poor children outside the bungalow who had come for admission. They were so poor that for us to turn them away would have been cruel. From that time we have taken only such that we thought should be cared for. Then some time later a number of very poor people brought their children for us to take them. They were in a starving condition but as the children had at least one parent I paid but little attention to them. As it was about time for our morning worship I went into the bungalow and while waiting for the others I picked up my Bible and opened it at random. My eyes fell on the first verse of the 1st Psalm which made a deep impression on me concerning these poor people that come to us for help. On the strength of that verse we have taken in a number more. But as the number increased we were led again to consider the advisability of taking more. We prayed over the subject and told the Lord all about it, asking Him to show us what should be done. About this time the above question reached us, which brought us on our knees before the Lord pleading in a way we had not done before, to know His will.

The very next day a father came with his little girl, between three and four years old. Both were in a starving condition. The father said that the child's mother was dead and he could not keep it. We did not want the child and as I will help thee; yes I will uphold thee with the right hand of righteousness." "My God shall supply all your needs according to His riches in glory by Christ Jesus." "All things are possible to him that believeth." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "He still and know that I am God. I will be exalted among the heathen. I will be exalted on earth." Many more of God's precious promises might be quoted. Can God's promises be relied upon? Will he do what he has promised? Shall we who are among the needy people limit the possibilities of God? Shall we send away these poor starving little lambs whom Jesus commanded Peter to feed, while you in your homes have plenty and to see in your Sunday Schools and spare, and in your Sunday Meetings keep singing:

that I felt to the ground. The mother then went and the child followed her crying. That was a hard sight to behold. Some of the native Christians begged for us to take the child. Where is that little girl now? I don't know. May be she has died of hunger; may be her mother has killed her. Who is responsible?

Then at another time a mother brought her little girl about a year old, but we refused to take it because its mother could care for it better than we could. That evening some one of the workmen found a little child lying by the roadside and brought it in. We saw that it was the child of the woman that we had turned away.

The above are a few examples of the children we turn away. By no means do we take all who come. But some one says, "How is it that you get so many children when you do not take all that come?" Two things must be taken into consideration: First, the density of the population; and second, the distance from which they come. Children come to us from forty and fifty miles away. We have but few children from Dhamtari itself. When a boy or girl comes claiming to have "no one" we put him or her through an examination by questioning and cross questioning. Often have three or four different persons examined a child. If the one examined gives a straight story all around he or she probably gets admission. If there is any doubt and if it is not too far we send some one out to the village to investigate as to the truth of the child's statement. If the statement is true, and if the child has no one to care for, we take it. If not true we send them away. Sometimes we are deceived. We take a child and a few days later a parent turns up and claims the child. We let them have the child and all we lose is a few mouthfuls of rice and oil. And the child may have heard the sweet name of Jesus.

Someone else says, "But are you not overreaching your means, strength, working force, etc., if you keep on taking children?" Yes, it may be that we are. And looking at it from a human point of view, we have done that long ago. But our trust is not in men but in One who has promised, "I will never leave thee nor forsake thee." "Lo, I am with you always even unto the end of the world;" "Fear thou not; for I am with thee; he is not dismayed; for I am thy God; I will strengthen thee; yes, I will help thee; yes I will uphold thee with the right hand of righteousness."

"My God shall supply all your needs according to His riches in glory by Christ Jesus." "All things are possible to him that believeth." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "He still and know that I am God. I will be exalted among the heathen. I will be exalted on earth." Many more of God's precious promises might be quoted. Can God's promises be relied upon? Will he do what he has promised? Shall we who are among the needy people limit the possibilities of God? Shall we send away these poor starving little lambs whom Jesus commanded Peter to feed, while you in your homes have plenty and to see in your Sunday Schools and spare, and in your Sunday Meetings keep singing:

"Bring them in, bring them in,  
Bring them in, from the fields of grain;  
Bring them in, bring them in,  
Bring the little ones to Jesus."

As far as means are concerned thus far we have had plenty. And in Phil. 4:19 we have a promise for all we need in the future. And as to our strength, we have the promise, "As thy day so shall thy strength be." And as to our working force, while we number only three, God has wonderfully blessed us in giving us native help; those in whom we can place confidence. But there are many things for which the natives can not be relied upon, and even the best of them need to be supervised. We are in need of workers who are filled with the Holy Ghost and who are willing to give their lives for the good of a people who are in darkness. Jesus says, "Pray ye therefore the Lord of the harvest that he will send forth LABORERS into his harvest. Will you join in this prayer and help to answer it if God leads that way?"

THE ABOVE ARE A FEW EXAMPLES OF THE CHILDREN WE TURN AWAY. BY NO MEANS DO WE TAKE ALL WHO COME. BUT SOME ONE SAYS, "HOW IS IT THAT YOU GET SO MANY CHILDREN WHEN YOU DO NOT TAKE ALL THAT COME?" TWO THINGS MUST BE TAKEN INTO CONSIDERATION: FIRST, THE DENSITY OF THE POPULATION; AND SECOND, THE DISTANCE FROM WHICH THEY COME. CHILDREN COME TO US FROM FORTY AND FIFTY MILES AWAY. WE HAVE BUT FEW CHILDREN FROM DHAMTARI ITSELF. WHEN A BOY OR GIRL COMES CLAIMING TO HAVE "NO ONE" WE PUT HIM OR HER THROUGH AN EXAMINATION BY QUESTIONING AND CROSS QUESTIONING. OFTEN HAVE THREE OR FOUR DIFFERENT PERSONS EXAMINED A CHILD. IF THE ONE EXAMINED GIVES A STRAIGHT STORY ALL AROUND HE OR SHE PROBABLY GETS ADMISSION. IF THERE IS ANY DOUBT AND IF IT IS NOT TOO FAR WE SEND SOME ONE OUT TO THE VILLAGE TO INVESTIGATE AS TO THE TRUTH OF THE CHILD'S STATEMENT. IF THE STATEMENT IS TRUE, AND IF THE CHILD HAS NO ONE TO CARE FOR, WE TAKE IT. IF NOT TRUE WE SEND THEM AWAY. SOMETIMES WE ARE DECEIVED. WE TAKE A CHILD AND A FEW DAYS LATER A PARENT TURNS UP AND CLAIMS THE CHILD. WE LET THEM HAVE THE CHILD AND ALL WE LOSE IS A FEW MOUTHFULS OF RICE AND OIL. AND THE CHILD MAY HAVE HEARD THE SWEET NAME OF JESUS.

YOURS FOR THE LOST IN INDIA.  
JACOB BURKHARDT.

Dhamtari, C. P.,  
Aug. 1, 1901.

## A LETTER.

AMERICAN MENNONITE MISSION,  
DHAMTARI, C. P., INDIA.

[To Sec'y of the Mennonite Evangelizing and Benevolent Board, Elkhart, Indiana, U. S. A.]

Dear Brother:—There is work for the following missionaries HERE and NOW. One man and his wife for the Hospital.

One man and his wife for the Leper Asylum.

One man and his wife for the Boys' Orphanage.

One man and his wife for the Girls' Orphanage.

One man and his wife for the Industrial Department.

One man and his wife for the Village Farm.

The superintendent is not mentioned in the above.

His place is everywhere and his duties are anything.

Each of the twelve mentioned is to have other work besides.

Each must do Gospel teaching in the villages.

The Burkhardts are now doing double duty.

Each has charge of a large orphanage alone.

Besides this Bro. B. keeps a set of books.

And each helps to do extra work in the places that are unfilled.

Only one more station is needed to make these workers all essential.

We have fifteen acres of rice sown now.

So all the departments are in operation now.

There are a number of villages offered for sale.

All we need is the money.

People are crowding in upon us wanting to be Christians.

We do not baptize them because we cannot arrange to have them taught.

Our Native Christian Overseer says he never saw it thus.

He has seen other missions.

Other missionaries must almost buy the people to come in.

Here is a great opportunity.

THE HARVEST IS GOING TO WASTE. Send persons who are qualified MEN- TALLY, PHYSICALLY AND SPIRITU- ALLY.

They might begin work to-morrow. You will think one year a short time to get these people ready.

This makes us feel faint. Who does the work now?

Some of it is left undone. Worn out bodies will tell the rest of the story soon.

No words will be necessary.

"Pray ye therefore the Lord of the harvest."

Can you understand a "sentence letter?"

This has no reference to the rest of the "seventy."

They will find places as fast as they come.

The ones we are after we want NOW, HERE.

What is going to be done about it.

Fraternally yours,  
J. A. RESSLER.

Dhamtari, C. P., India, July 5, 1901.

NOTE:—Comments on such a plain statement of facts, and such a catalogue of needs is superfluous.—ED.

ACKNOWLEDGE the Lord is all thy way, that He may direct thy path. Beware of self chosen ways and self-chosen sacrifices.

WANTED.

Men who are not for sale. Men who are sound from center to circumference, true to the heart's core. Men whose consciences are as steady as the needle to the north pole. Men who will stand by the right, if the heavens threaten, and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye—who neither swaguer nor flinch.

Men who have courage. Men in whom the current of everlasting life runs still and deep and strong. Men who will not fail, or be discouraged till judgment be set in the earth—who know their message and tell it—who know their place and fill it. Men who will not lie, who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know in whom they have believed—whose feet are on the everlasting Rock. Men who are strong with divine strength, wise with the wisdom which cometh from above, and moving with the love of Christ.—Sol. L. M. J.

"THE RIGHTEOUS LORD LOVETH RIGHTEOUSNESS."

He loves all that is pure, good, lovely and holy, and if we would be like Him we must love what He loves. Then shall we spread around us that influence of holiness which so many of us have felt imperceptibly, hardly knowing what it was or where it came from. Only that those whom we were with seemed to surround, and glad, and touch everything with that mysterious something that made us feel, without one word from them, that they were God's own, their very faces seeming to shine with the holy light of souls at peace with God.

Such are the righteous whom God loveth.—M.

## HERALD OF TRUTH.

September 15, 1901.

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The Herald of Truth, one dollar per year. For Herald of Truth, one dollar per year. For Herald of Truth, one dollar per year. For Herald of Truth, one dollar per year.

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3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
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10. Indiana and Michigan District (Fall).
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The Young People's Paper, published by the Mennonite Publishing Co., is what its name indicates, a paper for young people, and it should be read by every young man and by every young woman in the country. It is edited with much care and labor, and its articles are edifying and helpful. It is nicely illustrated, and costs only 75 cents a year. The Young People's Paper and the Herald together will be sent to one address for \$1.50. We want agents in every neighborhood for these papers and will give them a good commission if they will work faithfully.

We want money.—Not donations or contributions, not loans, but only what is due!

We have several thousand dollars outstanding on the subscription lists of the Herald of Truth and our other papers. We need this money and take the liberty to ask those who owe us, for it.

The harvest is now gathered. In most places it has been seasonably good. Threshing-time will soon be over and the crop marketed. Laboring men and mechanics have had plenty of work, at good wages, and almost every body is as able to pay this subscription now as at any time, and therefore as a special favor to the Publishing-house, we ask you, now, to send us the one or two, or three dollars, or whatever it may be, and have your paper credited to date or pay a year in advance if you like. We especially urge those who are back on their subscription a year or several years, to send and pay up their arrears. If we do not receive a remittance from you soon, we hope you will not be offended if we send you a special personal request. Please, do not forget to renew your subscription.

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Mennonite Pub. Co., Elkhart, Ind.

## TIMELY TRAGS.

Every earnest Christian worker likes to use good, soul-stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

- No. 1. Modest Apparel.
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- No. 7. (Against secret societies.)
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- No. 15. A Worker's Dream.
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- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Infidel and the Tract.
- No. 23. Profanely—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian.
- No. 28. Earnest Witnesses.
- No. 29. Who my brother?
- No. 30. Idle Words.
- No. 31. The Warning.
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Address all orders to MENNONITE PUBLISHING CO., Elkhart Ind.

## SUNDAY SCHOOL LESSONS.

LESSON XI.—SEPTEMBER 15.  
JACOB, A PRINCE WITH GOD.—  
Gen. 32:1-32.

[Read 29:1-20, 31:1-32. Memory Verses 24-28.]

GOLDEN TEXT.—Men ought always to pray and not to faint.—Luke 18:1.

## INTRODUCTION.

TIME.—B. C. 1740 or 1739. It is difficult to give the exact date.

PLACES.—Mabamah. Peniel.

PERSONS.—Jacob, the angels of God, Jacob's servants, the angel with whom Jacob wrestled.

LESSON CONNECTION.—From Bethel Jacob continues his journey to Mesopotamia, here he enters the employ of his uncle Laban, after serving Laban seven years he marries his cousins, Leah and Rachel, and in the course of time becomes the father of twelve sons. Benjamin the youngest son, was not born until after the events of this lesson had taken place. After serving Laban fourteen years for his daughters, Jacob makes a bargain to take care of his herds and flocks, receiving for his wages all the brown, speckled and ringstreaked of the increase; those that nature being first removed. Providentially, Jacob's flocks and herds increased very rapidly, while Laban's diminished. After noticing that Laban became jealous; because of this, Jacob took his family and flocks and secretly set out on his return to the land of Canaan. Laban followed him, but was pacified, and Jacob was permitted to go in peace. MAHAMAH.—A town on the east of the Jordan. The name signifies "two hosts or two camps," and was given to it by Jacob, because he there met "the angels of God." Afterwards became a distinguished city in the territory of Gad. (Josh. 13:26, 30). The city with its suburbs was allotted to the service of the Merarite Levites. (Josh. 21:38). It was the place where David took refuge when driven out of Jerusalem by his son Absalom. (2 Sam. 17:34). It was also the seat of one of Solomon's commissariat officers. (1 Ki. 4:14).

Sept. HOME READINGS.  
16. M. Woes of Intemperance. Prov. 23:39-35  
17. T. God's judgment. Isa. 5:8-16  
18. W. Anger of the Lord. Isa. 5:18-25  
19. Th. The mocker. Prov. 20:1-11  
20. F. Sudden destruction. Nah. 1:1-30  
21. S. Desolation. Isa. 24:1-12  
22. S. His portion. Matt. 24:42-51

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- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.

Sept. 15,

14. S. Importunate prayer. Luke 18:1-8
15. S. Refuge in trouble. Psalm 34:15-22

LESSON XII.—SEPTEMBER 22.  
WOES OF INTemperance.—  
Prov. 23:39-35.

[Read Isa. 5:11-25. Memory Verses 29-32.]

GOLDEN TEXT.—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—Prov. 20:1.

## INTRODUCTION.

TIME.—B. C. 1000.

PLACE.—JERUSALEM.

PERSONS.—DRUNKARDS.

THE DRUNKARD'S LOOKING GLASS.—Our today's lessons may very appropriately be termed the drunkard's looking glass. This word picture of a drunkard, drawn by Solomon, the wise king, many centuries ago, very accurately portrays to us the sad and fearful effects resulting from a life of drunkenness and debauchery in our own times. Now, as well as then, drinking to excess brings woe, contentions, babbings, wounds without cause, loss of eyes, licentiousness, lechery, and death to both body and soul. Solomon pictures to us in this "mirror" the six dark interrelations points in the first verse of our lesson, that every individual may be brought to investigate, and ascertain the actual cause of all this woe, sorrow, strife and distress; and by beholding this dark picture may be so terror-stricken as to turn away from the wine cup and all intoxicants with horror. This mirror is not large enough to picture to us all the sins and crimes committed by the sons of intemperance and dissipation; or reveal to us the horrors perpetrated through the abominable liquor traffic; or show to us all the distress and misery that has come into families once prosperous and happy, through the demon of strong drink. If we were permitted to behold the dark picture in its true colors, with its countless woes and crimes, with its numberless hosts of women and children who are suffering extreme want and poverty, and the shame of brutish husbands and fathers, with its innumerable company of souls going down step by step to hell and eternal destruction; our hearts would be made to burn with righteous indignation against the liquor traffic and our determinations would be put forth every effort in the name of the Lord and His church; to rescue those who are bound by those Satanic fetters, and raise our voice with no uncertain sound in opposition to the liquor traffic; that the temptation may be speedily removed from the youth of our land and the curse totally blotted.

"Touch not, taste not, handle not" is the only recipe that will crush this monster demon.

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1901.

LESSON XIII.—SEPTEMBER 29.  
REVIEW OF THE THIRD QUARTER.—1901.

GOLDEN TEXT.—The mercy of the Lord is from everlasting to everlasting upon them that fear him.—Psa. 103:17.

## INTRODUCTION.

INTRODUCTORY THOUGHTS.—The lessons in this quarter have been of more than ordinary interest. The first lesson takes us back to the beginning of all created things, and reveals to us God's mercy in preparing the earth as the home of man, whom He had created in His own image; man's primitive condition was supremely happy, but is soon marred through the sin of Adam, the tempter, but the dark picture has a foregleam of God's mercy in the promise of a Redeemer. In the destruction of the antediluvian sinners, we see God's attitude towards sin and the result when his righteous indignation breaks out against it. In the preservation of Noah and his family we behold God's love for righteousness and reward of the same. The call of Abraham illustrates God's method of calling and dealing with His church. Abraham's dealings with Lot reveals the true spirit of the child of God who prefers to dwell in the highlands of holiness rather than in the plains of sin. God's covenant with Abraham shows God's mercy in rewarding faith. God's mercy is next revealed in listening to the petitions of His servant in behalf of Sodom, the same being an evidence that God will graciously hear our prayers. In Isaac we have foreshadowed the "Lamb slain from the foundation of the world," and also an example of patience and meekness and the type of Him who said, "Blessed are the meek." We pass on to the scene at Bethel; here we behold God's revelation of grace to Jacob, the lonely pilgrim, as he pillows his head upon a stone. After which we see him wrestling with the Omnipotence through whose mercy he gains the victory and is crowned a prince. The last lesson presented to our gaze is a dark picture painted by Solomon, showing the horrible effect and results of intemperance.

Sept. HOME READINGS.  
23.—M. Adam's sin and God's grace. Gen. 3:1-15  
24.—T. Cain and Abel. Gen. 4:1-10  
25.—W. God's covenant with Noah. Gen. 9:8-17  
26.—Th. Beginning of the Hebrew Nation. Gen. 12:1-9

LESSON XIV.—NOAH SAVED IN THE ARK. Because of sin God plans to destroy the sinful race. He commands His servant Noah to build an ark for the saving of his family. All within the ark were safe; at God's command Noah and family came forth from the ark; he offers sacrifices unto the Lord. The Lord promises never to curse the earth again for man's sake.

LESSON XV.—GOD CALLS ABRAHAM. God spoke to Abraham, saying: "Get thee out of thy country, and go unto a land that I will show thee." God makes a covenant with him. He promised to make of him a great nation, and make his name great, he should be blessed and become a blessing to others. At the word of the Lord, Abraham took Sarai and Lot and all his substance and went from Haran to Canaan. Here God again appeared to Abraham, and Abraham built an altar.

LESSON XVI.—ABRAHAM AND LOT. Abraham and Lot left Egypt to return to Canaan; they had many herds; the herdmen strove together; they decided to separate; Lot, at Abraham's request takes first choice of the land; he chooses the fertile plains, and pitches his tent toward Sodom. The Lord again spoke to Abraham.

LESSON XVII.—GOD'S PROMISES TO ABRAHAM. The Lord appears to Abraham in a vision; Abraham asks for a son; God promises that his seed shall be as the stars in number. Abraham believed God; and it was accounted unto him for righteousness. Abraham prepared an offering—a heifer, a goat, a ram, a turtle dove and a pigeon. Abraham waited for God to appear; a deep sleep fell upon him; God spoke, making a covenant, and answered by fire.

LESSON XVIII.—ABRAHAM'S INTERCESSION.—Three angels appear to Abraham; they promise him a son; they inform Abraham of their intended visit to the wicked cities of the plain. Abraham repeatedly interceded with the Lord to spare the cities for the sake of the righteous. The Lord promises to spare the cities for the sake of the ten; the ten are not found.

LESSON XIX.—ISAAC THE PEACEMAKER.—Isaac is married to Rebecca; Jacob and Esau are born unto them; Isaac prospers and becomes very great; the Philistines envy him; they fill his wells with earth. Isaac does not strive with them, but surrenders his rights to avoid contention. He finally leaves their country; the Lord appears to him and renews his promises. Isaac erects an altar; digs another well and lives in peace.

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- 27.—F. God's Judgment on Sodom. Gen. 18:30-33
- 28.—S. Trial of Abraham's faith. Gen. 22:1-13
- 29.—S. Jacob at Bethel. Gen. 28:10-22

## CONDENSED COMMENTS.

LESSON I.—GOD THE CREATOR OF ALL THINGS. "In the beginning God created the heaven and the earth." In six days He made and set the planets in order, and clothed the earth with life; on the first day He made light; on the second the waters were divided; on the third, dry land, seas, grass and trees appeared; on the fourth, He made the sun, moon and stars; on the fifth fish and fowls; on the sixth, creeping things, beasts and man.

LESSON II.—BEGINNING OF SIN AND REDEMPTION. The tempter deceived Eve by saying, "Ye shall not surely die, but shall be as gods." She saw that the tree was good for food; was beautiful; would make one wise. She ate of the fruit and gave Adam and he did eat; because of their sin they became ashamed and hid in the garden. God calls; pronounces a curse and promises a Redeemer.

LESSON III.—NOAH SAVED IN THE ARK. Because of sin God plans to destroy the sinful race. He commands His servant Noah to build an ark for the saving of his family. All within the ark were safe; at God's command Noah and family came forth from the ark; he offers sacrifices unto the Lord. The Lord promises never to curse the earth again for man's sake.

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LESSON VIII.—ABRAHAM AND ISAAC. God commands Abraham to offer up his son, Isaac, as a burnt offering. Abraham obeys promptly, starts for Mt. Moriah with fire and wood, and Isaac as the sacrifice. Isaac asks a question; Abraham replies, "God will provide Himself a lamb." An altar is built, Isaac is bound and laid upon the wood; the knife is raised; an angel calls a halt, a ram is seen and offered.

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LESSON X.—JACOB AT BETHEL. Jacob, though deceiving secures Esau's blessing; flees to Haran to escape Esau's wrath; sleeps on the ground and has a dream. He sees a ladder reaching from earth to heaven; upon which the angels are seen ascending and descending; God speaks, giving Jacob many promises. Jacob erected a pillar unto the Lord; and gave himself to God, making a solemn vow.

LESSON XI.—JACOB, A PRINCE WITH GOD. Jacob decides to return to Canaan with all his substance; is met by angels at Mahanaim; fears his brother Esau; sends messenger and presents to him; is alone with God in prayer; wrestles all night with the angel; finally surrenders and receives the blessing; receives a new name, and becomes a prince with God.

LESSON XII.—THE WOES OF INTemperance. Solomon, the author of the Proverbs, has given us in this lesson a perfect picture of the drunkard, this dark picture should receive more than but a passing notice.

## CORRESPONDENCE.

FROM BERNIE, HUKON CO., MICH., SEPT. 4TH, 1901.—We were again made to rejoice that Bro. M. S. Steiner, of Parma, Ohio, came into every place on the 5th of August, and held five meetings. Owing to a very busy time, the meetings were not so largely attended. He faithfully warned the sinners to turn from their evil and wicked ways

and accept Jesus Christ as their Savior before it is too late. We believe that some were almost persuaded to come out on the Lord's side, and we hope that many may see their folly in time of grace and come to Jesus Christ and seek salvation for their souls. May God be with the dear brother and ever lead and guide him in wisdom and grace. We thank him very much for his friendly visit, and our heart's desire is that more brethren will come and visit us to preach God's Word in purity. But I do not want to be understood as though we had no true preaching. We have faithful preaching every Sunday, but when I read the Word of God, I see Christ had many apostles and disciples with different talents and different gifts to reach the different hearts of man, to carry out His great work. If Christ needed many workers we need them to day, and for that reason we appreciate such visits very much. May God's blessing rest upon all His people. COR.

MONITOR, KANSAS, AUG. 30TH, 1901.—This week the brethren have assisted us in moving from Trousdale, Kansas, to Monitor, Kansas, which will hereafter be our post office address, and we have our home with Chas. D. Yoder and wife, our daughter and son-in-law. Since here I have met with Bro. S. C. Miller again. He and wife will go to Ness City over Sunday at the earnest request of the brethren and sisters there and hold services to refresh and encourage them in the good work as He has done many times in bygone days. Hope the Lord will grant them a series of meetings at that place during the coming winter. Bro. Miller has been to Iowa, Louisiana, since his visit. He tells us that they have twenty-one members there and two ministering brethren, Bro. Jonas Nee and Andrew Good. Bro. Miller says rice is the staple crop there and in a general way it is an interesting, encouraging place to live and we feel to suggest to our four brethren near Fairbanks, Texas, who to move down to the brotherhood in Louisiana. They have no regular services by those of our faith near Fairbanks, but are always pleased to have our ministers call on them. Bro. Miller was at Springs, Milan and Wankom, Oklahoma, on this trip to encourage one and all as God gave him grace to do. We are glad to know that he visited the sister at Wankom who has always been so faithful, but sorry that her husband, Bro. John Schrock was not at home to enjoy the visit. May the Lord ever keep them in the living way and guide and comfort them to the brotherhood, if so be His will, since they expect soon to leave Wankom as I hear Bro. S. C. Miller expects to go to Harper City again next week. "Sister Miller will accompany him. They expect to remain a while, possibly a winter, guiding and comforting those who are about twenty miles southwest of the church house, east of Harper, but the brethren there arranged to have preaching twice every Sunday, once in Harper and once at the church about two and a half miles east of Harper. They have Sunday school every Sunday at both places, with Bro. E. C. Weaver and Bro. H. Horst as the superintendents at the two places. Bro. Miller has many encouraging thoughts to give from the various places with the brethren in his recent visit. R. J. HEATWOLE.



WESS CITY, WESS CO., KAN., SEPT. 4TH, 1901.—May God's blessings be with you, the editor of the HERALD, and all the children of God, wherever they may be. Let us all labor for the upbuilding of His cause and kingdom on this earth, and for the spreading of the blessed Gospel of Christ. Let us also be faithful to the end, ever remembering that Christ says, "He that is faithful unto death, and I will give thee a crown of life." We have a great many precious promises in God's Word; if we only trust our all to Him, He will keep us strong in the faith that was once delivered to the saints. Let us all be obedient and faithful, and heaven will be our reward. I am thankful to the Lord for a visit from Bro. C. Miller and wife, Monitor, Kans. They came to our place on the 31st of August and on the 1st of September, Bro. Miller preached for us. He read for a lesson, part of the eleventh chapter of the epistle to the Romans, and using verse 33 as a foundation of his remarks. Bro. Miller spoke the Word in its purity, and in power and demonstration of the Spirit, and we have the blessed assurance, that it will not return to the Giver of all good, void; but that it will accomplish the work whereunto the Lord has sent it. I do hope that it may bring forth much and lasting fruit to the honor and glory of God. We are truly glad for the visit from Bro. and Sister Miller, and heartily invite all the brothers and sisters that can, to visit us whenever opportunity offers. It is a real feast to my soul and I do enjoy such visits. May the Lord bless and keep us all just where He would be pleased to have us be, and may the saving grace of our once offered, but now risen Savior, be with us now and forever.

LOUIS M. WILLIAMSON.

#### CONFERENCES.

The S. S. Conference for the Indiana-Michigan District will be held Sept. 19-20, at the Forks M. H., Latravage Co., Ind. All who are interested in S. S. work are cordially invited.

D. G. SCHROCK, Sec'y,  
Goshen, Ind.

#### SEMI-ANNUAL CONFERENCE.

The semi-annual conference of Virginia will be held this fall, at the Springdale church (upper district) on Friday and Saturday, October 4th and 5th. Brethren and sisters from other places are cordially invited to meet with us on this occasion, especially ministers and deacons.

C. H. BRUNK, Sec'y.

The Amish Mennonite conference of Illinois, will be held at the Old Amish M. H., in Livingston Co., Ill., on the 26th and 27th of September. For those coming by rail either from east or west, Gridley, McLean Co., is the R. R. station. Parties from the north, northwest and northeast will be met at Flanagan, Livingston Co., Ill. All interested in the cause of Christ are herewith cordially invited to be present.

J. P. SCHMIDT.

The annual conference for the states of Missouri, Iowa and eastern Kansas, will be held this year, at the Mt. Zion meeting house, Morgan Co., Mo., Sept. 25th and 27th. The Sunday School conference will be held at the same place on Monday and Tuesday following. All who feel an interest in the

work of the Lord are cordially invited to be with us in these meetings. Those coming by railroad will please write to D. F. Driver, J. C. Driver, Enid, Mo., or Daniel Kauffman or A. D. Driver, Versailles, Mo. Nearest station, Versailles, Mo.

D. F. DRIVER.

The annual conference for the states of Indiana and Michigan will be held at the Holdeman meeting house, one mile west of Wakarusa, on Friday, Oct. 10th. The conference session will be preached on Friday morning. The bishops will meet the day before (Thursday, Oct. 10th), at the same place. Questions to be discussed and acted upon by the conference may be sent to the secretary, David Burkholder, Nappanee, or to either of the bishops, before the bishops' meeting, or at least not later than Thursday noon.

PETER Y. LEHMAN,  
JOHN F. FUNK,  
JACOB F. MILLER.

The Church Conference for the Kansas, Nebraska and Oklahoma District, will be held at the Roseland Mennonite church, Adams Co., Neb., on the 3rd of October, 1901. The Sunday school conference will be held previous to the church conference, probably commence on Tuesday evening, October 1st. The nearest stations are Roseland, on the St. Joseph & Grand Island R. R., and Ayr on the B. & M. R. R.

All interested in the cause of Christ are cordially invited to be present. Any further information can be had by addressing the undersigned.

DANIEL BURKHARD.  
Ayr, Neb., Aug. 21, 1901.

#### REPORT

Of the Seventh Annual Mennonite Sunday School Conference of the Southwestern Pa. Dist., held August 27 and 28, 1901, at the Weaver Church, Cambria, Co., Pa.

At 7:30 p. m. the Conference was opened with singing "All Hail the Power." Bishop J. N. Durr conducted the devotional exercises. The organization followed. Ed Miller of Tub, Pa., was chosen moderator.

The opening address was by Alex Weaver. He welcomed all and expressed a desire that they feel at home. The first topic, "The Christian at Work in the Sunday School and Young People's meeting," was discussed by Abram Metzler, of Martinsburg, Pa. The children are subjected to the assaults of Satan; and, therefore, they need the religion of Jesus Christ as older people.

We need the power of God to stir up the fight that is in the child. In no place can this be done so well as in the Sunday school. General discussion opened by D. H. Bender, followed. The Young People's Meeting is the greatest factor in saving lost ones and in building up saved ones. By discussing the principles of the Bible we become strengthened in them.

The second topic, "The Christians at work in the Mission Field," was taken up by A. H. Leaman, of Chicago. The need of missionary work is seen in the great number of lost souls going down to destruction, and in the shortness of the life of the missionary. To meet this need, we must have the prayers of our people. The missionary is called to be a father to the fatherless, to visit the prisons and the hospitals, His

work is to reveal the love of God to sinners. The secret of all missionary work is prayer, living what you profess, and studying the word of God. Help the missionary live a little longer! Take a little of his responsibility! Take a little of his burden!

General discussion. God will take care of the missionary work if we always look to Him. The responsibility is upon us as well as upon those whom we have sent into the mission field.

Wednesday forenoon.  
Devotional exercises by L. A. Blough.

The first topic discussed was "Sincerity in Sunday School Work," by C. K. Hostetler, of Elkhart, Ind. The need of today is sincere men and women. This is seen in every line of work. We need to have our sincerity tested daily. Our Sunday School workers must be sincere men and women if God is to bless our work. We need men and women in the S. S. that are so sincere, that the children can see they have been with Jesus and have learned of Him.

General discussion. Let fathers and mothers show their sincerity in the Sunday School work by always being present. Let all be faithful in attendance.

"How to gain the disinterested in the Sunday School," was discussed by S. K. Yoder. We must be interested in the work ourselves. Must not become mechanical. Officers must co-operate; the superintendent alone cannot run a Sunday School. Put the disinterested to work. We must be conversed to the work and show it at all times—not alone on Sunday. Be sociable. Pray much. Be a righteous man.

General discussion. We cannot gain the disinterested ones by force. Avoid formality. Have plenty of good singing. Be there in good time. Be sincere. Not only go to Sunday School but take part.

J. A. Brillhart, of Scottsdale, Pa., followed, speaking upon the topic, "How to gain the disinterested in the community." Go into the homes. Get the child in its early days. Have interesting workers in the Sunday School. Let the Holy Ghost use you. Let the preacher visit the delinquent members who do not come to the Sunday School. The teacher should visit the absent pupil. Show your kindness to the children on all occasions. Go out and gather in the neglected ones.

General discussion. Do not sacrifice gospel principles. Show them the love of Christ. If you tell the scholars that you love them, show them that you love them. Be yourself. Live the simplicity of the Gospel.

"The Development of the Spirit Life" was discussed next, by (1) H. M. Geiselt, of Tub, Pa. The development of the spiritual life is by degrees. It is important that this development be begun in the early days of childhood. If we allow boys and girls to grow up without the spirit, they often fall to get it when they are men and women.

(2) J. W. Yoder, Millin Co., Pa. The spiritual life is that which lives forever. The spiritual life is not emotion. It does not love power, pomp and glory. It does not love luxuriousness and riches. It does not want honor. It desires love, peace, charity, purity, simplicity and patience. We cannot cultivate the spiritual life without conversion. We

must have the Holy Spirit in our lives. The spiritual life is developed by conquering self. By setting our affections on things eternal. By proper education. By reading the scriptures. By working continuously. (The law of all development is activity.) By consecration and sacrifice.

S. D. Yoder spoke on "Sunday School System." To have system in the Sunday School we must take the children from the cradle and build them up according to the laws of nature. When we see good work from the Sunday School, we conclude that the system is a good one. A paper on the same topic by Jno. R. Loucks, of Scottsdale, Pa., was read. System in the Sunday School is as important as it is in all other organizations of individuals, and more so perhaps because of its purpose. It concentrates and directs effort and harmonizes the forces that deal with the soul. Every system will fail if we do not have the cooperation of all the devoted and consecrated men and women of the church. The school should be well organized. There should be a regular order of service. The school should begin precisely on time.

General discussion. There is danger of becoming too mechanical in our system. Next was the reading of the Sunday School reports by the secretary. Wednesday afternoon.  
Song service 1:00 p. m. to 1:30, by different chorists. After devotional exercises in German, the Conference discussed, "The greatest needs of the Sunday School." Discussion opened by Ed Miller, of Tub, Pa. We need more consecrated workers; a better co-operation of ministers and the Sunday Schools; greater sincerity; better methods and plans of working; more able teachers; more Bible and less dependence on lesson helps and a more thorough realization of the fact that the prime object of the Sunday School should be to save the souls of men. To this end we need more of a mission spirit that we may go out and organize Sunday Schools at needy places. We need the Holy Spirit in the Sunday School. If we have not the Holy Spirit, our Sunday School work will be in vain. The Holy Ghost will work through every avenue of Christian work if we only permit Him.

Next subject, "Difficulties and how to overcome them," led by D. H. Bender, of Tub, Pa. There are difficulties in every Sunday School and a remedy for each difficulty. We who are indifferent about Sunday Schools by asking their co-operation and advice. Make the Sunday School so interesting that the scholars will want to come regularly and then they will want to be in the school. If pupils stay out of the church, send a consecrated worker out to tell them of the love of Jesus and to plead with them to accept it. Begin the school on time and thus insure promptness.

"How to study the Bible," by W. C. Herschberger. Study it daily. Study it by topics. Be systematic; be thorough; be exact; arrange your results. Study the Bible by chapters; read each chapter at least five times. Study it as the voice of God speaking to us. Study it prayerfully and store away its truths as food for the soul.

By G. D. Miller, of Tub, Pa.: Study it as a letter of instruction from the

Father. The Bible is the best place to go when in trouble. Its advice is better than we can get from our friends. We should study the Bible that we may know what God requires of us.

"The Influence of the Sunday School upon the unsaved," N. E. Miller, of Tub, Pa. The Sunday School is doing a practical work because it invites the unsaved to take a part in it. It invites them into God's house, teaches them His law and leads them to Christ.

Essay, by Bertha Metzler, of Martinsburg, Pa.

Queries answered by D. H. Bender and others.

Miscellaneous.—Reports, etc.  
General Report of the Sunday Schools of the Southwestern Pa. Dist.:  
Number of schools, 115  
Number of officers, 88  
Number of teachers, 115  
Number of pupils enrolled, 1459  
Average attendance of teachers, 89  
Average attendance of pupils, 785  
Per cent. of attendance of teachers, 83  
Per cent. of attendance of pupils, 83  
Number of schools open the whole year, 5  
Average number of Sunday Schools open, 33  
Number of pupils received into the church, 25  
Contributions, \$231.45  
Expenses, 178.25  
Program committee for the coming conference: A. Abram Metzler, Levi A. Blough, A. D. Martin.

A collection amounting to \$193.85 was taken. The balance left after paying the necessary expenses of the conference to be forwarded to the Orphans' Home at West Liberty, Ohio. Wednesday evening.

Topic, "Our Young People, their Opportunities and Responsibilities." Essay by Anna L. Miller, discussion, by S. G. Steiler. Our opportunities are not all alike. Opportunities lie all about us. We can all find work if we want it. Opportunities are increasing.

Our fathers labored under great difficulties. The result of their labors brings us increased opportunities. Changes in the conditions and methods of working bring increased opportunities for working in the Sunday School, the Young People's Meetings. What would we be if we had no young people in our church? Many young people have been lost to the church because they have missed their opportunity in the marriage relation. Young people have an opportunity to shine for Christ.

A faithful, sincere, devoted, life preaches the most touching sermons. General discussion. The Lord will hold us responsible not only for what we do but for what we say. The Lord will not excuse us from duty because we "don't want to be bothered." How many young people are ready to say as did Samuel, "Speak Lord, Thy servant heareth?" We need to be filled with hope and vitality. God's plan is not to be moved by winds of opposition or neglect. In all our work and social relations remember the Lord Jesus.

Topic, "The Spirit of Consecration and Sacrifice," L. A. Blough. The spirit of consecration and sacrifice is that of a Christian. If we have this spirit we are willing to make sacrifices. It is better to go to the house of mourning than to the house of feasting.

Discussion continued by A. D. Martin. The one thing that the church needs today is the spirit of consecration and sacrifice. If we are not willing to sacrifice the little things required of

us, how could we go to the stake or the block to die for Christ? The Lord asks us to consecrate the best, the dearest things of life to Him. All must be consecrated to Him—ambition, intellect, business, wealth, wife, children, friends—everything. If ambition and intellect be not consecrated to the Lord, schooling will prove a curse rather than a blessing. Self must be consecrated to the Lord, if his offering is to be acceptable to God. Will we surrender to Him? Shall not God have that which is his own?

The work of the church and Sunday School calls for sacrifice. God by speaking the word created man, but to redeem him He had to suffer. We have joined the Lord in the work of redeeming man; we are called upon to suffer for Christ. Let us seize every opportunity to do something for the Lord Jesus. The more we sacrifice the greater the blessings God will give us. He never takes anything away but what he gives us something better in stead.

Closing remarks and prayer by the moderator.

On motion conference was adjourned to meet on the Tuesday previous to the Church Conference, at Scottsdale, Pa., 1902.

Secretaries: { A. D. MARTIN,  
{ K. H. HOSTETLER.

#### RESPECT TO THE AGED.

READ AT THE S. S. CONFERENCE, WALNUT CREEK, HOLMES CO., OHIO, BY LIZZIE RICHIE JOHNS.

Every one has a service to perform. To himself, to others and to God. Life is of little value unless it is consecrated to duty.

We have heard of our duty toward God and His church. Let us now concentrate our minds for a few minutes, upon our duty, or in other words, our relation toward the aged.

In the first place we should show respect to the aged because the Scripture enjoins it upon us. The first commandment with promise is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." When Job's three friends came to converse with him, Eliphaz waited to speak until the others had spoken, because they were older, thus showing respect towards them.

In 1 Tim. we read that the elder women are to be esteemed as mothers, and in 1 Pet. 5:5 we find these words, "Likewise ye younger submit yourselves unto the elder." Thus we see that the Scripture plainly enjoins the duty of respecting the aged.

In the second place, we should respect the aged because we owe to them life and because they so tenderly care for us when we are in the helpless condition of childhood. They taught condition of childhood. They taught us and thus brought us to a plane in life where we may successfully cope with the difficulties which we naturally meet. We cannot imagine anything being in a more dependent condition than the infant. And in the same manner, when we are in the helpless condition of old age, we are in the same position as the infant.

Discussion continued by A. D. Martin. The one thing that the church needs today is the spirit of consecration and sacrifice. If we are not willing to sacrifice the little things required of

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—Phoebe Cary.



## GOD IS THY REFUGE.

A respectable tradesman named Rich, living in the north of England, had three young men in his employ. Matthew, James and Samuel. Matthew was a good man; the others were unprincipled and finally left their employer, going into business for themselves. Matthew was engaged in collecting, and one evening on his return home, having with him a considerable sum of money, his horse suddenly refused to cross a stream, nor could any effort induce it to go forward. There was nothing for it but to take another and longer road. He was somewhat annoyed at this apparent mishap, but arrived safely at home.

The next day was the first of the week, and it was usual for all to go to meeting, leaving the house closed. As Matthew felt unwell he asked leave to remain at home that morning.

After the rest had gone, he felt that it would be well for him to spend some time in private devotion, instead of taking repose as he at first intended. After reading a portion of the Scripture he knelt in a corner of the room in silent prayer, and arose feeling that it had been good for him to draw nigh unto God. How long he thus remained engaged he knew not, but such was the feeling of peace covering his mind, that he said to himself on rising, "This is none other but the house of God, and this is the gate of heaven."

As soon as Rich returned he perceived that the desk containing the money had been opened and it abstracted. Matthew asserted that he had not taken it, nor was he suspected. But what had become of it remained a mystery. Being mostly in local bank notes and the numbers known, payment was stopped. Months passed away when Rich was summoned to the bank, where he found James and Samuel, who, having presented the missing notes, were detained. Rich required them to tell how they became possessed of them, assuring them that if they did so frankly there would be no prosecution. They then stated that when Matthew had called at their store, supposing him to have much money on his person, they had resolved to obtain it, and accordingly waylaid him. The horse by refusing to go forward had prevented their intended murder, but the money they resolved to have, and accordingly had gone to the house expecting to find it empty. This not being the case, and still determined on their plan, one had placed himself, armed with a gun, by the kneeling figure, and had he betrayed the slightest consciousness of their presence, he would have been shot.

Their former employer, though unable to listen to their recital without a shudder, was content to leave them in the hand of Him who said, "Vengeance is mine. I will repay, saith the Lord."

Though capable of committing so awful a crime, they would not live in a community where it was known, and they soon left that part of the country. "The angel of the Lord encampeth round about them,"—*The Friend*.

## THE BENEFICIARIES OF MILLIONAIRES.

As suggested by some who appreciate gifts, the large sums which have been, and are being given by our mil-

lionaires for educational and benevolent purposes is gratifying, and may fairly be set down among the bright things of the present time. But it will not do to lay too much stress on the matter—there is another side to it all. While there are probably cases where these enormous fortunes have been gained honestly, without any of those practices which leave a red curse on so much of human wealth, it is also true that the most of those who have amassed these colossal fortunes have done so by methods which cry to heaven for vengeance.

We shudder at the rapidly increasing record of murders and robberies of men and women, all for the little which they are believed to have, and look upon these things properly as among the indications of earth's ripening harvest. But blacker still a hundred fold, is the record of shrewd, unscrupulous management, whereby thousands are impoverished, that the few may gather in what they lose. And, as a matter of fact, some of the very names mentioned as benefactors of the race, and deserving of universal gratitude have obtained their wealth by means beside of which highway robbery is a sublime virtue.

This may seem an exaggeration, but there are those who know it is the simple truth. And, moreover, very much that has been given during the past century has had very little effect in making the world any better. There are many things connected with both "librarians" and "colleges" which are far from beneficial to humanity at large, and which, on the contrary, are utterly destructive of faith in God and His revelation to man. We should try to look at all sides of every subject. It may be and doubtless does seem strange to many, that God should suffer such unequal distribution of this world's riches, and that many of His children have to suffer and struggle with poverty, while others have of earthly riches more than they make a good use of for themselves or are willing to seek out and help those in real need and are worthy.

"Better is a little with righteousness, than great revenues without right." Prov. 16:8.—*Sol. L. M. J.*

## ALARMING.

The outlook over the world to-day is very alarming from whatever standpoint it may be viewed. This is especially true when the religious situation is considered. When we turn to the Bible we find that which describes the present state of things as follows: "I know thy works, that thou art neither cold or hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold or hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and hast need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked" (Rev. 3:16-17). This language was addressed to the Laodicean church. The church at the present time is a complete parallel to the one in Laodicea and must receive the same treatment as that given the Lord. The moral signs relating to the "last days" are now very prominent, as well as all other signs which are to be seen near the close of the last generation. It is very true as Bishop Foster says, "The

church of God is to-day courting the world." So did Israel, and for that reason they were sent into captivity, and their beautiful city made a desolation.

Will the Gentile churches which are conforming to the world, be welcomed to the "marriage of the Lamb"?—*Sol. L. M. J.*

## CHILDREN OF THE BIBLE.

Under the heading, "Children of the Bible," the *New York Observer* says: "Children of the Bible are a power in the pulpit as well as in the pew. They believe, therefore they speak with a power and assurance their more critical brethren never attain. They believe in the inspiration of the Scriptures, and believe it in the most intense sense. They never entertain the fear of believing in a fuller and truer inspiration than really exists, for they are not afraid that any one can err in that direction. Their preaching is expository, and so it is full of the freshness of thought characteristic of minds kept in direct contact with the Word of God. Too many ministers in our day are children of literature rather than children of the Bible, using a text as a convenient peg on which to hang an elaborate essay, in which the latest book and the newest scheme of philosophy bulk more largely than the old yet ever new Book and the old, yet ever new scheme of redemption. The sooner such ministers change their allegiance, the better for the real success of their ministry, and the spiritual edification of their hearers."

"The work of the preacher is the exposition of the oracles of God. That is tacitly admitted by him when he stands up with an open Bible before him, and begins his discourse by reading an extract which he calls his text. Even the exposition of a text is not enough. Textual preaching is of great service, and the microscopic method of handling divine truth has its own distinctive merit, but both encourage the tendency to regard the Bible as a book of isolated texts, like a collection of proverbs. Expository preaching gives large views, grand conceptions, and a grasp of the continuity of the Scriptures which cannot be broken."

"Back to the Bible," is the cry of the children of the Bible, every of studies which concentrate their strength on books about the Bible rather than on the book itself. The cry is finding a response in many hearts, and we trust it will gain in volume until Christians in all parts of the land awake to the importance of surrendering thought and life to the message of the Word of God, in all its full-orbed completeness."

## THINE UPPER ROOM.

Every thoughtful, devout soul has his upper room, into which may come only the communings of the Master and his chosen disciples; whose atmosphere is laden with choice Scripture texts rich in divine promises and associated experiences, and with lines of sacred songs that sing themselves in quaint, familiar melodies that thrill the inner ear. To this retreat the soul comes, as did of old the Master and His disciples. Within it only commun-

ing of holiest things is in keeping. To it the soul comes from the tumult and turmoil of the mart, from the dust and bustle of the street. Worldly cares are left without the door, and unworthy thoughts and plans, like soiled garments, are cast aside. The speech of the street, the hot debates of controversy, and the violent demands of selfishness may not enter.

Happy the soul that keeps the upper room sacred to holy feet, and allows no irrelevant step to foil on its floor; that keeps its Scripture promises, like the pot of manna in the holy of holies, free from polluting touch or adulteration of earthly dust. Not Isaiah alone has heard the heavenly music and seen the temple pillars move responsively. To other eyes the veil has become diaphanous, and the inner glory all pervading. In the upper room Jesus' presence floods the soul.

Keep thine upper chamber holy! It is the place where the Master meets His reverent disciples—where He breaks the bread which is His body and blesses the cup which is His blood, where He says, "Eat, drink; for in this ye do show the Lord's death till he come." Happily at its best estate, through its closed door, comes the risen Lord, as He came to the bereaved, disheartened disciples, and speaks His "peace be unto you." Here you may know the gladness of the disciples when they saw the Lord; the joy of those returned from the forgotten wilderness of the Emmaus journey; and of Peter saying, "We have seen the Lord. He is not dead; He is risen."—*Selected.*

## SUNDAY SCHOOL vs. OTHER AGENCIES.

The Herald and Presbyter reproduces the following from the *Sunday School Times*:

"In later centuries the modern Sunday school has done more for the race than the family at its best estate, than the secular school in its best condition, and than all good social influences put together. The world and the human race depend, under God, on the Sunday school. They have thus depended in later generations, and God is to be praised for the fact. Every other experiment in the past ages emphasized the failure of other agencies."

And then comments: "Evidently the writer of this needs a vacation. The Sabbath school is a great and blessed institution, but when one studies it, and writes about it and magnifies it until the family, and the church, and all other good influences are dwarfed in comparison, his monomania becomes really dangerous."—*Exchange.*

Do not forget to renew your subscription to the HERALD OF TRUTH.

## PRIDE PREVENTS FAITH IN GOD.

"How can ye believe, which receive honor one of another and seek not the honor which cometh from God only?" John 5:44.

The blessings of the higher Christian life are often like the objects exposed in a shop window, one can see them clearly, and yet could not reach them, if loath to stretch out one hand and

take, our answer is, I cannot; there is a thick pane of plate glass between me and them. Even so Christians may see clearly the blessed promises of perfect peace and rest, of overflowing love, and joy, of abiding communion and fruitfulness, and yet feel that there is something between, hindering the true possession. What is it? Nothing but pride. The promise made to faith are so free and sure; the invitations and encouragements so strong; the mighty power of God on which it may count is so near and free—that it can only be something that hinders faith and hinders the blessing being ours. Jesus declares in the text that it is pride that makes faith impossible. "How can ye believe which receive honor one of another?" Here we see how faith and pride are at variance, we shall learn that faith and humility are at one, and that we never can have more of true faith than we have of true humility; we shall see that we may have strong intellectual convictions and assurance of the truth while pride is kept in the heart, but it makes the living faith, which has power with God, an impossibility. What is faith? Is it not the confession of nothingness and helplessness, the surrender and the waiting to let God work? Is it not in itself the humbling thing that can be, the acceptance of our place as dependents, who can claim to get nothing but what grace bestows? Humility is simply the disposition which prepares the soul for living on Trust. Humility is the soil in which the root, faith, lives, grows, and brings forth fruit to the glory of God.

The most secret breathing of pride, in self-seeking, self-will, self-confidence, self-adorning, or self-exaltation, is just the strengthening of that self which cannot enter the Kingdom, or possess the blessings of the Kingdom, because it refuses to allow God to be what He is, and must be there—the All in All. Putting on of jewels, ornaments, and costly apparel is from a proud heart, openly expressed at the expense of the soul and betrayal of the meek and lowly one. The greatest power Satan uses is pride. In pride he enters everywhere, even the assembly of the saints, to instill the same poison he did into Eve, and exalt pride, as God, in the very temple of God, 2 Thes. 2:4. Who opposes and exalteth himself above all that is called God or worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. As an angel of light taking possession of, and diverting the devotional into a vocal and instrumental operatic display—entertainment, so as to choke the very word of God. With tears Paul warns us of these perilous times. Proud, heady, high minded, lovers of pleasure more than God, having the form but denying the power of Godliness. Jesus spoke of the abomination of desolation standing in the holy place. Is it any wonder Christians are feeble and fruitless, let us not be deceived by the deceiver any longer. When the old serpent, he who had been cast out of heaven for his pride, whose whole nature as devil was pride, spoke his words of temptation into the ear of Eve, these words carried with them the very poison of hell. And when she listened, and yielded her desire and will to the prospect of being as God, knowing good and evil, the poison entered into her soul, blood and life, destroying

## HERALD OF TRUTH.

forever that blessed humility and dependence upon God which would have been our everlasting happiness. In place of this her life and the life of the race became corrupted to the root with that most terrible of all sins and curses, the poison of Satan's own pride. All the wretchedness, was, bloodshed, selfishness, sufferings, jealousies, broken hearts, embittered lives have their origin in what this cursed pride, either own or that others brought us. Pride made redemption needful. From our pride above everything we need to be redeemed, Christ brought the only remedy, Humility.

Pride renders faith impossible. Salvation comes through a cross and a crucified Christ, union and participation in the humility of Jesus. In it any wonder that our faith is so feeble when pride still reigns so much, and we have scarce learned to long or pray for humility as the most needed and blessed part of salvation.

The Pharisee had faith and prayed, but his faith was rooted in the pride of humility, but in the proud, high exaltation of self. But the prayer of the poor humble Publican opened the very windows of heaven and he went home justified. So with us, we did not receive pardon until with shamefacedness and deep humility we confessed we were sinners and dependent alone on Christ for mercy. This same humility should characterize our whole life, a deeper humbleness of spirit, for God resisteth the proud but gives grace to the humble.

Humility and faith are more closely allied in Scripture than many know. See it in the life of Christ. The centurion said, I am not worthy that thou shouldst come under my roof. Jesus said, I have not found so great faith, no, not in Israel. And had not the mother to whom He spoke, "O woman, greatness thy faith!" accepted the name of dog, and said, "Yea, Lord, yet the dogs eat of the crumbs?" It is the humility that brings a soul to be nothing before God, that also removes every hindrance to faith, and makes it only fear lest it should dishonor Him by not trusting Him wholly. Brothers, have we not here the cause of failure in the pursuit of holiness? Is it not this, though we know it not, that made our conservation and our faith so unsatisfactory and so short-lived? We have no idea to what an extent pride and self were still secretly working in us, for I am sure God by His income and His mighty power could cast them out. We understood not how nothing but the new and divine nature, taking entirely the place of the old self, could make us really humble. We knew not that absolute, unceasing, universal humility must be the root-disposition, having the very approach to God as well as every dealing with man; and that we might as well attempt to see without eyes, or live without breath, as to believe or draw nigh to God or dwell in His love without an all-pervading humility and lowliness of heart. Have we not been mistaken in taking so much trouble to believe, while all the time there was the old self in its pride seeking to possess itself of God's blessings and riches? No wonder we could not believe. Let us change our course. Let us seek first of all to humble ourselves, and then the riches of God will be ours in due time. The cross, and the death, and the grace into which Jesus

humbled Himself, were His path to the glory of God. And they are our path. Let our one desire and our fervent prayer be, to be humbled with Him and like Him; let us accept gladly whatever can humble us before God or men. This alone is the path to the glory of God. Pride can degrade the highest angels into devils. It did. And humility raise fallen man to throne of angels. Evil can have no beginning but from pride, and no end but from humility. The truth is in this: Pride must die in you, or nothing of heaven can live in you. Look not at pride as only an unbecoming temper, or a love to adorn or exalt self nor humility as a decent virtue; for one is death and the other is life. The one is all hell, the other is all heaven. So much as you have of pride within you, you have of the fallen angel alive in you; so much as you have of true humility, so much you have of the Lamb of God within you. Could you see what every stirring of pride does to your soul, you would beg everything you meet to treat the viper from you, though with the loss of an hand or an eye. Could you see what a sweet, divine, transforming power there is in humility, how it expels the poison of our nature, and makes room for the spirit of God to live in you, you would rather be the footstool of all the world than to wait for the smallest degree of it. Ask God to make known to you and take from your heart every kind and form and degree of pride. Seek the humility of Christ, who washed the disciples' feet as servant of all and humbled Himself even to the death of the cross. For nothing can cure you of the desire of receiving glory from men, or of the sensitiveness and pain and anger which comes when it is not given, but giving yourself to seek only the glory that comes from God.

Let the glory of the All glorious God be everything to you. Receive the Holy Ghost who makes Christ all glorious and you will be freed from all glory which comes when it is not given, but giving yourself to seek only the glory that comes from God. Let the glory of the All glorious God be everything to you. Receive the Holy Ghost who makes Christ all glorious and you will be freed from all glory which comes when it is not given, but giving yourself to seek only the glory that comes from God. Let the glory of the All glorious God be everything to you. Receive the Holy Ghost who makes Christ all glorious and you will be freed from all glory which comes when it is not given, but giving yourself to seek only the glory that comes from God.

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## A BRAVE BOY.

It is reported of Paul Kruger, President of the South African Republic, that when he was a boy, one of his remarkable feats of strength was that he endeavored him to the people of the colony in which he lived.

Paul's family was very poor. A little sister, much younger than himself, was beloved by the lad, who would do anything to please her.

On one occasion, as Paul was driving home a yoke of oxen, borrowed from a friend living some miles distant from his home, he took his little sister with him.

As they passed through a wood, they were suddenly attacked by a panther. The oxen started on a run, and the little girl was thrown to the ground. Quickly the panther turned his attention from the oxen to the child. Just as he was about to seize her Paul sprang and caught the panther by the throat.

The enraged beast, with eyes flashing with anger, strove to tear the boy to pieces. With his claws he tore the clothing from Paul's back, wounded his shoulders and sides; but the boy held on until he choked the panther to death and saved his dearly beloved sister and himself.

When this incident took place Paul was only seventeen years old. To day President Kruger's memories of that terrible fight, and the scars on his body tell how much he endured.—*The Sunday Companion.*

## REACHING THE MASSES.

The church will never "reach the masses," until people with dirty faces and ragged clothes are welcomed in the house of God. In the great majority of the churches they are not welcomed now. Roman Catholics are much nearer solving the problem than Protestants are. Methodism touched the lowest stratum of the English-speaking people once, but it does it no longer except in its "mission" work, and not always in that. Protestantism is the religion of respectable people, and rather glories in it; and in all civilized lands is getting farther from the poorest and most clamorous every year. It courts the rich and powerful, and does little for the rabble. We are led to believe, indeed, that it has little pity for those whose possessions are only rags and grime, and that its feelings towards them is rather one of scorn or censure than of commiseration; and yet we wonder that we do not "reach the masses."—*Western Christian Advocate.*

## DUTY AND INCLINATION.

"Stay at home," said Inclination.  
"Let the errand wait,"  
"Go all once," said Duty, sternly,  
"You must see to it."  
"But it rains," said Inclination,  
"And the wind is keen."  
"Never mind all that," said Duty,  
"Go and brave it, Jean."  
"Stay," again said Inclination,  
"Go," said Duty, "yes."  
Forth went Jean, with no more waiting.  
Or a selfish, "No."  
You will smile if now I tell you  
That this quiet strife,  
Duty conquering Inclination,  
Strengthened all her life.

—*Selected.*

## THE HERALD OF TRUTH.

A Paper Devoted to the Interests of the Mennonite Church.

Subscribe for it now, and keep acquainted with work and growth of Mennonite Church. Address,

MEMNONITE PUBLISHING CO.,  
Elkhart, Ind.

In the year 1738, there came into the world, in the town of Springfield, Pennsylvania, a Quaker infant.

As Ben grew older, he was observed to take vast delight in looking at the hues and forms of nature. For instance, he was greatly pleased with the blue violets of spring, the wild roses

Then Friend West explained that these pictures were painted by little Ben, with no better materials than red and yellow ochre and a piece of indigo and brushes made of the black cat's fur.

When Benjamin was quite a large lad he was sent to school at Philadelphia. Not long after his arrival he had a slight attack of fever, which confined him to his bed. The light, which would otherwise disturb him, was excluded from his chamber by means of close wooden shutters. At first it appeared so totally dark that Ben could not distinguish any object in the room. In a few degrees, however, his eyes became accustomed to the scanty light.

laid their hands upon Benjamin's head and gave him their blessing, and the women kissed him affectionately. All consented that he should go forth into the world and learn to be a painter by

It is vain to ask God to make us good. He never makes any one good. We may ask him to help us become good; that he always does.—*Washington Gladden.*

she was twelve years old, and formed with them a large settlement in Waterloo Co., Ont. The Bowmans were from Bucks Co., and had previously settled in the same neighborhood, and some years later Mary became the wife of B. B. Bowman, the youngest son of a large family. He died in 1872. Mary Bowman's family consisted of four sons and seven daughters, of whom one son and four daughters survive. She came to Whatcom in 1883. Her increasing infirmities rendered her helpless for a year and nine months, when

Sister J. K. Detweiler, West Liberty, O., 1 gal.  
lard, 1 gal. apple butter and cabbage.  
Sister E. J. Rhiel, West Liberty, O., 1 pair of  
shoes, sweet corn and ice cream.  
Sister A. Shoemaker, West Liberty, O., vine-  
gar and apples.  
Sister M. A. Woolf, West Liberty, O., apples.

plums, jelly, corn meal and 2 lbs butter.  
 Sister Elizabeth, Liberty, O., 2 chickens.  
 Sister J. G. Umble, West Liberty, O., 2 lbs.  
 Sister Elizabeth, Liberty, O., 1 butter and 1  
 chicken.  
 Sister, Columbiana, O., calico.  
 Sister, Columbiana, O., dried fruit.  
 Sister, Columbiana, O., 1 chicken and 1 honey.  
 John Hartzler, Kennard, O., apples.  
 R. E. Alger, West Liberty, O., ham and 2  
 chickens.  
 Marion Woolf, West Liberty, O., 1 sack oats,  
 1 sack corn meal, 1 sack flour and 1  
 honey.  
 Honey Fous, West Liberty, O., peaches.  
 Brother, Liberty, O., 1 gallon lard, 1  
 sack corn meal, plums and 1 chicken.  
 S. F. Yoder, West Liberty, O., 2 bush wheat, 1  
 sack corn meal, 1 sack flour, 1 sack  
 meal, meat, clothing and 1 pigeon.  
 Brother, Liberty, O., 2 chickens, ap-  
 plebutter and 1 pigeon.  
 Anna Hartzler, West Liberty, O., 2 bush.  
 1 sack apples.  
 J. H. Hontreger, Iwaird, O., calico.  
 Sister, Liberty, O., 1 sack apples.  
 Gleason Strucker, Smithville, O., basket

Gratefully acknowledged,  
A. METZGER, Snpt.  
West Liberty, O.







As I look over this vast audience and see the intelligent faces, the thoughtful eyes, surely God will put the holy "Go ye," into some one's heart. Here we are, as a church, enjoying ourselves and feasting on the Word; when around us, in God's world, are millions of people who are hungry for the Word. Oh let the church lead, encourage and send forth. I know from experience, this means sacrifice, this means no Sunday visiting, or enjoyments of this world, but a real service for God, and heaven in the end. If we are consecrated to God, we will not regret, but will thank him with much regret at the many lost opportunities that I could have used to try to win a soul for Jesus had I obeyed the spirit within, but because of the hindrances of man, I refrained and missed my blessing. Oh, may God help us to cut loose, that we may not look back with regret at the time we have now the harvest is ripe, and we have heard, and taught have I done for the Master." A woe is pronounced "upon those that sit at ease in Zion." Amos 6:1. An opportunity for doing good missed now, is missed forever. Will we now leave the matter to God? Will we now leave the matter to sister whom God calls and does not want to stand guilty before God?

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OF TRUTH.



## MISSIONS.

## A BIRD'S MINISTRY.

From his home in an Eastern bungalow,  
In sight of the evening snow  
Of the grand Himalayas, row on row,  
Thus wrote my friend—  
"I have travelled far  
From the Afghan towers of Kandahar,  
Through the sand-white plains of India-Sagar.  
And once, when the daily march was o'er,  
As tired I sat in my tented door,  
Hope failed me, as never it failed before.  
In swarming city, at wayside fane,  
By the India's bank, on the scorching plain;  
I had taught and my teaching all seemed  
In vain.

"No glimmer of light," I sighed, appears;  
The Moslem's fate and the Buddhist's fears  
Have gloomed their worship this thousand  
years

"For Christ and his truth I stand alone  
In the midst of millions, a seed grain blown  
Against the temple of a hundred stones.

As soon may level I'd Faith forsake  
My soul as I turned on the pole to look;  
Then rising, my addressee way I took

To its lofty roof, for the cooler air,  
I gazed, and marvelled, how crumbled were  
The walls I had deemed so firm and fair!

For, wedged in a rift of the massive stone,  
Most plainly rest by its roots alone,  
A beautiful poplar tree had grown,

Whose gradual stress would still expand  
The crevice, and topple upon the sand  
The temple, while o'er its wreck should stand

The tree in its living verdor! Who  
Could compass the thought? The bird that  
new

Hitherward, dropping a seed that grew,  
Did more to shiver this ancient wall  
Than earthquake, war, famine, or all  
The centuries in their lapse and fall

Then I knelt by the rivet granite gear,  
And my soul shook off its weight of care  
As my voice rose clear in the tropic air—

"The living seeds I have dropped remain  
In the elfin: Lord, quicken with dew and rain;  
Then temple and mosque shall be rent  
In truth!"

BY MARGARET A. PIERSON.

## ENROUTE TO INDIA.

Atlantic Ocean, Sept. 17, 1901.

A. B. Kolb.

My Dear Brother in Christ:—Greeting in Jesus' name. We arrived in New York and succeeded in getting a good place to lodge, and took our meals out. Tuesday was a very busy day for us, and I did not get to bed until three o'clock Wednesday morning. Had so much writing to do. Wednesday A. M. we were on deck and all our baggage ready to leave with the ship when she set sail, which was at about 10 A. M. We, in company with Bro. Groff, stood on deck as she left the harbor. Just a few minutes before she started, the visitors were ordered to leave the ship. Those who accompanied us to N. Y. had gathered with us in our little cabin 363, and we had a very touching little service which we shall remember as long as we live. After prayer we sang two verses of the hymn, "Hail be the tie that binds," and if ever I realized that the tie of Christian love was binding I did at that moment. God be praised for the privilege which we enjoyed at that time, even though the tears flowed quickly freely. The party who accompanied us to the ship were Sister Melinda Elberole of Chicago, Mary Dellinger of Philadelphia, Bro. Abraham Graess and wife of Fountainville, Pa., and a young Bro. from Philadelphia, whose name I cannot just now recall.

We realize our unworthiness very much, yet we wish to thank the dear brethren and sisters for their kindness in seeing us off, and we also wish to thank all the dear brethren and sisters wherever we have been for their kindness to us on our visit through the different states and Canada. May God abundantly reward them for the same. Our trip thus far has been a very pleasant one. My wife and I up to this time have not missed a meal, although my wife was seasick a few hours. Some on board were sick nearly the whole way. We feel thankful to our dear heavenly Father for permitting us to be well. Last night we did not get much sleep as the ship was tossing so much we had to hold to the sides of the berth to keep from rolling about in bed, but most of the way we have had very smooth sailing up to yesterday afternoon. Today it is rough enough, but as yet we enjoy it.

Wednesday morning, we are almost in sight of land. If all well we will be in Southampton by 10 A. M.

Greeting to all. Pray for us. We do always remember you in our prayers.

Your brother in Christ,

MAHLON C. LAPP.

For the Herald of Truth.

## AN EXPLANATORY STATEMENT.

A misleading and very incorrect article in a European paper which has some American circulation has called forth the following explanatory statement. A translation of it together with some additional matter has been sent to the editor by Bro. Kroeger.

Dhantari, C. P. India,

August 20, 1901.

To Whom it May Concern:—The following is a brief statement of the history of the American Mennonite Mission, staticed near at Dhantari.

Its missionaries are appointed by the Mennonite Evangelizing and Benevolent Board, whose business place is at Elkhart, Indiana, U. S. A. Its missionaries are examined for appointment by a committee of the so-called "Old Mennonite" Church. No others except those examined and appointed would be received as missionaries by the workers on the field. J. A. Rensler, now superintendent of the Mission, has not, and never had, any connection or relationship (except in a business or social way) with any other branch of the Mennonite Church.

The first missionaries of this Mission to India were appointed at Elkhart, Indiana, U. S. A. in December, 1898, and landed in Bombay, March 24, 1899. They began work at Dhantari, Central Provinces, November 22, 1899, and have continued there since.

The work at Dhantari includes, 1. An orphanage with nearly 600 children who are taught to read and write as well as to work at various occupations.

2. A hospital for natives with accommodations for about fifty patients.

3. A leper asylum where about 150 lepers and children of lepers are fed clothed and sheltered.

4. Evangelistic work and colportage work as much as time permits.

5. A church with 120 members whom the Lord has added since their coming to Dhantari.

The missionaries receive no salaries and are not even pledged their support

by the Board. They trust entirely to the Lord for their own support as well as for the support of the work.

Brother P. A. Penner and J. P. Kroeger were appointed by the Foreign Mission Board of the General Conference of Mennonites of North America. Since their coming to India in December, 1900, they have occupied rooms with the American Mennonite Mission, at Dhantari, while they were seeking a permanent station. Concerning their work and prospects—They are of age. They shall speak for themselves.

Yours for the Master,  
J. A. RENSLE, Superintendent,  
American Mennonite Mission.

For the Herald of Truth.

## NEWS FROM THE OCEAN.

BY LEVI GROFF.

On Board U. S. M. S. "Philadelphia," Sept. 16, 1901.

Dear Bro. Kolb:—Greeting to you in the Master's name. I feel like sending you a short message for the HERALD readers. Riding over the great deep, enclined with "white capped" waves, and the dark night before us, brings thoughts of the loved ones left in the homeland. But we realize that the Father is at the helm, if not personally on this ship, yet guiding the vessel of our life, and as his children can calmly lay our heads on the pillows of his gracious promises and commit our all to His care and protection, for David of old said that the angel of the Lord encampeth round about those that fear Him.

I met with Bro. Mahlon C. Lapp and wife on the morning of the 11th of September, a little before our steamer was let loose from her moorings. Soon we had to bid farewell to all the loved ones in America, and go forth, by the grace of God, as a helper in the Lord's cause, trying to reflect the image of Him who called us into existence and saved us from the power of sin, and with the fervent prayer that many of our fallen brethren may be touched with the warning rays of God's love, and have a fire kindled in their hearts that shall never be quenched.

Our trip thus far has been exceedingly smooth and pleasant. A passenger stated that we might make a thousand trips and not have smoother sailing at this time of the year.

May the Lord richly bless you all,  
YOUR HUMBLE BROTHER.

For the Herald of Truth.

## AN ADMONITION.

BY D. V. M.

We are living in a fast age, an age of independence and self-will. When Jonah was called to go down to the wicked city of Nineveh, to preach that little sermon he refused. He went down to Sushan, got on board a vessel and paid his own fare. Even so it is today. The Lord calls them to duty but they go down to ruin and misery, and pay their own fare at that. "The scope of sin is death." They do not heed the warning that is given them.

When Jacob wanted to go out to fight a battle, he fell on his knees and asked God to help him. God told Jacob to put the evil away from among his

people. Possibly Jacob did not know that there was any evil among them, and the evil had first to be found and removed.

Thus it is in many churches. There are things growing up in the church that are evil in the sight of God, and Christians are displeasing Him because of these evils. The Spirit of God can not in itself itself as it should or would if the Christian people would be more humble. True humility is pleasing to God, and the humble alone, find grace in His sight. Come out from among the world, and be separate from the world and worldly things. The sons and daughters of God are not worldly but godly. He will be a Father only to those who renounce all evil.

A look at the demands of Scripture upon Christians, and at those who claim to be Christians, often brings to light most astonishing contrasts. Where is charity, where is love, where is the exhorting of one another in love, where is the provoking of one another to love and good works. The backsliding and envious and the like provoke rather to wrath and strife. And yet, people expect the Spirit of God to work among the people? The Spirit can do its gracious work only where it can abide. The world can never be converted if those who claim to be "living epistles," are only so in name but not in life. Come let us go up into the house of the Lord with clean hands and pure heart, let us put away all filthiness of flesh and we shall find not only sweet rest and true love and liberty, but many a weary and heavy laden sinner will through us, be moved to lay his load upon the Lamb of God, who taketh away the sins of the world.

Savanna, Ill.

For the Herald of Truth.

## CONSCIENCE.

BY A. K. K.

Every one of course knows what conscience is, or at least should know. There are many different kinds of conscience mentioned in the bible, but all come under two heads, good and evil.

It has been said that "conscience is a creature of education," to a great extent at least. This being so should be an incentive to educate ourselves along lines that she may dictate, then we will not go wrong. It is the responsibility of educating our conscience along lines not strictly scriptural, and because of this, some have little faith in what conscience dictates. Conscience nevertheless is a safe guide when quickened by the Holy Spirit.

Conscience is one that obeys the word and voice of God. It is the electric wire through which God transmits the things we should do, or leave undone the things which will honor and glorify Him, or contrariwise, de-honor Him. God will not communicate with an evil conscience, therefore it becomes our duty to keep it clear from an evil conscience, "that the Holy Spirit can have His dwelling place there. Then God can speak to us, after being enlightened by the quickening influence of the Holy Spirit. David says, "In thy light shall we see light."

This kind of conscience then, is a safe and sure guide. We cannot then go wrong if we heed her voice.

People whose hearts have been made tender by the shedding abroad of the

love of God in the heart, and sometimes considered eccentric because of being conscientious about what we consider trifles, but better half a few steps this side of the danger line that go to or beyond it.

Conscience is a logical reasoner, and is always ready to give advice in all the affairs of life. Not only in the taking of some important step in life is she ready with her counsel, but in the soundest affairs of life she is a safe guide.

There is such a thing as an ignorant conscience. Paul at one time ignorantly persecuted the church of Christ, and yet acted conscientiously. There is no need of an ignorant conscience at the present time, yet ignorance of facts on some lines are a manifest hindrance to the work of the Lord. Take for instance, the mission work. It is but a few years since, that active work was done on that line, just because through ignorance of a need of such a work, and at this time there is room for the church to improve greatly and instill a mission spirit in the minds of her members, and in that way arouse the conscience, that the supporting of the missions will become a matter of conscience. Then much of the money now thrown away for cigars and tobacco and the like would find its way into the mission box.

Finney, in his "evidence of a backslidden state," gives indifference to missions as a very palpable evidence. It is impossible for the awakened and enlightened conscience to be indifferent, and careless to the things that are so plainly taught in scripture as giving liberally of means for mission work. Paul tells the Corinthian brethren, "that herobred other churches taking wages of them to bring them the (Corinthians) the gospel," yet there is nothing so little said about in some of the churches as giving. The only reason for this being an unawakened conscience along this line.

There is no church of Christ on earth that can be indifferent as to its duty in mission work as long as there is an unbeliever near, or a heathen in Asia, Africa or the islands of the sea. That mission conscience born her by the Holy Spirit will not allow her to be at ease, or look with indifference on the great work delegated to her by her illustrious Head.

It is dangerous work to disregard the voice of that "Monitor of the soul," because God's word plainly teaches that His Spirit does not always strive with man, but that he will eventually be abandoned to a reprobate mind. "Let him that thinketh that he standeth, heed lest he fall."

When we behold the many that take as it were refuge in the churches, (it being of course right to unite with God's people) in order to ease conscience, then manifest so little zeal for the Master, so little spiritual life, and scarcely any growth in grace, but contrariwise, a palpable growth in worldliness and pride and folly of the world, we almost fear that, that still small voice has been hushed, and God may be constrained to use seemingly severe means in order to again awaken the sleeping conscience.

May God help us to resist our dangerous enemies, and to keep us from the vain and foolish things of the world, and be obliged to again seek it in vain, as did one of old.

Smithville, O.

For the Herald of Truth.  
VISIONS OF THE NIGHT.

BY MATTIE HERRBROCK.

When the shades of evening gather,  
And the moonbeams softly gather  
In the lone and silent night—  
When the earth is filled with silence,  
And all nature slinks to rest;  
Then the thoughts of serious problems  
Rankle in my troubled breast.

Oh how often in the night time,  
When the world is hushed in sleep;  
Do I moan in bitter anguish,  
And can scarce refrain to weep—  
For I see before me gather,  
All the unblessing folk;  
And I see the myriad earth ones  
Who are wearing Satan's yoke.

Oh! that they could see the sorrow,  
Which the "righteous" daily bear,  
Oh! that they could hear the moanings,  
And could feel the weight of care—  
But, instead, they laugh at Christians,  
At the "vainly godly" class;  
Who are willing to serve Father,  
Even though suffering come to pass.

Oh how often they walk in sin,  
Till their feet are soiled in mire,  
Then expect to hear the Savior,  
Greet them with the words, "Well done!"  
Not indeed the humble follower  
Not indeed the meek, the mild,  
He shall hear God's word, "Well done,"  
He, "my friend" is God's true child.

Oh! how often I hear them weeping,  
So the "good books" prophesy,  
When the world's deluded people,  
Lose the everlasting prize—  
Oh! such misery, Oh! such anguish,  
They will wall, Alas! Alas!  
When these very things I weep about,  
In the future come to pass.

But behold! I now have told it,  
Oh! such misery, Oh! such anguish,  
They will wall, Alas! Alas!  
When these very things I weep about,  
In the future come to pass.

For the Herald of Truth.

## PRAYER.

BY M. C.

Prayer is a duty and at the beginning it is felt to be more a duty than a pleasure. Prayer, to the sinner means more than asking God for something and it is that something "more" that makes it a felt duty. Two things are necessary to the prayer of the sinner when he comes to God: "First, the confessing of his sin—secret and open sin; second, the eternal annunciation of them. The confession must be made to God and to all men who are involved as injured parties in any way.

After our sins are all confessed and forgiven there are conditions which the Christian must observe in order to come to God in prayer. He must constantly acknowledge his dependence upon God for every earthly and heavenly blessing, even for life itself. This acknowledgement must include the confession that he deserves no good thing at the hand of God. After we have done all that is commanded, you say we are unprofitable servants. Every duty we owe to God and to our fellowmen must be discharged or our prayers will be of no avail.

He who comes to God in prayer must lift up holy hands. Hands represent the outer conduct of life. There must be no ill will in the heart toward God nor any creature. Any lot in life or of

any of God's providences is not in a condition to come to God in prayer. We must pray earnestly and without ceasing; we must press our claims. It is by our continual coming that we succeed. When Elijah set in to pray he prayed again and again till the answer came. When he prayed he prayed for fire, not for rain. When he prayed for rain he did not pray for fire. What an open door the child of God has. All things are possible to him that believeth. There are some things Jesus cannot do for us unless we pray. Let us get our subjects of prayer definitely before God and keep them there. Satan hates a praying man or woman.

"Prayer is the soul's sincere desire,  
Unuttered or expressed."  
Rittman, Ohio.

## PERSONAL EXAMINATION.

NEWMAN HALL.

"Examine yourselves, whether ye be in the faith: prove your own selves."—2 Cor. 13: 5.

A navigator takes pains day by day to ascertain how fast he is going, and in what direction. Every two hours he heaves the log and counts the knots the ship is running. When opportunity occurs he takes observations by the sun and other heavenly bodies by which to verify and correct his calculations. Only by the use of such means can he find his way across the pathless ocean and reach the desired haven. And just so it must be with the soul. We should "examine ourselves whether we be in the faith"—in the true course to heaven. We should ask what progress we are making—whether we are indeed leaving the "things which are behind and reaching forth to the things which are before."

We should take heed that the Spirit witnesseth with our spirit—that the divine word and our feelings agree—that our hearts are in harmony with heaven. It is a great thing to steer a ship from one continent to another. It is a much greater thing to make a prosperous voyage through time to eternity. If vigilance and painstaking are needed in the lesser journey, surely they cannot be dispensed with in the greater.

## HOW TO LIVE.

By thine own soul's law learn to live  
And if men thwart thee, take no heed,  
And if men hate thee, have no care;  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer,  
And claim no crown they will not give,  
Nor have they grudge thee thy life.  
Keep thou thy soul-own steadfast oath,  
And to thy heart be true thy heart;  
What thy soul teacheth learn to know,  
And thou shalt put thine agonizing pain;  
And thou shalt reap as thou shalt sow;  
Nor help nor hindered in thy growth,  
To thy full stature thou shalt grow.  
Fix on the future's goal thy eye  
And let thy feet be swift to run;  
No whitther, but be swift to run,  
And nowhere tarry by the way  
Until at last, the end be won,  
And thou mayest look back from thy place  
And see thy long day's journey done.  
—The Spectator.

## CHRISTIAN CHILDREN.

The faith and Christian life of little children, and even of young people, is very lightly set by among a certain class. But, oh, that the lives of many

of the latter would so glorify God and witness to the truth of His Word, His power and goodness, as those of some of the former class!

Instance the far-reaching and blessed results of the faith of the little child Samuel, the youth David, the little slave maid who waited upon Naaman's wife. Consider, also, the faith and fidelity of the youthful Daniel, coupled with the God honoring and God-honored results. Who would wish to forego the lessons left us through the living, growing, glowing faith and faithful life resulting from the teachings of the faith-inspired mother and grandmother of the little child, who became the wise and good companion and comforter of the great apostle Paul in his "light of afflictions?"

Who shall say that young Timothy's mother was wasting time while striving to imbue the heart and mind of her little son with faith in God and with a knowledge of Scripture? Who shall similarly judge the instructors of the others cited? Or, why should any be rate others now similarly engaged, or disparage or belittle the efforts of any striving in any way to point the young, even the infant mind and heart,

TO THE SAVIOR OF THE WORLD  
and to the God of love and power, who have provided so much for the comfort and good of the children, as well as for their elders, if they but accept on the same conditions of faith and obedience?

And how susceptible the tender, pure heart of childhood and early youth! How much of his parents' to themselves and to the world, is misled by not thus heading the little ones in the right direction! What possibilities are lost! And is there no responsibility in the matter?

Nothing whatever can supersede or surpass the mother's power in this direction, but how should welcome aide in the line? Then, what signal failures too many mothers allow themselves to be in this, their highest duty and most blessed privilege!

For this reason, how much more should we rejoice in and encourage all proper efforts in behalf of the enlightenment of childhood and youth in the things of God. Of course, very much professedly intended for this purpose is mere amusement, some of it even objectionable, as false or lowering to the higher and better impulses of the soul. But how should we welcome to some sifting and much guarding, as is their holy duty, and should be their pleasure.

(But if our own people's productions are used, most of this objection is set aside.)

But, we should feel grateful, and thank God, that it is in the hearts of some to strive to help us by the press, the Sunday School, and other agencies, to point our children to the highest and only safe purpose and end of human existence; to imbue their whole beings with the purest and the best.

Our little children are to-day the men and women of to-morrow, the ones to take our place in Church and State—or to see them vacant. Shall the ranks of Christ's followers be depleted by our failure to see to it that the children are especially pointed and kept right in the way of the Father's will? The men and women of to-morrow, the ones to take our place in Church and State—or to see them vacant. Shall the ranks of Christ's followers be depleted by our failure to see to it that the children are especially pointed and kept right in the way of the Father's will? The men and women of to-morrow, the ones to take our place in Church and State—or to see them vacant. Shall the ranks of Christ's followers be depleted by our failure to see to it that the children are especially pointed and kept right in the way of the Father's will?



## HERALD OF TRUTH.

October 1, 1901.

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Every earnest Christian worker likes to use good, soul-stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

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- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."?
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## SUNDAY SCHOOL LESSONS.

## LESSON I.—OCTOBER 6.

JOSEPH SOLD INTO EGYPT.—Gen. 37:12-36.

[Read Gen. 35:1-15; 37:1-39. Memory Verses 26-28.]

GOLDEN TEXT.—The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.—Acts 7:9.

## INTRODUCTION.

TIME.—About B. C. 1729. Ten or eleven years after Jacob's return from Padan-aram.

PLACES.—Hebron, the home of Jacob, situated twenty miles south of Jerusalem. Dothan, where Joseph was sold, was situated about seventy miles north of Hebron.

PERSONS.—Jacob, Joseph, Jacob's sons and daughters, Ishmaelites, Midianites, Potiphar.

CONNECTING LINKS.—Between the memorable event when Jacob wrestled with the angel, and the touching story of day's lesson, Jacob's life had been eventful. The much dreaded meeting with his brother Esau led to their reconciliation, and marked the beginning of friendly relations between them. Jacob stopped for a time at Succoth, on the east of Jordan, then he crossed the Jordan and moved into the valley of Shechem near Shechem, where he dug a well and made preparation for a permanent home, but the misconduct of his daughter, Dinah, and the cruelty of his sons, Simeon and Levi, in slaughtering the Shechemites made another removal necessary, and we next find Jacob and his family at Padan-aram, where more than fifty years before he had seen the vision of angels; here he renews his covenant with God. While enroute to Bethlehem a great sorrow came into Jacob's life; at the birth of Benjamin, Rachel, his wife died and was buried on the way to Ephraim. After thirty years of absence Jacob returned to the home of his father at Hebron, who was still alive, and 165 years old, being both blind and feeble, but Rebecca, Jacob's mother, was dead. During his absence in Padan-aram, Jacob became rich in this world's goods, but of all the treasures which he brought with him, there were none so highly prized as Joseph and Benjamin, the sons of his old age.

## HOME READINGS.

30. M.—Joseph loved and hated. Gen. 37:1-11

- Oct. 1. T.—Joseph sold (Gen. 37:12-22)
- W.—Into Egypt (Gen. 37:23-36)
- Th.—Joseph finds favor. Gen. 39:1-6

- F.—Sin remembered. Gen. 42:14-22
- S.—Affliction for good. Job 5:6-17
- S.—In God's hand. Psa 31:1-15

## LESSON II.—OCTOBER 13.

JOSEPH IN PRISON.—Gen. 39:20 to 40:15.

[Read Gen. 39:1-19; 40:1-23. Memory Verses 21-23.]

GOLDEN TEXT.—But the Lord was with Joseph and showed him mercy.—Gen. 39:21.

## INTRODUCTION.

TIME.—B. C. 1716. Thirteen years after the events of our last lesson. Ten years in slavery and three in prison.

PLACE.—The capital of Egypt, probably Zoan.

PERSONS.—Joseph, Pharaoh. The king's butler, the baker's baker, the captain of the guard, the keeper of the prison.

INTRODUCTORY NOTES.—In our last lesson we left Joseph in the hands of the Midianites, who had bought him for twenty pieces of silver, and were about to carry him down to Egypt and there dispose of him as a slave. Potiphar, the captain of Pharaoh's bodyguard, a man of great power and influence, bought Joseph of the Midianites, and placed him in charge of the affairs of his household, because of his wisdom and faithfulness. Potiphar soon raised him to a high position, giving him general control of all his affairs. Kito says, that even now, "a slave brought up in the house is allowed to all the family councils; is allowed to trade, or to engage in any business on his own account; and he may in fact, do just as he pleases, provided he proves himself a bold fellow, who may be relied upon as ready and able in case of emergency, to wield a sword in defence of his master." At the end of ten years of faithful service, blessed them much in temporal things by giving them an exceptionally good harvest. The grain was all harvested, fall wheat and rye and barley cut before the 6th inst., and oats cut before the 20th. Crops all later this year than usual.

MONITOR, KR.—This week a number of our neighbors and brethren, of the Mennonite and Dunkard churches are going away for a little while to visit their friends and brethren in the States of Ohio, Indiana, Pennsylvania, and Canada. Among them are A. Hostetler and wife, S. Yoder and wife, J. S. Yoder and wife, D. D. Yoder and wife, and John Slabach and wife.

Sister Bontreger and little daughter, of Milan, Oklahoma, favored us with a visit, and Bro. A. Garber, from Harper City, Kas., gave us a little visit in Harvey and McPherson Counties, on his way, as he thought, to Oregon and California.

We wish them all the directive care of our kind heavenly Father, in all their journeyings as they go eastward or westward, or wherever they may direct their footsteps.

We would be glad if our ministering brethren could find this time, or in the near future, be with us to labor with us in the evangelizing field. There are fifty-five places where work ought to be done, and where a series of meetings, or at least where meetings ought to be held. I will be very glad to those who would me last fall, at this time, that they were as willing as ever to come to Kansas and labor in the evangelizing field, at such times as they could, that if they can come now, to please write us at once so we can arrange for them.

The places referred to are in Kansas, Colorado and Iowa, also in Palmyra, Mo., and one where Bro. Jas. Hamilton lives in Minnesota. It is earnestly desired by the Evan. committee-men in

9. W.—Prayer in affliction. Psa 43
10. Th.—Trust in God. Psa 118:5-17
11. F.—A good conscience. 1 Pet. 3:1-1
12. S.—Fear not. Matt. 10:21-33
13. S.—Rest and wait. Psa. 7:1

Oct. 1.

1901.

## CORRESPONDENCE.

FROM SPORT, VA.—May the rich grace of God rest upon each of the HERALD readers.

We were again remembered by visits from some of our dear ministering brethren of other parts of the Lord's vineyard. On the 18th of August, Bro. E. J. Berkey and wife of Fauquier Co., were with us; he preached two very interesting and edifying sermons, Tuesday evening following Bro. Lapp was here and gave us a good talk on mission work; showed how that all Christian people should be missionaries. The 1st of Sept., Bro. J. N. Brubaker arrived here from Rockingham Co., also preached two rich, encouraging sermons. He left for his home in Penn. the second. All would have been glad, had these brethren remained with us longer, but we are glad for their short visits and it is now our duty to do as they admonished us for it will never benefit any one, only to hear and not put to practice.

We hope these as well as all other ministering brethren may long continue in the work of the Lord, and that their labors may be the means of bringing many souls to Christ. We invite all to visit us whenever convenient. Our counsel meeting was held at Spring Dale, the 14th. The Bishop Bro. A. P. Heatwole, again earnestly told us of our duties and the necessity of Christian's living separate from the world; let all take heed to this, "That we may be known and read of all men," to be the true followers of the meek and lowly Jesus, our pattern. And if we are led by Him we will receive that crown which He has reserved for all God's children.

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## HERALD OF TRUTH.

the various places, and by other Christian workers, that if possible we should branch out into these places and cast forth the Gospel net. If any of our brethren can go, please let me know at once, and by the help of God, we hope to be able to arrange for you quickly. O, that our hearts were as said in Prov. 21:1. When I think more souls would be saved and the name of our heavenly Father more greatly honored.—"Then indeed would the earth be glad, and heaven rejoice." Luke 15:7.

R. J. HEATWOLE.

OKOTOKS, ALTA., SEPT. 24th, 1901.—According to previous arrangements, and by the special grace of God, the Mounthn Congregation met at the home of Brother Elias W. Bricker, on the afternoon of Sept. 21st, and the voice of the church was taken for candidates for the work of the ministry and office of deacon. For the first office, the brethren, Norman B. Stauffer and Abraham H. Wambold, were named, and for the second, the brethren, Daniel Wenger and Abraham H. Wambold, were presented.

The brethren were counseled with and felt to submit the choice of laborers to the Lord. On Sunday the 22nd, the regular service was held in the school house where we have been holding our meetings, and in the presence of the assembly, the lot was used and the choice of the Lord thus manifested rested upon Brother Norman B. Stauffer for minister, and upon Brother Abraham H. Wambold to serve the congregation as deacon.

Our prayer is, that God may richly bless these new brethren in the work which they now begin. While inexperienced in such special labors, they have not been inactive in Christian work heretofore, and as the Lord has been with them in the past, may His grace ever be sufficient in the future and much good be accomplished in the saving of souls and the upbuilding of the church.

One candidate being chosen for both offices, the lot was taken for the ministry first, according to the precedents in Waterloo County, Ontario.

The brethren here are all in good courage spiritually and the Lord has blessed them much in temporal things by giving them an exceptionally good harvest. The grain was all harvested, fall wheat and rye and barley cut before the 6th inst., and oats cut before the 20th. Crops all later this year than usual.

A few frosts, but nothing damaged here. A light fall of snow on the 23rd which left again on the same day. Threshing begins now.

May we ever look to the Lord for an abundant spiritual harvest.

S. F. COFFMAN.

CARSTAIRS, ALTA., CANADA, SEPT. 16, 1901.—By the special grace of God, we can report all well and prospering at this place. The Lord has thus far fulfilled His promise to care for His children, supplying them food and raiment. But it is a pleasure to report a certain degree of spiritual prosperity as well.

Since there was no resident minister or deacon at this place it was thought best by the congregation that brethren should be ordained to these offices. On Saturday afternoon, Sept. 14, a meeting

was held at the home of Brother Isaac Snyder and the voice of the church was taken for candidates and two were chosen for the ministry, Israel R. Shantz and Menno Honsberger, and two for the office of deacon. While not all of these brethren felt that the Lord called them especially to take up this work at this time, they desired to submit it to Him to choose who should serve Him and the use of the lot was resorted to on Sunday the 15th. Quite a large congregation gathered together in the store room at Carstairs where we have held nearly all of our meetings this summer, and it was indeed an impressive moment as we waited upon the Lord to choose servants for the church here. Brother Israel R. Shantz was chosen for the ministry, and Brother Amos Weber was chosen for deacon, and both brethren were accordingly ordained to serve in those offices. May God bless the brethren in their ministry of the things of God and bless the church and neighborhood through their earnest and faithful labors. We pray also that many souls may have been impressed by the solemn scenes of that meeting that they too may take up the Christian work as God calls upon them. One young man was received into church fellowship upon confession of faith and harmony with the doctrine of the church. May God bless him in his Christian labors and experiences.

The last communication from this place in which was noted the snow storm of June 6th, was dated at Okotoks where they had no snow on that date, nor since. A few frosts here this month and a very light snow fall on the 5th inst. Considerable rain the first of this month. Early grain harvested. Oats harvest just beginning. Grain crops all good. The brethren, Joseph Cressman and Jacob Bricker and Brother and Sister Tillman Bowman of Waterloo county were present with us over Sunday and are busy visiting their many friends during this week.

A letter from Innisfail reports the brethren at that place of good courage. May God continue to bless His people in this new land. We desire the prayers of the brotherhood in behalf of this entire field.

S. F. COFFMAN.

## CONFERENCES.

## SEMI-ANNUAL CONFERENCE.

The semi-annual conference of Virginia will be held this fall, at the Springfield church (upper district) on Friday and Saturday, October 4th and 5th. Brethren and sisters from all places are cordially invited to meet with us on this occasion, especially ministers and deacons.

C. H. BRUNS, Sec'y.

The Church Conference for the Kansas, Nebraska and Oklahoma District, will be held at the Roseland Mennonite church, Adams Co., Neb., on the 3rd of October, 1901. The Sunday school conference will be held previous to the church conference, probably commence on Tuesday evening, October 1st. The nearest stations are Roseland, on St. Joseph & Grand Island R. R., and Ayr on the B. & M. R. R.

All interested in the cause of Christ are cordially invited to be present. Any

further information can be had by addressing the undersigned.  
DANIEL BURKHARD.  
Ayr, Neb., Aug. 24, 1901.

The annual conference for the states of Indiana and Michigan will be held at the Holdeman meeting house, one mile west of Wakarusa, on Friday, Oct. 11th. The conference sermon will be preached on Friday morning. The bishops will meet the day before (Thursday, Oct. 10th), at the same place. Questions to be discussed and acted upon by the conference may be sent to the secretary, David Burkholder, Nappanee, or to either of the bishops, before the bishops' meeting, or at least not later than Thursday noon.

PETER Y. LEHMAN.

JOHN F. FUNK.

JACOB P. MILLER.

## OHIO S. S. CONFERENCE.

The Mennonite S. S. Conference of Ohio, assembled at Walnut Creek meeting house, Holmes Co., Ohio, August 22, 1901, at 9 A. M.

Opened by singing. Reading of Scripture by Ira J. Bookwalter. Pror. 4:1-10.

Prayer by J. Wery. J. S. Gerig appointed moderator; M. S. Steiner, Asst. Mod. C. Z. Yoder and Ira J. Bookwalter, secretaries; C. J. King, Jas. Hostetler and J. W. Yoder choristers.

Address of welcome by S. H. Miller. Response by David Hostetler.

Ist topic, "Results of the teacher's work in the Sunday school." Treated by James Stalter, Elda, O.

A teacher to have good results must be converted, be "endued with power from on high," study the word of God carefully, have his lesson well prepared, be serviceable and thus be instrumental in bringing many souls to Christ. Good results have been obtained, and we have reason to expect better results in the future.

Further remarks by Samuel Algier. Results depend upon three things.

I. What the teacher really is.

II. How he teaches.

A teacher should be connected with God as the trolley car is with the power house.

We are in a large degree what we are taught to be. Let no one come before the class saying, I am unprepared, which is a great hindrance to having good results. Teach largely by questioning and remember that we are responsible for what we teach.

Song "Christ is my Redeemer"—Fr.

Jonathan Kuris.—To have good results we must have each one in his place, be interested in your work and practice what you teach.

Eli Yoder.—A teacher should study the character of his pupil.

S. P. Yoder.—Should not get discouraged. Others followed in discussing the subject.

Results of the Teacher's work outside of the Sunday school.

Essay by Saddle Troyer, West Liberty, O., which will be sent to the editor for publication in HERALD OF TRUTH. (See essay on another page.—Fr.)

Response by David Horst, Dalton, O. Singing has a good effect upon children in training their minds to the religion of Jesus Christ, which manifests itself outside the school, and a teacher who

is consecrated to the Lord will have a good influence outside of the Sunday school as well as in the school.

M. S. Steiner.—Teachers are judged by their associates.

J. J. Hostetler.—To have good results outside the teacher must be a Christian.

S. P. Yoder.—What am I in the sight of God?

Close of forenoon session. Benediction by Bish. J. M. Shenk.

#### THURSDAY AFTERNOON.

Song: "Bringing in the Sheaves." Prayer by Bish. Ira J. Bookwalter. Children's meeting, conducted by C. Z. Yoder. Talks to children by Sister Lina Zook.

"The effect of a church's attitude toward the Sunday school." By J. M. Shenk, Elda, O.

The Sunday school in part is largely instrumental in bringing the young people into the church. We must press onward, not be satisfied with what has been done, but try to improve.

The reason why the proper attitude toward the Sunday school is not manifested is because the importance of the work is not understood.

Jonathan Kurtz.—Older people must be interested in the Sunday school. It has been said, "there is just Sunday school next Sunday, no use to go," which is very discouraging to children and young people because of this wrong attitude.

M. S. Steiner.—The fruits of the Sunday school decide the effect of the church's attitude.

"To what extent can we work on the Lord's day to His glory?"

M. D. Beachy, Benton, Ohio.—People often remember the Lord's day, but stop too soon and do not keep it holy; we must give the Lord a full day.

Jno. W. Kropp, Orrville, Ohio.—The Christian looks forward to the Lord's day for his soul's refreshment. Some people work so on Saturday that on Sunday they are so tired that their countenance is a desecration to the Lord's day.

J. M. Shenk.—Some people work with their mind upon things which are inconsistent on the Lord's day.

Lina Zook.—Settle all questionable work by asking yourself, "What would Jesus do? Keep working for the Lord all day. Afternoon session closed by a Benedictory prayer by Bish. Fred Mast.

#### EVENING SESSION.

Song service.

A talk about the work in India by Dr. Page. A plea for more consecrated workers in India.

"What are some of the essential characteristics of a Christian?" Essay by Anna V. Yoder, which appeared in *HERALD OF TRUTH*, Sept. 15.

"What is true education?" By N. E. Byers, Prof. of Elkhardt Institute.

Education means so many things:

1. Not a polisher for society.

2. Not for easy living.

3. Not to make more money.

4. Not simply to educate others.

5. Not something you have got, but something you are. The process of developing the highest possibilities in men, physically, mentally and spiritually. Man who is not spiritual is not educated, the greatest knowledge above all to know is God.

Same subject continued by C. K. Hostetler, of Elkhardt, Ind. Who can the relation of our church to true education. Let God have his way.

J. W. Yoder, Belleville, Pa. Strange excuses are often given for not being educated.

Closing prayer by Jonathan Hartzler, Huntsville, O.

FRIDAY MORNING SESSION.

Opened by song. Devotional exercises by Jonas M. Kriedler, River Styx, O. Scripture lesson, Psalm 19.

"Reverence to God." Paul Whitmer, North Lima, Ohio.—Duties are of two kinds.

1. Feeling. 2. Conduct.

Our conduct toward men can not be perfect unless we have the right feeling. Knowledge is the basis of our reverence to God. The Scriptures being the highest source from which we obtain our knowledge.

Duty to the Church. By Eli Stoltz, West Liberty, O. The church which is based upon the Rock Christ Jesus, and we, His followers, live out His doctrine as taught by Him and His apostles. As we are members of the church or body of Christ it demands of us a living sacrifice, a separation from the world and to abstain from all appearance of evil.

"Respect to the Aged." By Lizzie Rickert Johns, Columbiana, O. Her essay was published in *HERALD OF TRUTH*, Sept. 15.

Summary by Jonathan Welrey, of Urbana, O.

To reverence God we must have salvation, then we will be obedient to the church and endeavor to make the aged comfortable and happy.

M. S. Steiner.—A child that does not respect its parents shall not prosper, for "whosoever a man sows that shall he also reap."

J. M. Shenk.—Old people can encourage young people by associating with them in a Christian manner and thus gain their confidence.

Ira J. Bookwalter.—Let us learn from the aged and follow their good example.

Joe. Byler.—Church work is a privilege and not a duty.

"Social Influence of the S. S." By Amanda Eby, Pandora, O.

Essay sent to the editor for publication. Discussion by E. J. Zook, Smithville, O. It is possible to think of living without social influences, but not probable.

Sociability: 1. In the home; 2. In the community; 3. In the school.

Parents, preachers and teachers, great is our influence either for good or bad in these institutions. As long as we can keep our homes pure so shall our community, our nation, prosper.

Every child that is born is destined for heaven; if everybody does his duty it will reach heaven.

Bish. Jonathan Kurtz.—To have an influence over children we must notice them and be sociable with them.

C. K. Hostetler.—Sociability must come from the heart.

David Blosser.—Someone's eternal destiny may depend upon our social influence upon others.

Eli Yoder.—We should make it a part of our life. Forenoon session closed by singing and benediction.

#### FRIDAY AFTERNOON.

Children's meeting.

1st topic: "The Sunday school a Harvest Field." Treated by Bro. Umbel, West Liberty, O. Who can comprehend the importance of this great work. While the work in the Sunday

school apparently goes slowly, yet we should not be discouraged, we have splendid opportunities to teach and train the children and unconverted love of Christ and His plan of salvation. We are inclined to expect immediate results. Let us do our duty and leave results with God.

Jacob S. Gerig.—Harvest field means work. We should be in contact with every sheaf; in the Sunday school we can reach people that we may not get otherwise. How many of us will have to give an account for neglecting his duty toward these little ones. Teachers must be consecrated to gather in the sheaves which lie upon the plain.

The children gladly receive what we sow into their little lives and some day will bring an abundant harvest.

2nd topic: "Sacrifice an essential element in Christian Service." By Jacob Kenagy, West Liberty, Ohio.

We must first sacrifice our own body and our all. Unless we give so that we feel it there will be no sacrifice.

Responded by M. S. Steiner.

To sacrifice means to give all to the Lord and take hands off. We must not consider ourselves so important that we have no use for others. We need men and women who are willing to spend their lives and their all for Christ's sake. The church has made her greatest stride when farthest separated from the world.

Boys and girls, cling to your faith in spite of all that may come along.

N. E. Byers.—Sacrificing brings joy to the Christian and is not a burden. We never sacrifice anything for Christ's sake but that the Lord gives us something better for it.

Dr. Page.—The man who gives up all for Christ's sake is the happiest man.

Close of afternoon session, song and prayer.

#### EVENING SESSION.

Song service.

Open Conference.

Miscellaneous business.

Executive committee for the coming year: David Lehman, C. Z. Yoder, M. D. Beachy, J. M. Kriedler, N. O. Blosser.

Corresponding secretary for tent committee, J. J. Hostetler, Sugar Creek, Ohio.

Resolutions submitted.

Collection, \$124.00.

Resolutions.

1. Resolved, That it is the sentiment of this Conference, that after proving all things we hold fast that which is good, and endeavor with God's assistance and the guidance of His Spirit to live in accordance with the same.

2. Resolved, That we kindly appreciate the favors granted our people by the railroad companies in the way of special rates and accommodations to our Annual S. S. Conference and return.

We moveover appoint and authorize Bro. Amos Geiger of Bluffton, Ohio, to make all arrangements with the railroad companies in these particulars for our annual S. S. Conference for 1902, and that we support the company giving the best terms and best accommodations.

Conference was closed by an appropriate sermon for the occasion.

Subject, Jesus of Nazareth passed by. Luke 18:37. By Ira J. Bookwalter.

#### REPORT

Of the Annual Mennonite Sunday School Conf. of Indiana and Michigan Dist., held Sept. 19 and 20, 1901, at the Forks Cong. M. H., Lagrange Co., Ind.

The Conference was organized at 9:00 a. m. The following officers were elected: Moderator, D. J. Johns; Treasurer, D. J. Stahley; Secretaries, J. F. Slabaugh and S. M. Kanagy.

9:45—Address of Welcome, by D. J. Stahley.

10:00—"What do we gain by a Sunday School Conference?" Silas Yoder.

The Sunday School Conference is a means of bringing souls into the kingdom and of growth in grace for those who are already in the kingdom.

10:15 a. m.—"What do I aim for, Souls or Dollars and Cents?" Frank Gardner.

There is more real pleasure in seeking for souls than for dollars and cents. If we aim for dollars and cents in the sight of God, life will be a failure. If we have too much of the dollar and cent spirit it is necessary that we pray to have it removed. Since the Savior has sacrificed his life for us, we should be willing to sacrifice our pleasures for the good of others and bring them to the knowledge of Christ.

Bro. Gerig, substitute for H. Ringenberg.

Some are born to make money and if they count themselves stewards and consecrate their lives, lay all upon the altar to be used by the Master for His work, they are serving Him as well as those who go to foreign fields. Money may be acquired by the Christian, but only as a means to further the cause of Christ.

THURSDAY.

1:00 P. M.—Devotional exercises. Children's meeting, by Clara Hough.

An interesting talk was given to the children and a short description given of several Old Bible characters whom the children readily recognized.

1:45—"Young People, Who shall have them, the world or the church?" W. P. Coffman.

The church must depend upon her young people to keep up her existence. We must not only show but have an interest in our young people in order to keep them in the church. It is the parent's duty to take their children to the Sunday School and church services. If young people are allowed to marry outside the church they are inclined to drift away from true Christian principles.

S. Glingelrich, substitute.

Some parents are engrossed in other things and neglect their children. We should use proper methods, not ironclad ones, should study their nature, and as parents, we should interest ourselves in their interests. Children should be rightly educated by Christian teachers and taught to consecrate their talents to the cause of the Kingdom of Christ.

FRIDAY.

9:00 a. m.—Devotional exercises.

We should emphasize principles and pay less attention to formalities, but should not sacrifice a principle to keep them. The parents should be patient, loving and kind to their children and pray fervently for their welfare.

2:30—"Important Facts," E. H. Johns.

A successful Sunday School must have spiritual workers. It should be carried on in a unified way. Workers should be in unity.

C. J. Hixler.

Call to Sunday School work just as important as a call to foreign mission work. Sunday School work is a definite work which should demand a definite time for preparation. Teachers should have a thorough knowledge of the Word in order to teach it rightly. Should study lessons all week, not wait until Saturday night so that it may not be forgotten, an excuse given by some. Our teaching should be more practical. Teach the spiritual meaning of text.

3:15—"What are some of the Fundamental Principles for young men to consider in the choice of an occupation?" Essay by A. B. Kolb.

A. J. Hostetler.

Talk was based on Col. 3:17, and an exhortation to honesty.

THURSDAY EVENING.

7:00—Song Service and Prayer.

7:30—"The Spirit of the age against the Spirit of Christ." N. E. Byers.

Bro. Byers spoke modestly on this subject, declaring that it was difficult to state exactly the spirit of the age. He drew a comparison between the evil and the good that was being done, saying that when one looked in one direction he was made to think that all was bad, but when looking in the other direction all was well, citing cases in literature, bad literature compared with good, in the commercial world, men grasping for the dollar as compared with those philanthropic acts of Carnegie and others; in religion, great crowds going to hear such men as Moody, as compared with the patronage of the saloons, etc.

The greatest evil spirit of the age is perhaps selfishness. Another is pride, also vanity. There is a marked distinction between pride and vanity. A vain person endeavors to draw attention to herself, by display in dress or manner, but a proud person cares not for the opinion of others and esteems herself holier, better, and more worthy.

The spirit of Christ urges to industry. It prompts men to make money to be used for such work or institutions which better and elevate humanity.

It is believed the day is coming when the Bible principles will be practiced in a greater percentage of honors than ever before.

D. D. MILLER.

The man that thinks in a certain line for a certain time becomes to believe in that way. The optimist thinks the world and the church are becoming one and, therefore, all is well. The pessimist thinks the same, but sees all is bad.

In regard to philanthropic acts, Bro. Miller said it depended upon our spirit in giving whether we receive a blessing (1 Cor. 13).

The spirit of Christ is willing to serve wherever that may be. The Christian does not want to be served, but tries to serve others. A question. Are we willing to have our actions weighed in the balances of Christ?

FRIDAY.

9:00 a. m.—Devotional exercises.

9:15—"Important Points to be remembered in the Sunday School organization." Geo. Lapp, substitute.

Before organizing a Sunday School it is necessary to come before God in prayer so that the very best officers can be selected.

The Supt. should be a God-fearing man. One who can go up to a stranger and invite him to Sunday School. The teacher should be a Christian. He should be able to study human nature; in this way he will be able to put the right teacher to the right class.

LITERATURE.

The Sunday School Literature should be such that has a tendency to increase an interest in Christian work.

The aim of a Sunday School should be to win souls for Christ.

S. M. KANAGY.

The Supt. should be a man of executive ability.

The chorister should be a devoted Christian.

The teacher should be a erated man or woman. He must have a thorough knowledge of the Bible to attain the best success. A teacher coming before his class unprepared is inexcusable. A lesson should be so thoroughly studied that the class can feel that the teacher is thoroughly in interest about what he says. A daily study of the Word will be the means of a growth in grace manifested by a beautiful character which will speak as certainly as the class teaching.

10:00 a. m.—"The Christian parent as an educator."

Manuscripts, Ida Easb and A. R. Zook.

10:45—"The Prayers of the Bible. What can we learn from them." E. A. Bontrager and D. Fisher.

A prayer that is brought to God by a contrite heart will be answered. God does not answer prayers as we would have them, but as He sees best.

The men of the Bible prayed from the heart and lived their prayers. They confessed their sins before making any petitions.

Human nature being the same yesterday, today and always, God is willing to answer prayer that comes from an earnest, sincere heart.

Prayers of the Bible are short and concise. They are full of confession. God sometimes answers our prayers but sends leanness unto our soul when we do not seek his will. Ps. 106:15.

1:15—p. m., "Why Am I a Christian?" Manuscript, Amy Troyer.

C. N. Holderman, substitute.

I am a Christian because I love Christian work.

Mothers should not forget to pray for their children.

Afflictions sometimes come upon the children of God, through which they see their weakness and come to Jesus.

There is true joy in the religion of Jesus Christ.

2:30 p. m., "Why Is War Wrong?" Jno. Hygema.

A warfare against sin and unrighteousness is a good warfare, but carnal warfare brings trouble and affliction. The cause of war is the evil spirit in men. Many noble young men are buried in the wars without any hope of heaven.

War is the cause of a revengeful spirit which lasts many years after so-called peace is made.

Silvanus Yoder.—It is wrong because it involves principles. David was a

man of war but because of this he was not allowed to build the Temple.

Christ's teachings especially that show war is utterly against the spirit of the gospel.

Wm. Penn conquered the Indians by that which is much more powerful than war, viz., love.

2:45 p. m., "The Holy Spirit, its office and powers." Noah Metzler and D. J. Johns.

One is baptized by the Spirit before becoming a new creature. It takes power to become sons of God.

The reason so many of us become slack in the work of God is because the Holy Ghost has not been given place in our hearts. Very many do evil deeds after becoming Christians because the power of the Holy Spirit has not yet gotten hold of them. References, Acts 1:8; John 1:26; Rom. 8:5; John 15:26.

WHY AM I A CHRISTIAN.

ESSAY BY AMY TROYER.

This is a very solemn thought, and one upon which every Christian should well reflect. It is a question of vital importance, for us to know that we are faithful to our promises. We, who are professors of religion have made a covenant with God; we have confessed our past sins and asked God to forgive us; we have made a solemn covenant before God and many witnesses, and promised to forsake sin, Satan, our carnal will, and by the grace of God to be obedient to the doctrine of Jesus Christ until death.

"Why am I a Christian?" It is because I love to work for Christ and also to do good to others. When Jesus was on earth He went about doing good everywhere. We should follow his example. What gives us more pleasure than when we have helped a fallen brother, or given someone a word of kindness. Kindness stored away in the heart is like rose-leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world. We can think of nothing more attractive than the heart when filled with the spirit of kindness. The principle underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Savior, who, while on earth went about doing good. I have learned to my joy how much more pleasant it is to live for Jesus than to have the greatest earthly joy. How true to me have been these words, "How pleasant are his ways."

Religion is the happiness of the soul. It alone gives peace and contentment. The Christian may be the happiest on earth, if he is faithful and devoted. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

It costs something to be a Christian but it costs more not to be one. Why am I a Christian? Because the Christian has many reasons for rejoicing in view of the glorious prospects in store for him in the better world. Let us think of the many thousand promises in His Holy Word. Of course each promise begins with a command and then follows the reward. Some people say, "Oh, it is so hard to be a Chris-

tian. You can't enjoy the pleasures of the world, and so your enjoyment is stopped." But not so, my friends, if you have the privilege of enjoying the rich promises of God it surely pays to be a Christian. Jesus says, Matt. 11:29, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

And again He says, in Matt. 11:30, "For my yoke is easy and my burden light." Having come into this blessed relation of dwelling in God, our happiness cannot be taken away from us. A holy consciousness of God's presence and favor attends us everywhere. Alone in the darkness or surrounded by friends, encouraged by loved ones, or persecuted by enemies, full of life and health, or languishing upon a bed of suffering, God is with His faithful ones, crowning their lives with true happiness, that cannot be enjoyed by the heathen nor ended while eternity lasts.

Why am I a Christian, Christians, "I am the door; by me, if any man enter in he shall be saved and shall go in and out and find pasture." Herein consists the great benefit of serving Jesus faithfully, following the voice of loving Him above all things else, that we may have love one for another, and that we may walk in His ways with joy and the gratification or the love of God which poured out upon the hearts of His faithful followers will never pass away or have an end, but will become more perfect when it shall appear what we shall be. Paul, being filled with His love, says, "Who shall separate us from the love of Christ?" "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of Christ, who is in Christ Jesus our Lord." Rom. 8:38, 39. Behold such a love, joy and glory is caused in the heart of those who go in and out through His door, and feed on the green pastures of the saving Gospel: for they shall be blessed.

We should, however, closely examine our hearts to see if we really belong to the followers of Christ, follow His voice; and go in and out and find pasture in the glorious pasture of His Gospel, that is, if we love Him supremely above all things, serve Him faithfully with upright and peaceful hearts, believe His Gospel and rejoice in the abundance of His grace. His sheep enter upon this pasture in peace, for He, the good Shepherd, leads them Himself. David says, Ps. 73:25, "Whom have I in heaven? none. There is none upon the earth that I desire beside Thee?" If we have found Jesus precious to our soul we have found a treasure that exceeds all the treasures and glories of this world, a treasure which the world cannot take from us, through which we may become rich. Therefore, let us seek to follow Him faithfully through evil report as well as through good report, and not murmur if everything does not go according to our will or desire. We desire to be saved, and for this purpose Jesus came into the world, he gave himself for Himself as a representative of us, "I am the door; by me if any man enter in shall be saved; shall go in and out and find pasture." Are not these comforting words. When a soul has once fed on the green pastures of the glorious gospel, has once tasted how



Why am I a Christian? Because the pleasures and enjoyments of a Christian are solid and such that gladden the

lan both. He cried, "Father Abraham,  
the have mercy on me, and send Lazarus

in, Paul wrote to Philemon concerning  
s," his servant, Onesimus, verse 15, "For

the children of God can be perfectly  
happy in heaven, with the knowledge

dren of God will meet

with three won- ling signal in the form

of a headache, actions because it is the

new life.... (Continued in next

number.)

## (Continued.)

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actions because it is the new life...

(Continued in next number.)

(Continued in next number.)



## PREVAILING PRAYER.

"There is nothing so important in the Christian life as prevailing prayer; which Mr. Flinn says 'is that prayer which obtains the blessing it seeks— which effectually moves God.' How few that pray this way to-day. But there is no one endeavoring to live a Christian life but what feels in their own experience that they greatly need a spirit of prayer, and a habit of constant communing with God. In fact, this is the only way to live a real successful Christian life.

Christ said 'I will that men pray always'—Luke 18:1. 'I will that men pray everywhere.'—1 Tim. 2:8. To reach this it takes more than epideictic orations and jerks. It is attained by deep heart searching, self-examination, and obeying of God. If a soul will in this way go down before God he will reach a current of gravitation Godward that will mightily draw out his soul in prayer, and if he keeps in prayer, his soul will make intercession for him with groanings which cannot be uttered.—Rom. 8:26. It is said of Xavier, the missionary, when once called to pray for a sick man, that he prayed so fervently that it seemed to do violence to heaven, but he prevailed, and the man was cured.

When blacking your stove put a little sugar in the blacking, and it will prevent it rubbing off.

## HOUSEHOLD HINTS.

If your iron sink is growing rusty, rub it over with kerosene.

If your flat irons are rough or rusty, place a little fine salt on a flat surface and rub them over it.

When blacking your stove put a little sugar in the blacking, and it will prevent it rubbing off.

To rub over your cooking stove with paper will make it shine.

To lay a piece of brown paper over a tin containing cake or pudding will prevent it from burning.

Cracks in a stove grate can be easily mended by applying ashes and salt moistened to a stiff paste. Put on in the night and in the morning it will be found quite firm. Should it crumble again in the lapse of months, renew the application.

To tell good eggs, put them in water; if the large end turns up they are not fresh.

To clean a white straw hat, take all the ribbon off the hat and brush it well. Then cut a lemon in two, and rub the hat all over; use the second half of the lemon to finish off. When all dirt is removed, place on a table in the shade to dry.

Whole cloves are as effective as camphor, for keeping mouths out of clothing.

Wells Beach, Me.

## RELIGION ENRICHES LIFE.

"You know well the feelings with which one takes up his work after a long vacation. As we wake up the book from the desk or the ledger from the office, or the needle in the home, our first feeling is the irksomeness of the routine of work. Here we are, and here we are to be coming years at the same old drudgery, passing our life in attending to details which in the end seem to amount to so little. But then when work is begun, how different it all is.

"Now, in a no less greater degree must have been the feeling of those fishermen on the lake of Galilee. It must have been with a shock of surprise that they found themselves at the old drudgery. Were they really to be fishermen all their lives? Was it a dream? No, the whole thing was real.

The boats were the same. The nets were the same, the shore and the line of land beyond was the same, and the drudgery was the same. Yet if you would ask them and enter into their lives you would have found them not the same men. What had those three years done for them? Of what use had it been for Peter and James and the rest of them to have wasted three years in wandering over the country after a religious enthusiasm? What did they gain by expending their time with a man who had ended his life on a cross in Jerusalem? Here they were just the same as before. No better fishermen.

"This is not a question of Galilee, nineteen centuries ago. It is a pressing and immediate question of today put in a little more modern form. A workingman drudges on for years. His only ambition is to keep body and soul together. He works and eats, and sleeps to work again. But that man becomes touched with the gospel of Jesus Christ. He turns to Jesus as his Master and accepts his words. Yet he is just the same workingman. He has not been lifted out of the deep ditch where he is at work with a gang of laborers. He works, eats, sleeps to work again. Of what use is his religion? There is the business man whose wealth and business ability are recognized by the business community. He becomes a Christian. Yet he has not sold his carriages and silverware and given it to the poor. What has his religion done for him?

"Surely this is a fair question. Perhaps in the text we can get a few good suggestions towards answering it. I fancy that if a man put that question to Peter he would have met with an impulsive response. Of what use is my experience in that three years? Why it everything. It is the best part of my life. Without it there would be but little left in the world. Yes, to be sure; but what is it doing for you now? How does it help you as a fisherman? Does it do away with his drudgery? No surely not, is his answer; but in the storms and drudgery it gives me the greatest comfort and strength. I really have more interest in doing my duty.

"Take life as it is, not as some dreamers think that it might be if they had the making of the world. Religion is of the highest use in enriching life, in lifting hopes and raising the dignity of work, and giving a sacredness to patient drudgery."—Extract from a sermon by Bishop Lawrence, of Massachusetts.

PRINCE.—On the 26th of August, 1901, near Elda, Ohio, of cholera infantum, Orval Glen, son of William and Mary, aged 1 year, 9 months and 2 days.

FRANKFORD.—Warren Frankford died near Washingtonville, Ohio, August 27th, 1901, of cholera infantum, aged 1 year, 11 months and 6 days.

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bleedness of "doing justly, loving mercy and walking humbly with their God."

## DEATHS.

DITROW.—Altie Dittrow died near Washingtonville, Ohio, August 17th, 1901, of cholera infantum, aged 1 year, 11 months and 6 days.

FRANKFORD.—Warren Frankford died near Washingtonville, Ohio, August 27th, 1901, of cholera infantum, aged 1 year, 11 months and 6 days.

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"Surely this is a fair question. Perhaps in the text we can get a few good suggestions towards answering it. I fancy that if a man put that question to Peter he would have met with an impulsive response. Of what use is my experience in that three years? Why it everything. It is the best part of my life. Without it there would be but little left in the world. Yes, to be sure; but what is it doing for you now? How does it help you as a fisherman? Does it do away with his drudgery? No surely not, is his answer; but in the storms and drudgery it gives me the greatest comfort and strength. I really have more interest in doing my duty.

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**The Song Book That Gives Satisfaction**  
In Sunday Schools and Young People's Meetings is *Gospel Call*, Part II.

M. Brenneman, who was one of the first co-laborers with us in the publication of the HERALD OF TRUTH, whom I indeed God used as the instrument in this little circumstance that led to the establishing of the paper; and this article was one that appeared in the HERALD about a generation ago. The article

lessons for this Quarter devoted to this savior of the Israel of old. He became a savior through suffering, and because he was blameless. Even in his time the promise to Abraham, I will bless thee and make thy name great, and thou shalt be a blessing, and "in thy seed shall all the families of the earth be blessed," was in a measure fulfilled. But what made Joseph the great figure of his time was his character. His reputation suffered sadly at the hands of his unprincipled mistress, but whatever his ambitions as a young man may have been he did not hesitate to sacrifice reputation for character. That was not to be bought or bartered, no matter what they might do with his physical body. The life of Joseph is an everlasting rebuke to the young man who thinks that he must "ow his wild oats." If Joseph had done so he would never have gathered corn in Egypt against the famine. He who sows wild oats is inviting a famine. Let the young be guided by Joseph's principle: "How can I do this?" "Thou, God, seeest me," how then can I do any wrong knowingly? It is well to study the life of Joseph by epochs. Every epoch brings out the lesson that the secret of a man's strength, the secret of blessing, the secret of a happy life, of a successful life, is character. His life teaches us that there are times when there is more true manliness in flight than in fight, more honor to live on prison fare than princely feasts, better to lose a good coat than a good conscience.

May the study of the coming Sunday School lessons give inspiration to many a young man to imitate Joseph in his purity and integrity, his large heartedness and teach us all likewise that much of success that comes to many men is due in large measure to the confidence which is placed in a man of unimpeachable character and unflinching integrity.

MRS. MARY founder and general manager of the Christian Science business, undertakes with a profound flourish of scientific terms, spiced with a strong flavor of metaphysical twaddle to explain why the prayers offered up for McKim's life failed. Being a part of God, and knowing the mind of God, she knows it, of course she does, just as she knows so many other things that she does not know. According to her theory there was an antagonism of mind with mind, and faith in the matter which antagonized mind power.

She says "Insufficient faith or spiritual understanding and a compound of prayers wherein one earnest, tender, desire works unconsciously against the modus operandi of the other would prevent the result desired. One human desire or belief equally sincere, un-

wittingly neutralizes another. Differing human concepts as to the divine power and purpose of the infinite mind, and the so called power of matter, act as the different properties of drugs are supposed to act—one against the other and this compound neutralizes itself. . . . These conflicting states of the human mind, of trembling faith, hope and of fear, evince a lack of the absolute understanding of God's omnipotence, and thus they prevented the power of absolute truth from reassuring the mind, and through it resuscitating the body of the patient," etc.

Does not God's word and our experience teach us better things? Mrs. Eddy says, "Had prayer, so frequently offered possessed no opposing element, and his recovery been regarded as wholly contingent on the power of God, the power of divine love to overcome the purposes of hate, and the law of the Spirit to control matter, the result would have been scientific, and the patient would have recovered."

Who knows? And have we not learned from God's word and experience, that God answers every fervent prayer, but often in a way we do not at the time understand? According to her theory Jesus made a mistake when he allowed an "I" in his prayer in Gethsemane. Jesus prayed, "Thy will, not mine be done," and he gave up his life. Mr. McKinley and the Christian world prayed, God's will, not ours, be done, and he died. Does God understand the needs of his fervent, sincere, prayerful children so imperfectly, or is His will power so limited that He cannot and will not answer our prayers as He knows is best for us? Was not Christ's martyrdom a benefit to the world? May not the President's death, in God's mysterious but always beneficent providence, be a blessing by showing this nation the practical value of a living faith in Jesus, and so awakening us likewise to the evils and dangers of anarchy in all its forms, methods and purposes that it will be checked in its destructive course? Knowing however what Christian Scientists pretend to know, were they not enough of one mind that they could overcome the hindering influence of finite minds to constitute a majority of power, having God on their side? Where two or three are gathered together in his name and of one mind concerning a need, God will bless and grace with his presence and gifts, according to our needs. His will is to bless. Our will, in order to obtain his blessing, must be that His will and way be taken for it. In no other way can a blessing come. Knowing this, is there any expression of lack of faith if we pray, "Thy will, not mine be done?" Does not rather this very form of prayer, if sincere, show our absolute faith in God, and our entire submission and subjection of the finite

mind and will to Infinite Providence? "Not mine, but Thine," gives God full sway. Not mine, but Thine,—so let us pray. God understands our desires, our needs; He understands the world's needs. Why not submit all to His wisdom and judgment?

#### PERSONAL MENTION.

BRO. W. B. PAGE and wife returned home from their Canadian tour on the 30th of Sept., much pleased with the interest manifested by our Canadian congregations in the mission cause.

SUPP. NOAH MACK of the Welsh Mountain Mission, 1116 d an appointment at the Robertstown M. H., Sunday evening, Sept. 29.

BRO. W. E. SHANTZ and wife, and two youngest children, of Berlin, Ont., favored us with a visit on the 5th inst. They visited friends and relatives in Indiana and Michigan.

BRO. I. A. WAMBOLD, minister in the congregation at Breau, Ont., made a pleasant call at the office on the 7th. He was accompanied by his wife and family. Bro. W. was for a short time in the employ of the Publishing House, sixteen years ago.

For the Herald of Truth.

#### A CHRISTIAN PARENT AS AN EDUCATOR.

ESSAY BY IDA EASH.

A Christian parent is one that walks on the narrow road that leads from earth to heaven and takes the Bible as his guide. When Jesus was on earth He told the people of this straight and narrow way. Matt. 7:13, 14, we read, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." To be a Christian parent and Christian educator we must will "follow the path of Jesus."

The best place for a Christian parent as an educator to begin his work is at home. Home should be as nearly a paradise as a Christian parent can make it. It should not be regarded simply a place to cook, eat, and sleep, but rather as a place to live, where husband and wife may abide in each other's love and where the children are reared "in the nurture and admonition of the Lord." Our home is what we make it. It may be a paradise, or a very unlovely place. Husband and wife must remember that while they are united by law, they should be much more closely united by love. Take away the union by love and the union by law become a galling yoke.

Let it be remembered that life has its thorns as well as its roses; its trials as well as its pleasures; its crosses as

well as its crowns. We may learn a good lesson from the story of the two bears—

A man and his wife had both joined the church. They had been known in the neighborhood where they lived for their bad tempers and frequent quarrels. But now a great change had come over them. Their home was a home of peace. A friend asked the husband one day, "How do you manage to get along so pleasantly?"

"We do it," said he, "by keeping two bears in the house."

"What two bears?"

"Why, Bear and Forbear; these keep us from quarrelling."

Let us all keep these two "bears" about us, then we shall live in peace.

"Be kindly affectionate one to another with brotherly love, in honor preferring one another. If it be possible, as much as lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good." Rom. 12:10, 18, 21.

Let the wife remember that she was created as a help meet for man and when at night he comes to the home weary by his toils and burdened with unusual cares, she can do no greater work than to provide for his comfort and to supply that which can lift the burden of life from his shoulders, a woman's love. Let the husband remember that while he is out in the open air enjoying the blessings of sunshine and a healthy atmosphere his wife is at home trying her last energies to provide for his comfort and all that are in their care. He can do no greater work than to bring some of the sunshine into the home, and get their minds on good thoughts. Be an educator in showing your love to them as Christ did; that is what brings little folks to Sunday school and church.

How could Christian parents do without these little folk, they are such bright little jewels. They are not dumb; they know when they are loved and welcome.

Be not selfish by your kind and loving words. Did you ever stop to think how much good we can do just with kind and loving words? I will tell you about a little boy that went to one of the Mission Sunday schools in the city of Chicago. His father moved to another part of the city, about five miles away, and every Sunday morning that boy came past a number of Sunday schools to the one he attended.

And one Sunday a lady who was out collecting scholars for a Sunday school met the little boy and asked him why he went so far past so many schools, "There are plenty of others," said she, "just as good." "Ah," he said, "they may be just as good, but they are not so good for me." "Why not?" she asked. "Because they love a fellow over there," he answered. "Ah," love him. How easy it is to reach the people through love.

Do we know that we can be Christian educators by keeping our book cases, stand and book shelf in order? What I mean by this is to keep off fiction, magazines, fast, and foolish story books. Have good books in your home to read, among them the Bible, which is the book of all books. There are many good books we can get for our children to read.

It is the duty of every Christian parent to attend church services regularly and promptly. We all have a

swearing going on, on God's holy day. "Remember the Sabbath day to keep it holy."

No, indeed, if we want to train our children in the way they should go,—bring them up in the nurture and admonition of the Lord,—we must not neglect our duty. We must remember the life of the Christian is not one of rest. The converted believer, is thereby savingly united to Christ, and has, to use the words of Nehemiah, a great work to do. We enter on a harder task than Gideon's. His enemies, paralyzed with terror, flying like a flock of sheep that barking dogs pursue, fall without an attempt at resistance. So not does Satan yield; he makes desperate efforts to rally his scattered forces and recover the ground he has lost. By no means easily expelled, he lurks in our habits and hides in the recess of our hearts. Now a cunning serpent, and now a roaring lion; at one time with devilish craft he proposes terms of peace and at another seeking not to deceive but to cast us into despair, he comes forth boastful as Goliath to defy the armies of the living God. And even when he flies, as the apostle assures us he will do if we resist him, he flies like the ancient Parthians—fighting all the while, and with fiery darts he shoots, putting the believer's peace in jeopardy and making his army ring.

Let us get to work harder than we ever did before. Let us not wait until our little boys and girls become young men and women; let us begin in their childhood. Let us take them to church and Sunday school every Sunday and teach them about Jesus and get their minds on good thoughts. Be an educator in showing your love to them as Christ did; that is what brings little folks to Sunday school and church.

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work, too. I can not do your work nor can you do mine. We can be a help in singing and prayer. Take part in the Sunday school, either as superintendent, teacher or scholar. You can be an educator by lending a helping hand to your neighbor in times of need. You can also be an educator by helping the poor in the neighborhood, and by contributing means for charitable and religious purposes. Talk with sinners concerning the salvation of their souls and by trying to interest careless church members in a more zealous life. Visit the sick and comfort them with scripture reading and prayer. Be a Christian educator for Christ by leading a holy life, in all things striving to be a pattern of good works. Christians should love their enemies.

Matt. 5:39. Christians should never be overbearing. Eph. 4:32.

Christians should return good for evil. Rom. 12:21.

Christians should avoid disputes of all kinds. Titus 3:9.

Be peaceable at all times. Rom. 12:18.

Have kindly feelings towards all men. Matt. 5:44; Luke 10:27. Apply the Golden Rule at all times. Matt. 7:12.

Never receive an insult by trying to get even. Rom. 12:19.

Christians should hide themselves when they cannot hold their temper. Eph. 4:31.

Christians should be satisfied with their lot and not agonize too much over hard times. Never grasp carnal weapons for offensive or defensive warfare. Matt. 5:39. Matt. 21:52.

Are you teaching the evils of oath-bound secret societies? This is a subject that many think little about until too late. I think every Christian parent should instruct his son in time. There is not so much danger in the country but you know not where your son will settle down after he leaves home; he may be in some city. There is where you find these snares and pitfalls thickly strewn. We sometimes meet with people that belong to such societies. Surely they do not read their Bibles. Let us notice in the first place that the fundamental principle of the Societies—Secrecy—is contrary to the spirit of the gospel. Our Savior's first admonition to His disciples is for them to let their light shine. Matt. 5:17. That he himself worked openly in all things is evident from his testimony. "In secret I have said nothing," John 18:20. Eph. 5:11 enjoins us to have no fellowship with the unfruitful works of darkness; for it is a shame even to speak of such things which are done of them in secret. Again in John 3:19, when Jesus puts the stamp of disapproval upon Secrecy when He says, "Men love darkness rather than light, because their deeds were evil." All these references are in harmony with the doctrine which our Savior teaches, when He says, "Men do not light a candle and put it under a bushel." Matt. 5:15. There is no logic in hiding any worthy cause from public gaze. Public inspection can not hurt it. Our Savior wants His disciples to be just like Himself, free and open, ready at any time to give a reason for the hope that is within. Just let me tell you, Christians, that joining a secret society of any kind will not make you better.

We at one time lived side of a neighbor that joined a secret order; he was no brother, tobacco, and venture to ask, is the use of tobacco a Christian habit? Brethren: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31. You can be an educator in the use of tobacco. Those of you that use it, quit using it; and those of you that never used it, never begin using it. How can you tell your sons not to use it when you use it yourself. Some say, "I can't quit using tobacco." No, of course not, if you don't want to. Do you know that God will do for you what you can't do?

There are yet more restrictions that God forbids in His blessed Bible that the Christian parent as an educator should guard against and be an example at home and abroad. Unholy conversation is one, worldly amusements of any kind, another. Let us ask ourselves the question: "Will God be thereby glorified? We put the test to theaters, shows, balls, parties, and question whether or not they are conducted to God's glory. Do they really make us stronger Christians? Do they make us love the Bible more? I fear not.

Pride. This is another restriction. Are you by word and example training your children at home? Are you teaching in the church what the Bible teaches? The Bible says, "God resisteth the proud, but giveth grace to the humble." Meekness is enumerated as one of the fruits of the Spirit. Humility is one of the essential principles of a true Christian life. It is said that man's greatest enemy is himself. The Bible says, Crucify the old man. Pride says, "The old man is good enough for practical purposes. If you enjoy spiritual growth purge yourself of all pride. How is this done? Stop worshipping yourself. If we as Christian parents will take the Bible and read and study and try with God's help to be obedient to what belongs to a true Christian we will be a blessing in the church, in our homes, and to ourselves, and God has prepared a home beyond in heaven for the true Christian educator. But on the other side, those that are always disobedient in regard to such as were named and others that might be mentioned, from such Christians the church never gets any benefit; and surely our Jesus who died on the cross to save and who ascended unto heaven to bless us, and who has so many disobedient to restrictions.

Now, let us be obedient to God's requirements, so everyone around us can get some benefit from us. I assure every one, if we are kind, and loving, and true Christian educators, we will receive a blessing, if not such a great blessing here it will be a great blessing when we get to heaven where Jesus is and where our near and dear friends are that have gone before.

Shipherding, Ind.

For the Herald of Truth.

#### WHAT IS THE CHURCH'S GREAT NEED?

BY PETER METZGER.

The above question came to my observation on a program of a Sunday school meeting to be held on Sept. 25, 1901, at the Midway church in Shipherding Co., Ohio. So I thought I would

bring in a short notice of his little brother, tobacco, and venture to ask, is the use of tobacco a Christian habit? Brethren: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31. You can be an educator in the use of tobacco. Those of you that use it, quit using it; and those of you that never used it, never begin using it. How can you tell your sons not to use it when you use it yourself. Some say, "I can't quit using tobacco." No, of course not, if you don't want to. Do you know that God will do for you what you can't do?

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write a few thoughts on the same. The first thought that presented itself to my mind was: What constitutes the church? or, Of what does the church of God consist? Our confession of faith states it thus, "and it also corresponds with Christ's teachings." "The church of God consists in a number of persons who through faith in Jesus Christ have withdrawn from a sinful world and submitted in obedience to the gospel not to live any more to themselves but to Christ in true humility, who also give diligence to exercise Christian virtues by observing God's holy ordinances. Such are members of the body of Christ and heirs of eternal life."

One of the greatest needs of the church is that all members possess the above virtues and principles and live them out in their everyday life and let their lights shine wherever they go. What an honor it would be to the church, what a benefit it would be to the church, and how many more souls would be won for Christ if all that bear the name of Christ would live out what they profess and could see the need of living a holy blameless consecrated life for the cause of Christ. Then there would be so much trouble and difficulties and divisions in the churches as there are. It is also needful that we heed the admonition of the Apostle Paul in I Thess. 5:12, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." We see, however, that many do not heed the admonition of the present time and are too much conformed to this world in many different ways. They do and are so nearly like the world that one can hardly see any difference between them and the world. What the church needs is members that are transformed from the world and let their lights shine wherever they go; and have their hearts filled with the Holy Ghost and have the salvation of souls and the welfare of the church at heart and live out what we profess. Then, if we hold out faithful unto the end we have the promise of eternal life and might be the means of moving others to accept Christ. On the other hand, if we profess to be Christians and live in conformity to the world we are surely stumbling blocks to others.

The unconverted often take such church members for an example that are not true to the confessions they say. "This or that one belongs to the church and I cannot see any difference between him and the world, and I do not belong to the church and I am just as good as this or that church member." Therefore it is very needful that we live out what we profess.

There is something else the church needs, and that is material to maintain the church in the future, and for this we have to depend on our children and young people. I can well remember the many, who are now three-score and upwards, who can say with me: "When we were children the church here consisted of our parents and grandparents, and now when we look around we can see only here and there one living, who was a church member when we were

children, they have nearly all gone to their reward, and we are in their place and many younger ones, too, and soon we will pass away, and others will have to take our place if the church is to be maintained in the future."

By this we see that one generation passes away, and another one is growing up to fill our place. Therefore one great need of the church is to bring our children up in the nature and admonition of the Lord. If I mistake not the wise man, Solomon says, "Bring up a child in the way he should go, and when he is old he will not depart from it."

The training of our children should begin while they are yet very young, in our homes. The Sunday School is a great help for this too. We ought to get our children to attend regularly from childhood up, and not only send them, but go with them and take part in ourselves, and encourage them, and let them know that they are wanted there, and that their presence is appreciated. Get them interested in the S. S. and church and in this way they will get acquainted with the Scriptures, and will get interested in reading and studying their Bibles and other good books. If we bring our children up in this way they are more apt to go in our church when they grow up, then they will if we let them have their own way, and instead of going to S. S. and church on Sunday, let them associate with bad company, and run through woods, and streets and along the creeks. Above all, let us give them a good example ourselves. We ought also to be careful that we teach them nothing that is not in accordance with the word of God.

Thus far I had this article written previous to the meeting. Now, after the meeting is past I will just add one thought. We were very forcibly reminded of our duties as a church, and many good points were brought out on this subject by different speakers. Now it remains for us to live it out and put it into practice. If we are only hearers and not doers, it will avail us nothing. On the other hand if we live it out and put it into practice we will be profited thereby.

Columbianna, Ohio.

#### MORNING MEDITATION.

By GEORGINA HONE.

Another day  
Has come to lay  
More tasks and cares along our way,  
More tasks and cares,  
More joys and snares,  
More need of love, and faith, and prayers.

God sent it here  
With love so dear  
To show us mercy yet to lead us near,  
No love to leave,  
It holds for us  
Sweet love, and life eternal too.

God know your needs;  
The Spirit leads,  
So go in faith and do good deeds.  
Let naught recall,  
And naught appal,  
For if God love his own he'll fail.  
Ekkhart, Ind.

Innocence apprehends the approach of evil by the instinctive tact of contrast; guilt by the instinctive consciousness of similarity.—F. W. Robertson.

#### WHAT ARE SOME OF THE FUNDAMENTAL PRINCIPLES FOR YOUNG MEN TO CONSIDER IN THE CHOICE OF AN OCCUPATION?

ESSAY BY A. B. KOLB.

"Start me!" cries little Alice, from her perch in the awing. "I want to go high; start me!"

"Somebody can't be starting you all the time," answered Tommie, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot on the ground and start yourself."

It is the same story, the same cry, the world over. People are wanting to mount high along many lines, but for the most part they are sitting still and waiting for someone to start them. They want to reach success in literature, in business, or professional life, but they want to swing high from the first, to be pushed by someone's money, strength or name. Those who are really willing to begin with their feet on the ground are comparatively few.

One who has been brought much in contact with young people, and has been endeavoring to help them, recently said that his greatest discouragement lay in the fact that so many wanted to begin at the top. They wanted at once the reputation, the pay, the patronage, of those who had been years in the work. They wanted to be pushed—a good strong push that would set them flying at once, wings or no wings—instead of putting their own feet on the ground and slowly working up for themselves.

But as to the fundamental principles to be considered. And let me tell you that a young man should consider the matter of choosing or considering the choice of an occupation. In present conditions and future contingencies and possibilities. But to do this with justice to his temporal and eternal interests, he needs first of all to commit his ways unto the Lord, to seek first the Kingdom of God and his righteousness, to choose the good part with Mary of old, that he may be enabled to think soberly and righteously; for a young man who has not yet learned to take the right view of life and of his relations to his God and his fellow-man, is seriously handicapped in the matter of choosing or considering the choice of an occupation. In other words, his greatest need, perhaps, is sanctified common-sense, an article which it seems is very uncommon.

To the average young man, this country, with its great diversity of legitimate occupations in the various lines of agriculture, of manufacture, of commerce, not to speak of education, including the arts and sciences, which indeed are the hand-maidens of agriculture, manufacture, and commerce. I say that this country opens a vast, yes, even bewildering field to the average young man. The question comes to him, "What shall I do?" "What shall I be?" The real question is: What and where does God want me to be? Having settled that, even shoveling sand may become service for God. But the choice must be made. How? For someone, possibly a father, will say, "You ought to be or do this or that."

Or a sudden impulse may come to do or be a certain something or somebody. Steady now. Be careful, be sober, be vigilant. What induced the impulse

(often falsely called inspiration.) Try the spirits. A young man had an impulse to follow a certain profession. He thought it over, thought he had studied himself and was on the point of deciding, but thought he would go to his teacher for advice. His teacher promptly told him, "You are never intended for such work." The young man went away sorrowful, but years after, he thanked his teacher for his blunt advice. The counsel of men of experience, men who have studied human nature more than books, is often invaluable. There are those who can hoe potatoes better than they can write a simple sentence, but who can give more practical advice in two minutes than the finest orator can give in two hours, or than I can give in four. But while men of experience are always better qualified to give advice than those whose enthusiasm in certain lines may over play their knowledge or their judgment, yet there are many cases where a young man has to decide for himself. An impulse comes. Is it a clever move of an evil spirit, clothed, perhaps, as an angel of light, to draw me away from a life of real usefulness, or is it the good Spirit showing me the way I should go? Oh! it needs to be soberly, persistently, impartially, critically, prayerfully, examined. So let a man examine himself: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And wherewith shall a young man cleanse his way? By taking heed thereto according to the teaching of God's word.

The intelligent young man knows that over seventy five per cent. of individual and other business enterprises turn out failures. He wants to succeed. But what does he call success? Merely the acquirement of riches? If he has determined that he wants to make and use the money for God, well and good. If honestly made; but if the hunger for gold is the one impulse to his ambition, he will be an other one that is on the road to failure. Not gold, but godliness with contentment is great gain.

By this I do not mean that he is to despise money, but, "if riches increase, set not your heart on them." God made your gold, but don't make gold your god. And I know that God needs some poor and some rich people to make up this world. And I even know that such as care not for riches for themselves, but who greatly appreciate the wealth of others when they can turn it into lines of religious work in which they are especially interested.

But again to the choice. Some men can do more than one thing fairly successfully, while others perhaps can do but one thing well, very well in fact, but are failures in all others. But I believe that he that commits his ways unto the Lord and trusts in Him is laying hold of his two thousand pound weight. The Lord does not despise or overlook. And right here is to be included the exercise of God giving power to consider, to reason. For instance, to use a somewhat homely illustration: A man would hardly think of training his two thousand pound Clydesdale horse for light buggy use, or his little mustang for the heavy draft.

He does not need to pray for guidance in this case. His common sense will tell him without prayer or experiment

that the Clydesdale as a fast roadster and the mustang as a draft would be failures, though each would be excellent in his proper place. We need to study ourselves, for the best education is self-knowledge, and the best statesmanship is self-government. We should know our limitations, just as well as our strength, and govern ourselves accordingly. In this matter the wise parent can render a wonderful amount of help. Some ambitious parents think they can and must train a fine Clydesdale into a mustang, figuratively speaking, or a steam thrasher into a sewing machine; or an arithmetic into a history; or a rip-saw into a fountain-pen; or other impossibilities still more ludicrous; and if the child is a fossil of sense as the parent the world will in all probability have more unfortunate to take care of. A boy with a decided natural love and ability for gardening or agricultural pursuits should be encouraged in that direction, and the draught observing parent will see that his education is, if possible, along those lines which will help him. A practical knowledge of all that pertains to agriculture is a vast help to him. But because a young man does not develop a liking for farm life, but finds pleasure in books, in literature, history, or mathematics, or the practical science, is no sign that he is not going to amount to anything. He may or may not be a failure as a farmer or carpenter, if he is forced to make that his life work, but he might have been a success as a machinist, or a draughtsman, or a book-keeper, or a teacher, or some other of the thousand and one honorable occupations.

But for fear that some might think that I am encouraging boys to leave the farm, I want to say that I believe there are thousands of young men wearing their shaggy lives away in unbecomingly druggery in the shop, counting-room, store, or other city employment, who with proper encouragement and a right view of, and education in agriculture might have been highly successful. Wrong ideas of life lead them where they are. As it is they are failures. Neither they nor the world are better for their having lived in it. Congeniality! If your work is not congenial, not a pleasure, see where the fault lies, with you or your work or with your surroundings. Many young men are dissatisfied with their work for they are ever wanting to do something for which they are not fitted. They envy those above them. The S. S. pupil wants to be a teacher; the teacher, superintendent; the Supt., minister; the minister, bishop; the bishop, archbishop, if such an office is to be attained. The ambition, not the position of power, with all its assumptions of power. The best qualification for advancement is faithfulness in the position occupied, and in temporal affairs, especially, the heads of business as a rule know how to do business by being promoted.

But having chosen an occupation for which he is evidently by nature qualified, one where he can make an honest living and in the pursuit of which he can look a fellow-man squarely while he does it, he should set his course of education still better qualify himself for his work. He will gain much by

making himself master of the situation. What is worth doing is worth doing well. The ground floor is always crowded, but there is always plenty of room at the top, the place reached only by the combination of energy, industry, and integrity.

The young man needs thoroughness, honesty and honest thoroughness. The lack of industry and thoroughness, says a writer, is a great fault in the present age.

Hence comes superficiality in knowledge, inefficiency in business, poor teaching, bad service and shams everywhere. One can never know a subject through and through by glancing at it. A man cannot build a house well unless he understands architecture, and on the other hand, an architect cannot plan or draw a house correctly and make it livable unless he is also a practical builder. It is not enough to have taste and judgment for his profession; he must have practical knowledge to aid them.

I have been pained through many attractive homes, where there were no spaces for furniture, few closets for stores or clothes, and an utter lack of provision for the ordinary needs of family life. The same lack of thought in the study of the history and the diagnosis of the physician, in the errors of lawyers and judges, which crowd courts of appeal where a few thorough jurists all to rectify the mistakes and misjudgments of a thousand tyros or careless practitioners; in the examinations from schools who cannot pass in examining; in professing Christians and even ministers who cannot give a reason for their faith, and who are in danger of being led astray by every clever sophist or charlatan whom they ought to have been able to detect and meet. This is seen also in the unmastered trades, plumbers who flood your rooms by their clumsiness, and electricians who burn them because of their ignorance. This defect is evident in servants, some of whom have no sort of thoroughness in their training. The woman who is a servant, whose laziness keeps them from learning anything and whose false pride forbids them to accept criticism; and in masters and mistresses whose only idea of business or housekeeping is to order others to do things, and possibly, to supervise the poor performance with the well or ill done.

One reason for the fault which is here pointed out and deplored, may be found in the unwillingness of persons who live in the midst of so many varied interests as we do, to limit their knowledge or activity to a single subject or pursuit. The woman is not a thorough housekeeper, because she has too many social functions to attend, or literary tastes to gratify, or more pleasurable ambitions to attain. The servant has a dozen distractions for work, and prefers any of them to the monotony of her service. The mechanic is too busy with his Union or his athletic club to such a degree that he would rather be a walking delegate or a champion player than a thorough workman. The professional man perhaps likes a good deal of social acquirements, prefers brilliancy to the solid requirements of a profession, which he considers a means to an end rather than an honorable and noble end in itself; and the literary man finding that what is super-

fluous and ephemeral "pays better," in the low material sense, gives up high and noble ideas, and writes down to the level of the market and caters to the taste of an uncritical crowd of readers.

And yet thoroughness pays better, in self-respect; in the esteem and judgment of those whose good opinion is worth having in the service which one who knows, and one who can do, is able to render to mankind; and in the assurance that only solid, true and good work will last in a world where tests are being constantly applied to everything from the highest thought down to the humblest output of human labor. The man who can and will do one thing perfectly is the future ruler of his kind; the thinker who beats down intellectual laziness and masters his problem is the future leader of ideas; the student who obliges his mind to work as steadily and faithfully as a well-trained soldier; and the writer who brings all the resources of knowledge and culture and unrelenting industry into his literature, will have their place in the world's work and the world's fame, as the years go by.

"Die with the living and never die" is an old saying which endorses thoroughness; it is seen in the busy and mistaken diagnosis of the physician, in the errors of lawyers and judges, which crowd courts of appeal where a few thorough jurists all to rectify the mistakes and misjudgments of a thousand tyros or careless practitioners; in the examinations from schools who cannot pass in examining; in professing Christians and even ministers who cannot give a reason for their faith, and who are in danger of being led astray by every clever sophist or charlatan whom they ought to have been able to detect and meet. This is seen also in the unmastered trades, plumbers who flood your rooms by their clumsiness, and electricians who burn them because of their ignorance. This defect is evident in servants, some of whom have no sort of thoroughness in their training.

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And yet thoroughness pays better, in self-respect; in the esteem and judgment of those whose good opinion is worth having in the service which one who knows, and one who can do, is able to render to mankind; and in the assurance that only solid, true and good work will last in a world where tests are being constantly applied to everything from the highest thought down to the humblest output of human labor. The man who can and will do one thing perfectly is the future ruler of his kind; the thinker who beats down intellectual laziness and masters his problem is the future leader of ideas; the student who obliges his mind to work as steadily and faithfully as a well-trained soldier; and the writer who brings all the resources of knowledge and culture and unrelenting industry into his literature, will have their place in the world's work and the world's fame, as the years go by.

"Die with the living and never die" is an old saying which endorses thoroughness; it is seen in the busy and mistaken diagnosis of the physician, in the errors of lawyers and judges, which crowd courts of appeal where a few thorough jurists all to rectify the mistakes and misjudgments of a thousand tyros or careless practitioners; in the examinations from schools who cannot pass in examining; in professing Christians and even ministers who cannot give a reason for their faith, and who are in danger of being led astray by every clever sophist or charlatan whom they ought to have been able to detect and meet. This is seen also in the unmastered trades, plumbers who flood your rooms by their clumsiness, and electricians who burn them because of their ignorance. This defect is evident in servants, some of whom have no sort of thoroughness in their training.

The woman who is a servant, whose laziness keeps them from learning anything and whose false pride forbids them to accept criticism; and in masters and mistresses whose only idea of business or housekeeping is to order others to do things, and possibly, to supervise the poor performance with the well or ill done. One reason for the fault which is here pointed out and deplored, may be found in the unwillingness of persons who live in the midst of so many varied interests as we do, to limit their knowledge or activity to a single subject or pursuit. The woman is not a thorough housekeeper, because she has too many social functions to attend, or literary tastes to gratify, or more pleasurable ambitions to attain. The servant has a dozen distractions for work, and prefers any of them to the monotony of her service. The mechanic is too busy with his Union or his athletic club to such a degree that he would rather be a walking delegate or a champion player than a thorough workman. The professional man perhaps likes a good deal of social acquirements, prefers brilliancy to the solid requirements of a profession, which he considers a means to an end rather than an honorable and noble end in itself; and the literary man finding that what is super-

fluous and ephemeral "pays better," in the low material sense, gives up high and noble ideas, and writes down to the level of the market and caters to the taste of an uncritical crowd of readers.

## MISSIONS.

For the Herald of Truth.  
HOME MISSION NOTES.

BY JOLLIE SHANK.

That the brethren and sisters and all who are interested in the work here may keep in touch with us and our labors, we will again try to give a few notes and pen pictures through the HERALD.

This has been a very busy month at the Mission. The work that was lightened by the hot summer weather is in these cool autumn days increasing again. The meetings, which are at best small, are increasing in attendance as the cooler weather comes. The children's meetings especially are increasing in size. We often feel and to think that of the thousands who walk the streets daily only a small percent attend church or gospel meetings; and very, very many of those who do know nothing of Jesus as their Savior. Many know nothing about Christ at all.

What can be done to give them the gospel? They will not come to hear it, so we go out into the homes and hold little gospel services where we are allowed; getting in touch with their lives and inviting them to the meetings at the Mission. Last Saturday night we all went out on the street to sing and tell the Old Story to the passers by. The first sounds of singing brought shopkeepers and tenants to doors and windows, and children running from every direction. As we sang one song after another, passers by stopped, people came from their homes until a crowd of perhaps two hundred people surrounded us. While Bro. Leaman told the old story of a Redeemer's love mothers listened with streaming eyes. Young men's and women's faces sobered with conviction and children listened in interested silence. "Go ye therefore into the highways and as many as ye shall find bid to the marriage."—Matt. 22:9.

Brethren and sisters, are we doing all we can for the Master's cause? Say not within yourselves: "Such work is all right for missionaries and to such wicked places as Chicago, but it would not do for me here." The commandment is, "Go ye into all the world and preach the gospel," and "blessed are ye when men shall revile you and persecute you."

Our sewing school opened the second Saturday in September and is progressing nicely, with an attendance of about seventy-five girls and several boys. The little women are very much interested in their work and are loath to put it away when their two hours are over. The primary room has little ones from five to ten years of age. They learn their first stitches on doll quilt blocks. Afterwards they sewed bed quilts, aprons, skirts, etc., etc.

The advanced class sew pillow cases, aprons, skirts, quilts, and underwear. Each Saturday we spend a part of the time in teaching them some gospel and moral lessons, thus trying to plant the seeds of immortal truth with the seeds of neatness and industry.

The Sunday school is gaining in attendance. An average of one hundred and thirty-five interesting boys and girls take all the energies of the few teachers to keep attention and order.

We have been very busy painting the chairs and woodwork in the mission hall. While work like that saves painters' bills, it takes our time from work that might be done among the people. It might be of interest to our people to know why we economize financially, when we might find constant employment in gospel work. While we are very much interested in the Mission and its work we believe there are others who have never been here who are none the less, and for their interest and the Lord's as well as our own we will give a brief statement of the financial standing here.

The debt on the building is still \$7,000, which draws an interest of \$400 annually. At this writing there is \$135 in the treasury, out of which the interest on the building must be taken besides part of the running expenses which cannot be defrayed by the rent. You who understand mathematics can see how it stands. We believe God is interested in this work and will raise the means to carry it on, but he must have givers to work through. Many are praying for the success of the Mission. Perhaps God wants you to help answer your prayers.

We are thankful for the many who have helped so kindly by sending in boxes as well as means. We believe there is enough wealth in the Mennonite church to soon cancel the debt on the building, much less keep up the interest and expenses, and that many only need to know how and when their money is needed. May the Spirit move you to "give as the Lord has prospered thee."

In Chicago the call for gospel light is as great as ever. Several weeks ago two young girls of our acquaintance were driven from their wretched home by drunken parents to find refuge wherever they could. The younger one, a bright girl of fourteen, came and with tearful eyes told the story of a home too sinful to describe. She said: "I do not want to go back," and how could we encourage her to go back to a home that meant only ruin for her. What can be done to save the girls whose innocent natures revolt against the evils surrounding them?

Brethren and sisters, do not forget to pray for us in our work. We need much patience, we need much love, we need much wisdom and much of the Holy Spirit to make our work successful. May we claim your prayers?

In His service,

MISSION WORKERS.  
Chicago, Ill.

For the Herald of Truth.

## AN URGENT NEED.

BY F. HOSSTETLER.

We can see in the Sept. 15 issue of the "Herald of Truth," by the writings of our missionaries in India, that there is still an urgent, yes, very urgent need of more missionaries or helpers in the work there.

It seems to us that it is not right and fair that we permit our dear brethren (missionaries) to wear themselves out in a few years with overwork just because they have not help enough. Nor do we think it would be right for them to shut the doors on the poor orphan children that come there and say they will not take any more. We have thought and will suggest, that some-

thing should be done to supply more workers in that field as soon as possible. We have not a word to say against any one volunteering to go when they feel led by the Holy Spirit to do so; and even if some would want to go who are not perceptibly led by the Spirit to do so, if their motives were pure we believe that God would bless them for making the sacrifice, and also their work to His glory.

Why would a man not have a right to give his time, talents and person to any scriptural work that he thinks most necessary, if he chooses, when the Holy Spirit has not told him plainly what he shall do, just the same as we hold that a man has a right to give of his money or possessions to any Scriptural cause he thinks most necessary, as he chooses when the Spirit has not shown him otherwise. But as the need of workers in the India Mission field is so far from being supplied by volunteer workers, it seems to us that possibly other plans should be taken to supply the need. So I will suggest two plans and perhaps some one can suggest other better plans or modify these and make them better, and if so I shall be glad of it. And if only something will be done I shall feel well paid for my writing this and if nothing is done I shall feel easier, as I am trying to do the best I know in the matter. My one plan would be to have a suitable committee to visit the churches at once and search out the persons who may be qualified and perhaps already feel called to go, but have been hindered by some obstacle, and try and persuade them to go as soon as possible. (Possibly the "Examining Board" would be the suitable committee.)

The other plan, and the one I would favor, because I think it more Scriptural, would be to have the churches take the matter in hands, and the churches (especially the larger ones) that could agree to it to do so, each send out two men choosing them by the voice of the church and the lot after fasting and prayer, thus letting the Holy Ghost say who shall be separated to this work (See Acts 13). Of course we may think, How do we know that it would be God's will for us to send out men in that way, or that we have men who would be suited and called to that work. To this I would say, when we think there is need of a minister in a church, we take the counsel of the church, and if the church agrees on that, we have Scriptures to show that there were ministers in the churches in Apostolic times and reason and show that we need one or two in the case may be, we proceed to ordain them, believing it to be God's will. And so we have Scriptures to show that the word of God shall be proclaimed to all nations, and reason to show us that all can not go, and also Scriptures to show that Saul and Barnabas were separated to carry the Gospel to the Gentiles by the Holy Ghost and sent by the church; so that I could readily believe that this might be God's will and that He would select such as He has fitted for the work, and it seems to us that He alone knows who is qualified for that work: even in the physical qualification we can not always tell who are qualified, for some that are very strong, physically, might not stand the change of climate and diet as well as others who are not nearly so strong. And then, too, there

are possibly those who are qualified who would go if sent by the church, who would not and do not think of going as volunteers. Of course if we counsel self and selfish interests we will say let nothing like this be done, for we don't want to go and we don't want any of our friends and brethren to go to such distant lands but if we lay aside self, I believe most of us think and believe that some more ought to go and help in the work. Then, too, our churches would not lose anything by it even if they had to part with some of their best ministers or Sunday School workers, as it is a law of Christianity that the more we do for others the more we do for ourself, and in fact I can not think of anything that I think would be as upbuilding to our churches here as such a work. It would cause proving ourselves, consecration, renewed interests and more life; people being taken up with such an important and self sacrificing work would have no time to quarrel over little things, and, possibly they would not have time to study how to decorate their bodies so as to appear beautiful in the eyes of the world. And what a light this would give forth to the churches around us with writing this and if nothing is done I shall feel easier, as I am trying to do the best I know in the matter. My one plan would be to have a suitable committee to visit the churches at once and search out the persons who may be qualified and perhaps already feel called to go, but have been hindered by some obstacle, and try and persuade them to go as soon as possible. (Possibly the "Examining Board" would be the suitable committee.)

East Lynne, Mo.

For the Herald of Truth.

## WELSH MOUNTAIN MISSION.

Dear Readers of the HERALD:—Greeting in the dear Savior's name. Grace be with you all. "Glory ye in His holy name: let them rejoice that seek the Lord. Blessed be the Lord, who daily aboundeth with benefits, even the God of our salvation."

"Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God." Ps. 68:31.

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy land within thy gates; at his day thou shalt give him his hire; neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be a sin unto thee." Dent. 24:14-15.

Blessed be His glorious name forever and ever.

Sister Mattie Hershey, from Interco, Lancashire Co., Pa., has been with us for several weeks and is already busily engaged working at the carpet rags, which is necessary. Nice good rags make an even carpet which sells good, and is also much comfort to the carpet weavers. They have now two barrels full of carpet rags ready to sew, and some already sewed.

On Sept. 14, Sisters Lydia Stauffer from the mission, and Anna Martin from New Holland, Lanc. Co., Pa., accompanied the sisters mentioned above, to Montgomery Co., Pa.: from there they came home on the

third day refreshed by their visits.

On Sept. 21st, our carpet weaver, Jim Bolter, and wife, buried their three month old son, who died of a fever of the breast. Bro. N. H. Mack and Milfred Hagler preached at the funeral. Jason Green died on Sept. 25th, in Saint Joseph's hospital, of consumption of the bowels. He was willing to die, and prayed to the last. His age was about 14 years. M. Hagler preached. May God bless these dear parents, brothers and sisters. The deceased has two brothers in the penitentiary. Jason was willing to work; for the last two summers he worked for Bro. Ira Hershey near White Horse. They were also present at the funeral.

A year before the mission was opened Bro. Ira Hershey organized the Sunday School at the Chapel for M. Hagler and has been a worker there ever since, the year round.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant the Lord shall call." Job 2:28.

Bro. C. K. Hostettler, from Elkhardt, Ind., was with us the last day of Sept., and spoke for us at Bible reading, for which we were glad. The hearers listened attentively. I rejoice to know that they hear what he says. Of course I hardly understood on what subject he was talking, but he opened the hymn book, and turned to No. 458. "Isak to the Cold World I Will Not Go."

I had reason to rejoice the more for I will not go back to the cold world, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I have now thirteen workers on roll in the shirt factory. We made a nice lot of night gown sleeves, however they did not like to make these so well as they did the shirt sleeves. By this writing I have only two bundles on hand to make of the new kind, and we have lots of shirt sleeves again to make.

In response to Bro. S. H. Musselmann's appeal at the Mission meeting at Paradise M. H., for a sister to take charge of the shirt factory, Sister Alice Nash from Paradise, Pa., has decided to take my place for the winter months. The Lord willing she will be here the latter part of this month or the beginning of next month. May God bless her.

On account of physical inability I have decided not to undertake it again. I please do not feel sorry, only believe in God, and in the power of His might, and rejoice that we are partakers of Christ's sufferings, and he that endures unto the end shall the same shall receive a crown of life.

Think of it, how happy we shall be to be forever in Eternity. Think of these things.

"To Him be glory and dominion forever and ever." Amen.

YOURS IN HIS NAME,  
LIZZIE M. WENGER.

Oct. 7, 1901.

## LETTER FROM INDIA.

DEAR EDITOR:—Greeting to you in Jesus' name. To-day is mail day again,

and we feel that at least a short letter should go along for the HERALD. It is our aim to have something sent in for each number, but time flies so fast that we do not always get it done.

This morning the sun is shining beautifully after a long time of rainy and cloudy weather. If the rains continue to the end of the rainy season as they have so far, a good crop will be realized this year. There seems to be food again for the poorer classes, because children have quit coming as they did for a while. We have taken in only two this week—a boy and a girl. Just now an old woman brought her grandchild, asking us to take it. Up to this time she has kept her but can't keep her any longer. The woman is nearly blind and very poor. The child is one of the "fatherless" and will probably get admission upon the promise of Ps. 68:5—"A father to the fatherless . . . is God in his holy habitation." Our quarters are crowded but how can we turn these poor little things away when they have no one to care for them and we have the precious promises of God to stand upon. God has promised to supply all our need, Phil. 4:19, and we know if we are true to Him He will do for us just what He has promised. It is true we cannot do as much personal work when we have so many but these children are saved from starvation and are hearing the blessed name of Jesus every day.

Last week one evening, just outside the Compound wall a woman sat begging for a little something to eat. Nothing was given her. After finding her dead the next morning, these words, "I promised to supply all your need but ye did not believe me," came to us very forcibly. These people have souls and some one is responsible for them if they do not hear the gospel.

I wish you could be here and go along to the leper asylum and see how eager these poor people are to hear about Jesus. They are a class of people who deserve pity. Christ always had pity on them; we do not read of his ever turning any away. At present there are about 150 in the asylum including their untainted children. This asylum is only one of the many scattered over India and our nearly 600 children are only a portion of the 27,000 famine children in India who are taken care of by missionary orphanages.

Bro. Heaster has gone to Rajpur to see after a piece of land joining our Compound. He expects to return tomorrow.

God is wonderfully blessing us and keeping us. We are all enjoying good health and day by day He is supplying strength for the work in which He has placed us.

Yours for the lost in India,  
JACOB HUKKARI,  
Dhandur, India, Sept. 24, 1901.

## IMPORTANT DISCOVERIES IN CRETE.

Tradition says that the city of Cnossus (pronounced nos-sus) was the capital of King Minos of Crete. Just lately English explorers have unearthed on the site of that city evidences showing the truth of this tradition and establishing the important fact that here on the Greek island there existed a civilization which had developed a written language at least six centuries before

Time is too short to spend so much of

roduced on the Greek mainland. This Cretan script is distinct alike from the Phoenician and Hittite. Large numbers of small tablets are being found covered with records made in this language. In the royal palace there are evidences of conflagration having taken place which destroyed nearly everything. But clay chests have been found filled full of the tablets, these coffers being locked, sealed, and countersealed with clay seals in just the way a box of valuables might be sealed up to-day.

## WHAT CAN BE DONE.

BY NANCY S. MILLER.

For sometime past I have been deeply impressed to write an article for the Herald in regard to sending more workers to India. Since I read the letters from India in the Herald, and see how earnestly our dear brethren and sisters plead for help in that harvest field, I felt impressed to do something for them. Is it possible that all the teachers and students in Elkhardt can read over those letters and not be moved with compassion in regard to those poor people which are hungering and thirsting for the gospel to be preached, and to hear the word of God? How willing many seem to be to help some one in need of help financially, and thousands are going down the stream of life filling Christless graves, who can go and would not for sympathy for those dear ones that plead so earnestly for help? Oh, I felt last night as if we might hear the cries of those poor India people in our ears on the judgment day because we could do for them and would not. Is there not one among us where that is willing to spend and be spent for Christ and lost sinners? I fear too many would rather work and teach for money than for Christ and for Charity, and such would better not go, for God wants honest, true-hearted, regenerated disciples in his vineyard.

But if we have the love of God shed abroad in our hearts and become entirely willing to throw open the doors of our hearts to let God and His Spirit take full possession of our hearts, and are filled with the grace of God that is in Christ Jesus, who is our wisdom and our righteousness and our sanctification and redemption, then it is the very nature of us to reach out a helping hand to do wherever we can, and in every way we can and as long as we can. But some say, "But we have to go to college and take at least a scientific course." Was that what Peter said when the dear Master called him to follow Him? I think not; the Word says Matt. 1:20: "Straightaway they left their net and followed Him." Again James and John immediately left the ship and their father and followed Jesus. (Matt. 4:22) Some may think they have a good education and are prepared to meet the call; but in Acts 1:12 we learn a grand lesson. They were ignorant and unlearned men (both Peter and John); but ah, "they took knowledge that they had been with Jesus." Truly if we have all the book knowledge and all the wisdom the world can afford and have not been with Jesus we can never expect the Holy Ghost's power to teach us godliness.

Time is too short to spend so much of

God's precious time in learning at home or in the home of a priest, for there are things and branches taught in institutes that are not needed to teach the Gospel of Christ in its purity and simplicity. And there is much of God's silver and gold spent for things, the purchase of which is not directed by the teaching of the Good Spirit but of the world. Much literature is advertised, so called religious literature, that contains very little food for the soul. Oh, may God speed the day when many new-born creatures in Christ Jesus are willing to go to labor for the dear Master to His great name's honor and glory and to the upbuilding of His kingdom. Amen.

## PERSECUTION OF CHRISTIANS.

The latest Annual Report of the American Madura Mission contains the following account by Dr. I. P. Jones from the Thiruvannamalai station, illustrating how intelligent, well-to-do, spiritually minded men of the better castes sometimes are faithful through great tribulations:—

"Early one Sunday morning in November, I administered the Lord's Supper to a body of some seven Christians and received into the church by confession of faith two bright young men. This congregation is in an out of the way place and is unique as being composed entirely of young men. Ten years ago they were all Hindu boys—the sons of well-to-do men of the high caste and ruling class of that village. An old catechist of very limited knowledge and with little or no training, but with the love of Christ in his heart, lived a mile and a half from this village and decided to open a little school for the education of the Hindu boys. So faithfully did he do his work as a Christian that his scholars soon began to take an interest in the Bible and to learn many of its verses. They also began to hold meetings and to take up contributions which were sent regularly to me. These boys have now grown into young manhood—the oldest being about 25—and have also, under their old spiritual guide, developed into Christians. They are the ones to whom I ministered the other day; and a more earnest, eager congregation of Christians I have rarely seen. They have been bitterly persecuted the whole village persists in abusing them, and their own families have used all the resources of severity, of love and of tears to bring them to renounce their new faith. Never did young men accept Christ as their Savior under more adverse outer circumstances, and rarely did any seem to develop more beautifully in character. The oldest of their number is the oldest one who is married, and his wife and mother will have none of his new found life and faith. This new life was robbed by a neighbor of nearly his life; but instead of going to law he merely said that for Christ's sake he would endure it. So he charged it to those losses which are his real gain. Seven of these youth are now members of Christ's body, and several others are heart and soul with them, but have not yet courage enough to stand the opposition which will overtake them when they are baptized."

Do not forget to renew your subscription to the HERALD OF TRUTH.

## HERALD OF TRUTH.

October 15, 1901.

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## SUNDAY SCHOOL LESSONS

LESSON III.—OCTOBER 20.  
JOSEPH EXALTED.—Gen. 41:39-49.  
(Read Gen. 41: 1-37, 50-57. Memory Verses 39-41.)

GOLDEN TEXT.—**Them that honor me I will honor.**—L. 5:11. 2:30.

## INTRODUCTION.

TIME.—Supposed to have been B. C. 1710, two years after the release of Pharaoh's chief butler, to B. C. 1707, when Joseph was made known to his brethren. Comprising seven years of plenty and two years of famine. (Chron. 45:1-13.)

PLACE.—The capital of Egypt, probably Zoan.

PERSONS.—Pharaoh, Joseph, Asenath, Pharaoh's servants.

CONNECTING LINKS.—In our last lesson we left Joseph in prison. Two full years passed since he had interpreted the chief butler's dream, of whom he had begged to be remembered in the presence of the king. But in his selfish joy he forgot all about Joseph, his kind benefactor. Yet the forgetfulness on the part of the chief butler may have been providential, for had he been remembered before the king he possibly would have been released and subsequently returned to Palestine, and thus prevented from being appointed as governor of Egypt. God uses the most minute circumstance to bring into fulfillment his wonderful plans. While in prison God's eye was upon him, and he brought about a chain of circumstances by which he prepared Joseph for his great life work. Step by step God leads him up to occupy the highest pinnacle of power. We herewith note a few of the circumstances that were divinely appointed to lead to Joseph's exaltation. And causes Pharaoh to have two strange dreams which the magicians and wise men of Egypt could not interpret. The chief butler then confessed his fault and spoke to the king in reference to the young Hebrew prisoner as one able to interpret dreams. Pharaoh immediately orders Joseph to be brought out of his dungeon. As soon as Pharaoh had related his dreams to Joseph, he made known to Pharaoh the interpretation thereof, both dreams having the same signification. Joseph went farther and advised the king what to do, counseling him to appoint some discreet person to go through the land and store up the surplus corn of the seven plentiful years in order to supply the needs of the people during the seven years of famine. "And the thing was good in the eyes of Pharaoh," and he acted accordingly.

## HOME READINGS.

- Oct. 14. M.—Pharaoh's dream. Gen. 41:1-13
15. T.—The dream interpreted. Gen. 41:14-32
16. W.—Joseph exalted. Gen. 41:33-45
17. Th.—The Scourger's Perplexity. Gen. 41:46-57

Oct. 15,

18. F.—Stephen's reference. Acts 7:9-16
19. S.—God's providence. Psa 107:1-22
20. S.—Working for good. Rom. 8:18-28

LESSON IV.—OCTOBER 27.  
JOSEPH AND HIS BRETHREN.—Gen. 42:1-15.

(Read Chaps. 42-44. Memory Verses 4-7.)  
GOLDEN TEXT.—**Men, to overcome evil, but overcome evil with good.**—Rom. 12:21.

## INTRODUCTION.

TIME.—B. C. 1707. The second year of the famine, and twenty-two years after the sale of Joseph by his brethren.

PLACE.—The capital of Egypt. Either Zoan or Heliopolis, the name of and location of the city is not definitely known.

PERSONS.—Joseph. His servants. His brethren.

LESSON CONNECTION.—The seven years of plenty in Egypt passed by and then came the seven years of famine, which extended far beyond the borders of Egypt. But Joseph had made ample provision by laying in store an abundant supply of corn, and while other countries were in need the people of Egypt enjoyed abundance. As a result, caravans came from the surrounding countries to the favored land to purchase food, and Joseph in reality became the "bread of life" to many people. He had now been in the land of Egypt over twenty-one years. He was now about thirty-nine years of age, and had not seen his brethren for over two decades. We may imagine Joseph's surprise, when on that day he beheld a same caravan approaching from the north, and as they draw near and enter the city, he recognizes the familiar faces of his ten brethren. He hides his identity in order to prove them, and find out if they were as cruel and selfish as ever, or whether they had become gentle and penitent. He dealt with them roughly, put them in prison as spies, and heard them acknowledge among themselves the sin and wrong they had committed in selling their brother. He released all but Simeon, whom he held as a pledge for the return of the rest, and then sent them home with gifts. After an indefinite time, the sons of Jacob returned to Egypt to buy corn. This time they were accompanied by Benjamin, their youngest brother, now about twenty-five years old. Joseph caused Benjamin to suffer an unjust accusation, in order to learn whether his brethren felt toward him as they had felt toward him. To his delight he found Judah, who had proposed his sale, was now ready to be sold as a slave, if only Benjamin may be released. A heart of love and self-sacrifice had taken the place of the former heart of selfishness and cruelty. They are now in a condition to receive the revelation made by Joseph, when he said: "I am Joseph, your brother."

## HOME READINGS.

- Oct. 21. M.—The famine. Gen. 42:1-13
22. T.—The second journey. Gen. 42:14-17
23. W.—Joseph and his brethren. Gen. 42:18-35
24. Th.—Joyful news. Gen. 42:36-38
25. F.—Jacob in Egypt. Gen. 42:39-48
26. S.—Love to enemies. Matt. 5:38-48
27. S.—Overcoming evil. Rom. 12:14-21

1901.

## CORRESPONDENCE.

FROM ROCKINGHAM CO., VA., OCT. 9TH, 1901.—With the opening of the fall season a general awakening of interest in church work appears manifest in this part of the state.

Counsel meetings have been held and gratifying results are obtained all round, and the communion meetings have been announced for the usual times and places as heretofore. Several converts are receiving instruction and are awaiting baptism on Saturday, the 19th inst., at the Bank church in the Middle District—at which place if the Lord will, communion will be held on Sunday following.

The Virginia Conference which was in session at Spring Dale church in Blah. A. P. Heatwole's district—on the 14th and 15th of October was a season of edification and encouragement, at which time three bishops, fourteen ministers, seven deacons, along with many brethren and sisters were present.

Among the important measures adopted at this conference was an authorization of the ordination of two ministers in the Middle District and the stationing of a minister and the ordination of a deacon in the West Virginia church.

We trust that earnest prayer and intercession may go up from a united church in behalf of this responsible work which is expected to be taken up within the next three or four months, and that the Lord may call true to the ministry who shall stand true to the evangelical doctrine and discipline of the church.

We feel also to suggest the great importance of all our conference work and want to stand unitedly for peace and unity and work for the advancement of the cause of Christ as one complete and harmonious church.

Cor.

FROM JOHNSTOWN, PA., SEPT. 25TH, 1901.—Bro. John L. Shaver, our Chester Co., Pa., came to us to spend a few days. While here he preached in the Blanch, Weaver, Thomas, and Stahl meeting houses. May God richly bless the dear brother. Bro. Isaac Weaver and wife, of Michigan, are also with us visiting friends and Bro. Weaver is earnestly preaching the Word as they go from place to place. They expect to leave us in time to go to the Indiana Conference. (They arrived at Elkhart, Oct. 10, accompanied by Bro. S. Yoder and wife, of Soap Level, Pa.—a May kind hearted couple.) Father go with them on their way to the conference and may the conference be one of joy and peace so that love may be the supreme reality. This vicinity has also been favored with spiritual blessings during the conference week in October. It was indeed a pleasure to meet so many dear brethren and sisters from near and far. Oh, what will it be when we meet in heaven where parting is no more. Here in our meetings we greet each other with joy, but it is only for a moment, and then we take the parting hand, not knowing whether we shall ever meet again in this world, but in heaven it is not so. When we meet there it will be forever and ever. Oh, is it not worth our while to strive to gain that heavenly home. Let us not strive for ourselves only, but let us try to win others.

LEVI BLANCH.

## HERALD OF TRUTH.

313

sion of harmony was given by the members of the church by a ringing vote.

Conference then adjourned until 9 A. M., Aug. 30th.

The following morning, Conference was opened by singing, "Stand up for Jesus," after which S. D. Yoder read the 23d Psalm and led in prayer. Uniform reports from the churches in the district showed the following:

|                                      |    |
|--------------------------------------|----|
| No. of congregations.                | 14 |
| No. of bishops and ministers.        | 23 |
| No. of deacons.                      | 12 |
| No. of members received during year. | 59 |

Lost by death or otherwise.

|                         |            |
|-------------------------|------------|
| Increase of membership. | 46         |
| Total membership.       | 947        |
| Total contributions.    | \$ 2581.23 |

Spiritual condition, fair. Peace expressed in all the congregations, and the fall communion will be held at the regular places.

The reports from the mission stations showed regular services at nearly all of the stations, eighty-five sermons preached during the year, and seven conversions.

Treasurer reported \$57.38 in the Conference Fund, and \$110.45 in the Conference Building Fund. Peace expressed in all the congregations, and the fall communion will be held at the regular places.

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church and how shall we meet them?

Whereas, There is a tendency among our people to drift away from the plain teachings of the Bible and the church in the matter of dress,

Resolved, That we urge more plain teaching of the principles of the Gospel in both the home and the church, more consecration, more self sacrifice for the cause of the Master, more prayer for the outpouring of the Holy Spirit, more of the spirit of love to brethren those who have strayed from the right path, more willingness to be directed by the Holy Spirit, more imitation of the Lord Jesus Christ in all that we do and say, more hearts, lips, souls and lives that are on fire for lost souls, and that are making the salvation of the lost the prime object of life.

Resolved, That we grant the request of Masontown congregation by appointing Aaron Loucks as bishop of their congregation, and urge him to return to the district as soon as practicable.

Resolved, That J. N. Durr have pastoral and bishop oversight of the Rektion Congregation.

Resolved, That Schellaburg be under the care of A. Metzler; Gortner Guey Forks under G. D. Miller; Champion under A. D. Martin; Huston under J. A. Brillhart; Greenville under J. A. Durr; Johnstown and Henssereck under Alex. Weaver.

Resolved, That we elect a district evangelist for the coming conference year, who at the end of the conference year shall give a report of the evangelistic work done. S. G. Shetler was elected.

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the purpose of pull or resistance they are nothing. Therefore the smallest cross section and the weakest coherence represent the actual strength. Indeed, the fact is even stronger. The chain is weaker than its weakest link, for those particles which are outside of the continuous lines of coherence add no strength, but do add the pull of their useless weight, and so depend from the weakest link a portion of the strength that should be applied to the external burden.

As a figurative statement of a fact of legal righteousness it is true, "Whoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." If a man presents himself before God on a basis of his actual desert, and expects to earn salvation, he must offer an obedience and a sinlessness absolutely complete and without a flaw. He has chosen that method of approach to God; he is borne up by his own strength, he casts the hedge of his own righteousness about his own head, and he trusts in himself and God. His success depends on its completeness. The strength of every part is no greater than that of any part. When he arrives at that weak point, the bridge bears up just what that will bear, and no pound more. It breaks with him, and the strength of all the rest is of no avail. He has fallen short of the glory of God.

As a warning against carelessness and inclement to intenser struggle, the saying has high value. You are never safe while that weak point remains. No matter how strong your walls are in other quarters, you might almost as well not have them, for thick walls here keep out no enemy there. Absolute strength at every point is the essential of victory. The walls of a ship may average a foot thick, but in many places they are two feet thick, and in one an eighth of an inch, her voyage will be short. Achilles' mighty sinews and mystic invulnerability cannot save him when once the enemy finds his unguarded heel. The inch wide chink lets in the fatal shaft. All this is true and important.

It is in the implications and inference and the silences of the saying that its falsehood lurks. It tends to produce too severe judgments. It engenders discouragement. It is not true. In this world, where the divine pity and the divine forgiveness bend over us and beat with mighty tide against our hearts' doors, it is not true. In the eye of divine love, appreciation, and mercy, a chain is not only stronger than its weakest link, but is often much stronger than its strongest link. For purposes of warning and for purposes of appraisal where men insist on that method, God judges men by their weakness, but for other purposes and in other connections he judges them sometimes by their average strength, sometimes by the greatest, sometimes by the aggregate, and sometimes by much more than the sum.

Christ's appraisal of Peter, for example was founded, not on his denial, or his rash oiliness, or his frequent failure of the real sympathy with the higher aims of the Master, but on his discernment and generous confession and loving earnestness and power on their future promise than on their present value. In the very man who is so soon to deny him he sees the one

who is capable of "strengthening the brethren" when he shall have "turned again." In his rash, impetuous, heady follower he sees "the rock" of steadiness. In like fashion the emphatic and magnificent testimony to John is called forth by the very questioning that showed such surprising weakness in the great forerunner. To John himself he transmits a gentle rebuke and warning, "Blessed is he who ever shall find no occasion of stumbling in me," but to the standers by he announces his appraisal of the man who has felt in the prison the tremors of doubt: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist." In the older day, David is a conspicuous example of God's method. His appraisal is not based on his dark hours of blood and lust, but on his love for God's law and house, his longing after purity, and his trust in God. In the light of these things he is a "man after my own heart." So with Abraham, so with Jacob. God saw in these men something larger than they were at their smallest, something vastly larger than anything they actually were at their largest.

The idea that for purposes of resistance or acquiescence I am no stronger than my weakest link is a blind fallacy, for it omits a premise, — more than one. It is blind to the complex nature of man, the effect of different qualities upon each other. I am not a single chain. I am a congeries of chains, not merely parallel, but interlinked and interwoven, intertwined and interwoven. My real strength is determined by the interplay of the weaker elements with the stronger, and the reverse. I am not a chain, but a cable, and a cable each strand of which not only bears its quota of the strain, but can communicate literally, if one may say so, of its own strength, or weakness, or to its fellow strands. Tendencies counteract each other. Qualities control or modify. Estimates of tensile strength that do not give due weight to this exceeding complexity are unworthy of consideration. When phenology was given more credit than to-day, the skillful reader of "bumps" did not venture to announce the aptitude or character of his subject from the size of any one organ but waited to weigh and balance and calculate results. That destructiveness might be balanced by constructive passion held in check by reason or by acquiescence by benevolence. I am not as weak as that moral infirmity of mine, or that evil trait. I am only as weak as that is, modified by love, truth, honor, faith. The man who surrenders to such a weakness surrenders before he has reviewed his garison. "See that jaw?" said one who had failed once and again in the struggle for right. "How can a man with a jaw like that ever amount to anything?" But he might if he had only had a head! They used to point out to Socrates that he was a weakling, the Greek notion of the identity of the good and the beautiful, his goggle-eyes and misshapen head betokened an evil soul. He acknowledged the fact, but said that his pure thought and pure life were due to the restraining influence of philosophy according to his "dæmon." Bring up all your reinforcements, O struggler! Let reason, will, love, honor, send their forces

across, in front of, through and through, that breach in your fortifications, and you shall conquer yet.

This fallacy is blind to a greater thing. It is blind to the grace of God. Some one was kind enough to inform Chalmers that he had "the teens of a rascal." Like the old Greek, the great Scotchman did not deny the charge, but remarked that, if he had been able to overcome those tendencies, as he hoped he had, it was by the grace of God. Paul says, "When I am weak, then I am strong." The successful assaults of Satan are not made at our weak places, but at points where, in fancy and in fact, our natural strength is greatest, and which therefore are left unguarded and uninformed. It was up the impregnable Heights of Abraham that Wolfe made his way to victory. It was on his strongest side that Moses sinned. The knowledge of a weakness may make the strongest point in all our lines. If it means that he thrust out before that broken wall the strength of Jesus Christ, it means that there we are stronger than our strongest. "Blessed is the man who feareth alway." It is said that the branded cattle on our Western ranges "favor" the wounded side by laying on the other till the halt is formed. Then the skin on the side that was burned, being exposed to wind and sun more than the other, becomes the thicker and firmer. Unhappy is the man who is only as strong as his strongest link. He will snap one day. Thrice blessed is he who is as strong as his weakest, when that is reinforced by the grace of God. — S. S. Times.

#### THE EVER LIVING SOUL.

BY J. M. BRENNEMAN.

"Fear not them which kill the body, but how not able to kill the soul." — Matt. 10:28.

It is natural for us to love our near and dear friends, and it is painful to us when they are taken from us by death. Hence the question often and very naturally arises in our minds, and is frequently asked, How is it with the soul after the death of the body? Is it, like the body, dead, unconscious and without knowledge, or does it still live, conscious of its existence and retaining the faculties of knowledge and memory? These are truly important questions which are worthy of our most serious consideration.

I always believed, having been so taught from my youth, that at death the soul takes its flight from the body, and is then immediately received into a place of rest or misery, according to man's conduct while in this life, where it will remain conscious of its existence until the resurrection day, when the body and soul will again be united, and appear before the judgment seat of Christ, to receive a final reward.

Some, however, are of a different opinion, holding forth the idea, that at death the soul falls asleep, the body, remaining unconscious and without memory, until the resurrection; for they say, "The dead know not anything." This, I believe, however, is said of the body and not of the soul, as our text plainly indicates that the soul still lives after the body is dead.

The idea of the soul's being unconscious after the death of the body, seemed to me so strange and novel,

that it induced me to search the Scriptures more closely on this point, and, after so doing, I became only the more confirmed in my former opinion; namely, that the soul after death still lives separate from the body, is conscious of its existence, possesses memory, and is susceptible of being comforted, or of feeling pain or torment.

In the preceding verses, the Savior had been telling his disciples of the ill-treatment they should meet with, while upon their mission, and that they should be brought before governors and kings for his sake, also that the "brother should deliver up the brother to death, and the father the child; and the children would rise up against their parents and would cause them to be put to death. And ye shall be hated (said he) of all men for my name's sake, but he that endureth to the end shall be saved." Finally, in order to console and encourage them, he says, "I will send unto you the Spirit, and he shall testify of me." "Fear not them which kill the body, but are not able to kill the soul." Doubtless the Savior intended, with these words, to encourage, inspire and strengthen his disciples, bravely to meet the death of the body, because their persecutors were not able to kill the soul; that was out of their reach and power.

But now I would ask, what encouragement or comfort could these words of the text have afforded the disciples, if they had known or believed that the soul would die as a matter of course, the moment the body was killed? It seems to me, these words plainly and undeniably prove that the soul still lives, separate from the body, after the latter is dead; and I cannot see with propriety, or to what purpose the Savior could have spoken these words, if the soul would die with the body.

We know that it is an easy matter for men to kill the bodies of men. But the soul, the Savior says, they cannot kill, then of course it must still live after the body is dead.

The word soul in the Bible, frequently also signifies persons, as for instance, "We were in all the ship, two hundred threescore and sixteen souls." Acts 27:37. And again, "Joseph called his father Jacob and his kindred to him, threescore and fifteen souls." Chap. 7:14. But it not unfrequently means that invisible but living part of man, connected with the body, which is emphatically called the soul, which according to our text, still exists in a state of consciousness separate from the dead body.

First, then, that the soul lives separate from the body. We read of Rachel that "her soul was in departing (for she died)." — Gen 35:18. How could it be said that the soul was in departing, if it had no separate existence from the body?

Elijah, when raising the widow's child, said, "O Lord, my God, I pray thee, let this child's soul come into him again; and the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived;" that is, the body became alive again by the return of the living soul. 1 Kings 17:21, 22. Read also Luke 8:49-56. When Jesus raised the damsel to life, "He took her by the hand and said, 'Maid, arise, and her spirit came again, and she arose straightway.'"

The words spirit and ghost are frequently used in Scripture to signify the same as the

word, soul, as "the body without the spirit is dead."

Evidently the soul had departed and been separated from the body, or how could it have come again? Neither could the soul have been dead, while absent from the body, for as soon as the soul came into the body again, (the body) revived; that is, became alive. Thus the "body without the spirit is dead," but with the spirit, which is the soul, it is alive.

God said unto the rich man whose ground brought forth plentifully, "Thou fool, this night thy soul shall be required of thee (Luke 12:20); and John asks, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Job 27:8. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. Solomon says, "There is no man that has power over the spirit to retain the spirit." And again, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 8:8 and 12:7.

When Stephen was stoned to death, "he called upon God saying, Lord Jesus, receive my spirit." Jesus, when about to expire upon the cross, cried with a loud voice saying, "Father, into thy hands I commend my spirit;" and, having said thus, he gave up the ghost. We also read of the spirits of just men made perfect, and of "the spirits in prison, which were disobedient in the days of Noah." These were not sleeping, else why keep them in prison?

"Abraham gave up the ghost, and died in a good old age." Gen. 25:8. "Ismael gave up the ghost, and died." Gen. 35:29. "Jacob yielded up the ghost and was gathered with his people." Chap. 49:33. The same is said of Ananias and Sapphira: both gave up the ghost. Acts 5. Herod "was often of worms, and gave up the ghost." "Thus man giveth up the ghost, and where is he?" Where is the ghost, or the soul, or the spirit? As for the body, we generally know where that is, but the soul who can tell where it is? Here we must turn to the Scriptures for information.

When the penitent thief upon the cross prayed to the Savior, saying, "Lord, remember me, when thou comest into thy kingdom." Jesus said unto him, "Verily, I say unto thee, To day shalt thou be with me in paradise." This again is a strong proof, that the soul exists separate and apart from the body, as Jesus and the thief were not in paradise with their bodies, on the day of crucifixion.

Paul knew a man who was caught up into paradise. 2 Cor. 12. "Paradise, then, must be in some state of exaltation or locality unknown to us. Christ says, 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' Rev. 2:7. Into this paradise of God, it must have been, that Christ and the penitent thief went on the day of their crucifixion.

It is evident that the person to whom Paul here refers is none other than himself; for in verse 7 he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." What reason could Paul have had to be exalted on account of the revelation made known to another man?

Secondly, The soul, separate and apart from the body, is conscious of its

existence. John, in his Revelation, "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." They were not dead nor unconscious, for he parable of the rich man and Lazarus. It is said of Lazarus that he died and "was carried by the angels into Abraham's bosom." The rich man also died and was buried." These two men after death occupied very different positions; but neither of them was unconscious. Lazarus, we read, was comforted; the rich man was tormented in the flame. He felt pain; "He cried, and said, Father Abraham, have mercy on me," &c. He had his memory, too; for he remembered his five brethren and was concerned for their salvation. To this fact the souls also that John saw under the altar testify; for they remembered, how they had died, for they cried, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth." In conclusion I would yet say, "God is not the God of the dead, but of the living." — Plain Teaching.

Robert Miller says, I asked the Rev. John Wesley, in 1783, what must be done to keep Methodism alive when he was dead, to which he immediately answered: "The Methodists must take heed to their doctrine, their experience, their practice, and their discipline. If they attend to their doctrines only they will make the people Antinomians; if to the experimental part only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who, without much pains in cultivating their garden, and putting no fence around it, to save it from the wild boar of the forest." — Sel.

Thirdly, The soul, separate and apart from the body, is not only conscious of its existence, but has memory and is susceptible of being comforted or of suffering pain or torment.

Paul says, We are confident, and willing rather to be absent from the body and to be present with the Lord. If it seems that Paul not only believed in the possibility of the soul being "absent from the body" and still conscious of its existence, but also of being "present with the Lord." And if present with the Lord, then it must also be conscious of his presence, and capable of enjoying it; for he writes to the Philippians (Chap. 1:23, 24), "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you."

"The language of Paul here is very plain and pointed, and must certainly have been spoken in reference to the soul of man. 'Absent from the body and present with the Lord,' can mean nothing else than the departure of the soul from the body, to enjoy the presence of the Master in the paradise of God."

Now if Paul did not believe that the soul could enjoy itself in the presence of Christ, while absent from the flesh, why then have such a longing desire to depart? Could an unconscious, sleeping soul enjoy itself in Christ's presence? It is evident beyond all dispute that Paul did not believe that the soul at death would fall asleep with the body; for if he considered it so needful that he should still abide in the flesh, why then should he yet be in a strait not knowing which to choose? Had he believed that after death he should be unconscious and without knowledge, perhaps for several thousand years, he would not have been in such a strait, not knowing which to choose, useful as he still might have been to the church.

In his narration of the man who was caught up into paradise, whether in or out of the body, he could not tell. Paul also conveys the idea that he believed in the existence of the soul of man, separate and apart from the body, while at the same time it was conscious and in such a condition as to be able to

hear and perceive such unspeakable words, which it was not lawful for man to utter.

But we have another most indisputable proof of the foregoing views in the parable of the rich man and Lazarus. It is said of Lazarus that he died and "was carried by the angels into Abraham's bosom." The rich man also died and was buried." These two men after death occupied very different positions; but neither of them was unconscious. Lazarus, we read, was comforted; the rich man was tormented in the flame. He felt pain; "He cried, and said, Father Abraham, have mercy on me," &c. He had his memory, too; for he remembered his five brethren and was concerned for their salvation. To this fact the souls also that John saw under the altar testify; for they remembered, how they had died, for they cried, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth." In conclusion I would yet say, "God is not the God of the dead, but of the living." — Plain Teaching.

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#### ONLY A LITTLE WAY.

[ELLA BROOKS BOLCOM.]

Only a little way the sun shone on thee, — Only a little way: Thy heart discerned that made so fair the dawning.

Had turned to the quietest army, Only a little while the path below thee Led through the meadows sweet, Only the first few miles the bright-eyed day blossomed at thy feet.

And then the way wound upward toward the mountain, The road was wild and lone; Where tangled brier and creeping vine and bramble,

The path had overgrown, The mist was chill, the thunder roared above thee.

The wilds blew fierce and high; Only the rebel from the rocks to answer Weakly murmured cry.

Oh, troubled heart, why wilt thou walk unaided, A road so long and lone, When close beside thee Jesus stands, out-reaching

A hand unto thine own? Why wilt thine eyes look backward through the darkness,

Or paths thy feet have trod, When at the summit of the mountain shineth The bright, clear light of God?

Dear friend, look up! behold the clouds have parted, Let not your heart despair; For oh! the sunset glory of life's evening Will be as wonderful a sight

As just beyond, the bottom waits to bear Across to endless day And thou shalt find the dark mist shrouds Only a little way.

#### RELIGION A LIFE.

(Continued from last number.)

I cannot tell you what it is. But you know your duty. No man ever looked for it and did not find it.

And then the third thing, — pray. Yes, go to the God whom you but dimly see, and pray to him in the darkness, where he seems to sit. Ask him, as if he were, that he will give you that which, if he is, must come from him, can come from him alone. Pray anxiously. Pray passionately, in the simplest of all words, with the simplest of all thoughts. Pray, the manifest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of these obdurate and stubborn members will make the soul kneel down in the humility in which it can be exalted in the sight of God.

And then read your Bible. How cold that sounds! What, read a book to save my soul? Read an old story that my life, in these new days shall be regenerated and saved? Yes, do it just that; for out of that book, if you read it truly, shall come the divine and human person. If you can read it with your souls as well as with your eyes, there shall come the Christ there walking in Palestine. You shall see him so much greater than himself, in such a way as to make that, at one word of prayer, as you bend over the illuminated page, there shall lift up that body-being of the Christ, and come down through the centuries and be your helper at your side. So read your Bible.

And then seek the Church, yes, the Church! Do you think, my friends, you who stand outside the Church, and blame her for her inconsistencies, and tell of her shortcomings, and point out the corruptions that are in her history, all that are in her history, all that are in her present life to day, — do you really believe that there is an earnest man in the Church that does not know the Church's weaknesses and faults just as well as you do? Do you believe that there is one of us living in the life and heart of the Church who doesn't think of all his conscience, who doesn't in every day in days distinguish and sorrow, know how the Church fails of the great life of the Master, how far she is from being what God meant she should be, what she shall be some day? But all the more I will pour my life into that Church, all the more will I strive to bring the strength that can give me to me, and make that humble contribution to her I can bring of the earnestness and faithfulness of my life. Come into the Church of Jesus Christ. There is no other body on the face of the earth that represents what she represents, that noble destiny of the human soul, the great capacity of human faith, the inexhaustible and unutterable love of God, the Christ, who stands to manifest them all.

Now those are the things for a man to do, who really cares about all this. These are the things for an earnest man to do. They have no power in





## HOW MY BOY WENT DOWN

"The only the same old story  
That mothers so often tell,  
With accents of infinite sadness,  
Like the tones of a funeral bell;  
But I never thought, once, when I heard it,  
I should learn all its meaning myself,  
I thought he'd be true to his mother,  
I thought he'd be true to himself.

But alas, for my hopes, oh! delusion!  
Alas, for my youthful pride!  
Alas, who are as safe when danger  
Is upon every side!  
Oh, can anything destroy this great evil?  
No bar in its pathway be thrown,  
To save from the terrible maelstrom  
The thousands of boys going down?

It was not on the field of battle,  
It was not with the ship at sea,  
But a fate far worse than either  
That stole him away from me.  
'Twas the death in the tempting dream  
That the reason and senses drown;  
He drew in the alluring poison,  
And thus my boy went down.

Down from the heights of an ambition  
To the depths of disgrace and sin;  
Down to a worthless being,  
From the hope that might have been.  
For the brand of a base beauty  
He inherited his ruinous crown;  
Through the gates of hell he passed,  
My poor, weak boy went down.

-Selected.

## WAYS IN WHICH CHILDREN ARE SPOILED.

A competent nurse says most children's naughtiness is taught by mother or nurse. Baby does not cleverly kiss you. "See, mamma cry if baby will not kiss her. Boo-hoo!" And mamma makes believe cry in her hands till baby pulls her finger away from the deceiving eyes, and mamma laughs and does not always remember when she stops boo-hooing to exact the kiss. Of course, by a mere animal process of reasoning, baby learns to cry for what it wants. Has it not had the "line upon line?" When baby makes a mistake and down it goes, avoid the scylla and Charybdis of nursery shipwreck. Neither mat nor a great fuss over the bump and weaken his self control by too much sympathy, nor do that other miserable thing, strike the offending object of collision, saying, "Naughty old table. Whip the table for hitting little boy's head." This often is the first lesson in combativeness, and the baby who hits back the passive chair that is said to have hit him becomes equally active in slapping children or other folks who morally or physically oppose.

## DO A LITTLE WORK WELL.

A gentleman seeking employment and assistance, writes a letter which is a cross and burden to read. It is scratched, and scrawled, and scribbled; it is hurried, and slovenly, and jumbled; the lines ascend and descend, and its whole aspect is that of carelessness, haste, and disorder. And yet, this is not through ignorance or inexperience, for the writer is a graduate "with honors" of one of the most noted of English universities, and has been in respectable and responsible positions, and is intelligent and doubtless conscientious. What then is the cause of such an abominable scrawl as this, which in itself would be well-nigh sufficient to bar one's way and cause any application made to be received with disfavour? It is probably simply through haste, and such haste as hinders the proper performance of work

which is undertaken. Such haste is wasteful. It results in turning out half finished and worthless work, and in causing careful men at a great expense of time and labor, to go over work, which had been properly done, they might have avoided to their great advantage. Is it any wonder that such men are unemployed?

It is an important lesson to learn that a little work done well is of more value than a large amount done in a slovenly ill adjusted, and half finished manner. Probably thousands of people are out of work simply because everything they do needs to be done over again in order that it may be right. There are such marks of slovenliness and inaccuracy in all their doings that no prudent man would dare to accept what they had done without examination, or endorse their statements without verification. Such people do themselves great injustice, they are capable of much better work than they do, and the result is they lose positions which they might worthily fill if they would only use the careful diligence which is the prerequisite to all completeness and excellence.

Let your especially, learn the lesson of doing a little work well, so well that no one can find fault with it or with them. Let them, if they would avoid failure and disgrace, see to it that nothing leaves their hands until it is done as well as it is possible for them to do it. Then there may still be defects which only greater wisdom and greater experience can reveal, but the result of their more experienced, and intelligent persons, by asking them to correct errors which they themselves might easily have corrected if they had only taken ordinary pains to do this.

This slovenly haste betokens lack of habits of thinking and acting, and a lack of that mental balance and composure without which no effective and permanent word for God can be wrought. A man who does his work in a hurried and slovenly manner, is likely to speak rashly, unwisely and carelessly, and this defect is likely to run through his entire nature, and vitiate his life and all his actions. There is a deep meaning in that expression "that believeth shall not make haste," and happy are the men who will not be hurried and driven out of their wits; who know how to let alone that which they are unable to accomplish; and whose work wrought in God for time and for eternity, receives the Divine approval, and shall stand when the heaven and earth shall pass away."

-The Christian.

## THE KRAKATOA EARTHQUAKE.

The most terrible earthquake of modern times, that of 1883, in the straits of Sunda between Java and Sumatra, in which the island of Krakatoa was blown into space, has been very fully investigated by a committee sent out by the Royal Society of England. Their report has been published in a bulky volume of five hundred pages. The cause of the explosion was the fact that for some time previously to August 27th, 1883—when the disaster took place—the sea had been pouring into the craters of the volcano, and had thus chilled the lava, imprisoning the volcanic gases and a vast quantity of steam, and the pressure becoming

greater, on the above date two-thirds of the island was blown into the air, and the remainder sank far under the sea. Myriads of tons of volcanic ashes, rocks and lava, combined with enormous volumes of steam, sea-water and spray, were ejected to heights varying from twelve to twenty-three miles. These heights could be accurately calculated from the distances from which the phenomena were seen.

The earthquake was swept over the whole of the neighboring regions, destroying many towns, and resulting in the death of 35,000 people. The coast line was altered. The sky was blackened for days. So terrifically powerful was the explosion, and into such minute particles did it divide the volcanic matter, that the air was charged with volcanic dust for many months after, during which time the sun and moon kept changing color, sometimes looking like silver and copper, and at other times being of a blue or green color. Indeed it was not until two years after, that this volcanic dust had entirely subsided. At sunset these peculiar phenomena could be seen until 1885.

The investigations of the Committee showed that the sound of the terrible explosion was heard three thousand miles away, and the agitation of the sea caused by it was carried right across the earth. The air wave caused by the eruption was recorded at Greenwich fourteen hours after it took place. The result of this investigation shows that wonderful forces God has stirred up in the bowels of the earth. It shows also the fearfully chaotic condition that must have existed upon this earth before the creation of man, while it was yet "without form and void."

## I KNOW.

IDA ALLEN ADAMS.

I know that the Lord will be with me,  
Though all of the world may have down,  
The one friend that never shall forsake me  
When others have left me alone.  
And what though my burden is heavy—  
The weary He loves to bear it;  
And I know He will help me bear it—  
Aye, bear all the burden shall end.

I know that the Lord shall be with me  
Should I stand in Gethsemane;  
He will help me my cross to carry  
As 'I'm enabled to carry.

And when I am lost in the shadows,  
Drooping along for the light,  
His hand will cling mine in the darkness,  
His love will illumine the night.

I know that the Lord will be with me  
When dim on my vision shall fall  
The light of this world with its sorrow,  
I know He'll be with me through all.

His hand will lead down through the valley,  
Aye, down to the brink of the stream,  
And over the dark and troubled waters,  
The light of His presence will gleam.

I know that the Lord will be with me  
Then why should I tremble and fear  
In life and in death He is present,  
In pleasure and pain He is near.  
And when, like a child, I am weary,  
Too weary the journey to keep,  
I know in His arms He will lead me,  
When I shall have fallen asleep.

-Western Christian Advocate.

## THE BARGAIN-COUNTER PHILOSOPHY.

But you can't help seeing, once you look at it, that it isn't the good, serviceable, season round people who are held cheap, any more than it is the good serviceable, season round goods.

goods people who get 'marked down,' just like the novelty dummies.

"I wouldn't have thought of it, perhaps, if it hadn't been for a girl who was on the street-car. I saw her while we were ditting from one bargain sale to another. She was a pretty girl, and fashionable. Her dress was made in the extreme of the present day modes, and her hair was done so very stylishly that it looked as if it hadn't been combed since day before yesterday. I don't doubt in the least that she was a good, sweet girl, but some way I couldn't help saying to myself, 'Novelty goods marked down for sale.'"

"I felt ashamed of myself, too, but I noticed that two young men who came on the car treated her with a sort of insolence that the poor girl didn't seem to know how to resent, and I knew that they had seen, too, that she wore a bargain-counter ticket. That girl will never succeed in passing for her real value, I'm afraid. I got the notion that she had a real value, some way. But she wasn't the sort that can carry over from one season to another without loss of value. She wasn't one of your year-out, year-in kind of girls, such as some that you and I know."

"Then, there was a young boy standing out on the platform of the same car, puffing a vile cigarette, and just the minute I saw him, I seemed to see his label, 'Badly damaged by fire; very cheap.' I just thought then, that if I wanted a boy, a boy for any useful purpose whatever, that boy, or any other like him, would be dear at any price; and I just remembered how the best business people in the world are of the same opinion. They know better than to buy bargain-counter goods any day. Your young fellows who are damaged by smoke needn't apply where they want the best service and are willing to pay for it."

"It's pretty much the same with the people who are cheap to start with. One place where we went to day, they were showing some very cheap silk waists; but, dear me, you didn't need any label to tell you that they were cheap, and, cheap as they were, there wasn't one of them that I'd have taken and carried home for it. Do you know, there are many and many of that sort of people, masquerading as silk, when everybody can see they're not even good honest cotton. It's not very surprising that they can't get people to take them at their own valuation. There's plenty of use in the world for even the commonest, coarsest piece of cotton goods that was ever made; but the kind of silk that makes believe to be silk can't find much of a market, even at reduced rates."

"Then, there are the remnants. Some way, it seems too bad to see the fine, handsome goods on the bargain-counter, but there's where they 'most' always go when it gets down to the lengths. And some way, those little bits of fine, dainty goods, that Caroline snapped up so eagerly for the children's frocks, reminded me of poor Lucy Ardrey. You see, Lucy was such a bright, pretty, high-spirited girl, and so full of energy and life, that it was a very long time, a long time, before her plans, too, and they were beautiful and noble ones. But there was just one thing Lucy could never learn, and that was to take care of the body that God had given her. She used to laugh, and

say that nothing ever hurt her, and for awhile it did look as if she could stand anything.

"But that poor, overtaxed body gave out at last, and Lucy, young as she is, had little hope of ever leaving her bed again. Of course, I know that her life is beautiful, and fine, and strong, and that she is useful to many people, but her life is only a remnant—just a scrap of what it might have been."

Aunt Charlotte paused and looked down into the glowing coals, thoughtfully. "Maybe I oughtn't to have been thinking and saying all this," she said, at last. "It's a real comfort, anyway, to think that if we do miss and mar our lives in the making, that God and his angels can find a use for the remnants, after all. But I can't say they should the warp and woof of life are put into our own hands, and the fabric is of our own weaving, there should be so many 'bargain-counter' lives thrown upon the world."—The Willingboro.

## THE PROFITABLE CHARGE.

I passed the county farm on my way to town every morning. One day along in April I noticed a new pauper in the field, and he was working as I had never seen a pauper work before. After that I took notice of him every day, for I could always pick him out from the rest in any part of the field by the way he worked.

Some mornings I passed very early, but always in the dim light of the morning I would see that man, a solitary figure in the field, working away with a kind of ferocious joy. Several times I saw him in the field, working away, while a drizzling rain was pouring down.

"Profitable charge," I said to the overseer one day, nodding toward the new man.

"Yes, beats all I ever saw. Works like that all day, and then comes around the house till ten o'clock at night."

I expected to see him lag in a month or two, but he did not. Instead, he seemed to work harder every day as the summer went by.

As I was passing one evening in the autumn, I stopped and hitched my horse, and went over into the field where the fellow was digging potatoes. Although the sun was already down and the rest were all at supper, he was just beginning another long row. I knew he would finish before he quit. I stood and watched him for a time. He just dug on and on, and never looked up. He was an old man badly stooped, and there were clusters of wrinkles around his eyes.

"Pretty busy?" I said.

"Yes," in a dry, discordant tone, was his only answer.

"Like to work?"

"Yes," he replied, never stopping.

"Have a pretty hard summer, haven't you?" I remarked, sympathetically.

I thought he was crazy.

"No, the best I have had for thirty years," he answered, digging away.

"How is that, were you poor?"

"No," then, in a snarl, he dropped his hoe, straightened up, and looked at me sharply.

He must have seen sympathy rather than curiosity in my face, for he spoke in a milder tone.

"Yes, young man, this has been the happiest summer in thirty years, and I wasn't poor, neither."

In the gray light I saw lines of horrible suffering in his face, but no insanity in his eyes.

"Thirty years ago," he went on, in a lower tone, "I was just makin' a start. I was very greedy, and stingy, too; I always had been and I was very cruel and ill tempered. About that time my old father went blind. He was horrible poor, and came to live with me. He aggravated me a good deal, and it took lots of time besides the rituals. One day I got mad and went to the town and had the court to take him on the county. I's sorry as soon as he's gone, and when the week was out, I couldn't stand it no longer. I drove over after him to come back. He was dead and buried. They said they knew a son who was mean enough to put his father on the county was too stingy to bury him, so they hadn't sent me any word."

"Yes, I made money. I got rich, but I hurt more all the time, till last year my boy cleaned me out of my farm, and this year sent me up here to the poorhouse. I's glad to come, for I'm easier here. Yes, young man, this is the happiest summer that's been for me in many years."

The moon had come up, and I turned and walked slowly away. I heard the old man digging, digging, digging, hunting for peace.—Selected.

## WHY BOYS BOTHER.

A gentleman was riding in a trolley-car in Philadelphia. It was just after six o'clock, when people were going home from their work as fast as they could, and the cars were crowded. Three boys came in together. They were bright boys, with clean faces, and they were good natured fellows; but they were full of fun. They pushed each other and talked rather loud, and they annoyed a lady who sat next to them by pushing each other.

Then a big man, who was standing up reading his newspaper, after asking the boys once or twice to be quiet, took hold of the noisiest boy by the collar and pulled him out of his seat. He told him he must be quiet or he would have to get out of the car. After that the car was pretty still, as you may believe.

The gentleman who saw this began to think why it is that boys cannot manage themselves. In every boy there are two boys—a good boy and a bad boy. The good boy wants to be master; he wants to speak the truth, and to be clean, and kind, and obedient. But the bad boy in him wants to be noisy, and mischievous, and do just as he pleases.

Now which do you think is the stronger in you? Do you think it is stronger in the bad boy were stronger than the other fellow? A boy, perhaps, does not mean to be bad; but somehow he is bad, because the bad boy in him gets stronger than the good boy.

The good boy needs help. Don't you think he does? Do you know how he can get it? Let us ask one of the good men of the Bible. His name was Daniel. He says, "I can do all things through Christ which strengtheneth me." If we ask Christ to help us, we believe He will; and with His help the good boy will be stronger than the bad boy.—Picture World.

## MARRIAGES.

GINGRICH-GEHMAN.—On the 2nd of October, 1901, at the residence of the bride's parents, near Blair, Waterloo

Co., Ont., by Bish. Jonas Snyder, of Waterloo, Ont., Norman S. Gingrich of Elkhart, Ind., to Esther Gehman, of South Bend, Ind. May God direct their walk through life and grant them much happiness in their new relations.

## DEATHS.

CARTER.—On the 13th of Sept., near Milan, Oklahoma, William Carter, aged 50 years. The funeral was conducted by Simon Hetrich from Job 14. The remains were taken to Milan, Kas., for interment. SIMON HETTRICH.

STROHM.—At the residence of J. B. Horst in Stark Co., O., near North Lawrence, of apoplexy and brain fever, Anna Elmore, daughter of E. D. and A. S. Strohm, born Nov. 17th, 1900; died June 29, 1901. Aged 7 months and 9 days. Funeral services at the Pleasant View M. H. on the 28th, conducted by J. M. Kinsman. Burial at the cemetery. It is appointed unto men once to die, but after this the judgment."

GOOD.—Rebecca, daughter of Pre. H. H. and Susan Good, of Concord Knox Co., Tenn., died July 30, 1885, died Aug. 29, 1901, aged 13 years, 1 month, and 9 days. Buried on the 1st of September, in the Mennonite cemetery, near Knox Co. Services by N. Z. Yoder, assisted by H. J. Powell. Text, John 14:1, 2.

MOYER.—On June 25th, 1901, near Pelham Union, Lincoln Co., Ontario, Abraham H. Moyer, aged 61 years, 3 months and 28 days. After a lingering illness of several months, and drooping setting in, he quietly passed away. His leaves behind him a loving wife, four sons and two daughters. He was laid to rest at the Mountain church burying ground, Camden, where services were held by Pre. E. S. Hisslam. Text, Job 14:14.

ULRICH.—Mary E. Ulrich was born in Woodford Co., Ky., April 30, 1881, died Sep. 24, 1901, aged 17 years, 5 months, and 21 days. She united with the Mennonite church at the age of 11 years. She leaves father, mother, five brothers, six sisters and many friends to mourn her departure, but we mourn not as those who have no hope. She was willing to die and meet her Savior. Funeral on the 25th of Sept. Services by Pre. Peter Zimmerman and Christian Resner in German, and Valentine Strubhart in English. "You will shortly come to me then we shall never part."

Her sister, BARBARA UNZICKER, PRICE.—On the 3rd of October, 1901, near Hamilton, Kas., Bro. Edwin S. Price, aged 50 years, died at his residence. Price, formerly of Hartsfield, Mont. gomery Co., Pa. His disease was kidney trouble and typhoid fever. He was sick only eight days. He united with the Mennonite church in 1890. He leaves a sorrowful father and mother, four sons, three brothers, and one daughter, eleven years old, besides a host of friends who mourn his death, but not as those who have no hope. He was willing to die and meet his Savior. Funeral on the 25th of Sept. Services by Pre. Peter Zimmerman and Christian Resner in German, and Valentine Strubhart in English. "You will shortly come to me then we shall never part."

## FREEWILL OFFERINGS RECEIVED.

FOR MENNONITE ORPHANS' HOME FOR SEPT., 1901.

S. D. Kuntz, Hamilton, N. Y. \$100.00  
J. M. Kinsman, Stark Co., O. 10.00  
S. S. & C. G. Mendenhall, 21.37  
A. M. Mendenhall, Stark Co., O. 11.75  
J. M. Kinsman, Stark Co., O. 2.41  
S. S. & C. G. Mendenhall, 2.41  
E. J. Yoder, West Liberty, O. 10.00  
Mrs. S. S. & C. G. Mendenhall, 10.00  
I. W. Neumann, Middlebury, Ind. 1.00

M. Church, Conestoga, Ind. 7.50  
A. M. Church, Elkhart, Ind. 1.00  
S. S. & C. G. Mendenhall, 1.00  
Nashville, Ind. 1.00  
Nashville, Ind. 1.00  
Nashville, Ind. 1.00

FORWARDED BY G. L. BERKHE:  
Morrison Cong. Ind. 10.00  
Richmond Cong. Ind. 2.00  
Richmond Cong. Ind. 2.00

Total. \$107.41

C. Herschberger, West Liberty, O. 1 bushel  
J. Yoder, West Liberty, O. grapes, apples, 1  
"chicken & 2 pounds carpet rag.  
C. Bontinger, West Liberty, O. grapes.  
Sister Stutzman, West Liberty, O. 1 dollar's  
worth sugar, 1 gallon lard, 3 gallon jelly.

Krises, etc.  
S. S. & C. G. Mendenhall, O. 1 bushel  
Sister Kinsman, West Liberty, O. 1 bushel  
S. S. & C. G. Mendenhall, O. 1 bushel  
Sister Kinsman, West Liberty, O. 1 bushel  
S. S. & C. G. Mendenhall, O. 1 bushel

Apples.  
S. S. & C. G. Mendenhall, O. 1 bushel  
S. S. & C. G. Mendenhall, O. 1 bushel  
S. S. & C. G. Mendenhall, O. 1 bushel  
S. S. & C. G. Mendenhall, O. 1 bushel

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## MARQUETTE, ON LAKE SU PERIOR.

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railway.

Through Pullman sleeping cars are run between Chicago and Marquette, and excursion tickets sold at reduced rates via the Chicago, Milwaukee & St. Paul Railway.

For a copy of "The Lake Superior Country," containing a description of Marquette and the country, and an address, with four (4) cents in stamps to pay postage, F. A. Miller, General Passenger Agent, Chicago, Ill.





oping mind still in the childhood stage of happy innocence and inexperience, needs special attention. It calls for the finest tact, the most loving care and watchful solicitude on the part of the parent. And it is a beautiful sight, a happy contentment, when the parent, by the wise exercise of the holy impulses of parental love has so helped to weave the web of the young and budding life that it has not hindered the development of individuality and personality and yet has retained or developed a filial relationship that encourages the utmost frankness, confidence and intimacy of child toward parent. There may be exceptional cases where children thus reared go astray or form associations that bring upon them a life of un happiness, but they are comparatively rare. But there are cases and instances where the selfish love or jealousy of a parent may overstep the line of discretion,—especially where certain ambitions are harbored by the parent for the child—that in the end will work counter to the best interests of both parent and child, bringing disappointment, distrust, sourness, "nervousness" and kindred evils into the family life, instead of the happiness and the joys which God has graciously purposed that His children should possess in their divinely ordained relations in life.

Worse than that, it is possible for a parent to be so selfish and jealous that the natural affections are perverted into beastly cruelty and tyranny. Parental authority is really effective only when wisely and lovingly applied, even when the application may at the time seem to the child unreasonable or unnecessarily stern,—some children need it badly—but where there is authority without love or the exercise of authority with and because of selfishness or jealousy, the effect is often disastrous. Take for example, the awful case recently unearthed in France, where a mother, jealous of the attentions paid to her daughter by an excellent but poor young man, threatened the daughter with dire punishment if she would not agree to the ambitious mother's choice and marry a richer man but of questionable habits. The daughter remained firm, and has, by the intervention of the authorities, who heard of the case, just been released from a twenty-five years' imprisonment in a dark closet in her mother's house, surrounded with indescribable filth and wretchedness. No wonder the mind and body became "tame" under such treatment. The mother may have won, but she has won a fearful loss. But on the other hand there are young people who go against the advice, the admonitions, the appeals of wise and loving parents, and rush into an alliance sanctioned neither by God or sensible humanity, and learn only when too late that they have made themselves prisoners to a life and environment that is, if possible, worse than death—a living death.

#### PERSONAL MENTION.

BRO. D. D. MILLER, of Middlebury, Ind., went to Fulton Co., Ohio, on the 17th to hold meetings.

MRS. ELI NISSELY and wife, of Reno Co., Kansas, left home on the 8th ult., for a visit in Illinois and Indiana.

BRO. G. G. WEINS, editor of our German papers, returned on the 19th ult., with his family, from a three weeks visit in Kansas and Oklahoma.

BRO. LEVI GROFF, of Waterloo, Ont., who sailed with Bro. and Sister Lapp, for India some time ago, has returned. He became ill en route and concluded that the climate was unsuitable for him.

BRO. SAMUEL BURKHOLDER and wife, and Bro. P. S. Heatwole and wife, of Rockingham Co., Va., visited in Ohio, recently, and extended their visit to Indiana. They favored the Publishing House with a very pleasant call on the 16th ult. Come again.

BRO. A. METZLER, Superintendent of the Orphans' Home, at West Liberty, Ohio, was a visitor at the Publishing House on the 17th. He brought with him from the Home, a bright Bohemian boy of 12, who has found a pleasant home with the family of Bro. Charlie Shantz.

BRO. E. S. HALLMAN, of Berlin, Ont., has spent about five weeks in Lincoln Co., Ont., assisting Bro. Wm. Fretz, of Jordan Harbor, in packing and shipping fruit. Our readers in the South are wont to think of Canada as a "cold country," but there is probably no better fruit country in America than is found along the southern shore of Lake Ontario, from Hamilton to Niagara Falls. Strawberries and other small fruits, peaches, plums, pears, grapes and apples form a fruit harvest that lasts from June to November. No charges on this "ad," brethren, of Lincoln Co.

For the Herald of Truth.

#### HEAVENLY WELCOME.

BY MATTIE HERBRUCK.

When your years of life are ended,  
And with Death, your lot you share,  
When you stand at Heaven's portals,  
Will you find a welcome there?  
Will you see Him beckoning to you,  
Precious Lord of Life, so dear;  
Will you hear him sweetly saying,  
"Then shalt find a welcome here?"  
Will you meet those gone before you,  
Who have borne this life of care;  
Will they lovingly embrace you,  
Will they meet them over there?

Have you served the Lord of Glory?  
Oh, my friend, his armor bear;  
Only those who serve him here,  
Can be welcomed over there.

You must toll away unnoticed,  
Demed unworthy, by the world;  
You must meekly bear the conflicts,  
By Old Satan's warfare hurled;  
Then, when life on earth is ended,  
And you near those portals fair,  
You can hope to find a welcome,  
In that haven over there.

Oh! I hope you will conquer  
Over sin, when you die;  
There will be a welcome waiting  
For you, in those courts on high.  
And that Jesus will be standing  
For you, at the gleaming door,  
And shall whisper to you sweetly,  
"Welcome, child, forever more."  
Akron, Ohio.

For the Herald of Truth.

#### "I AM THE LIFE."

BY F. B. P.

The word of God presents to us life as the grandest and noblest possession, the best gift of God unto man, both in this world and the world to come.

It presents to us death also, but only as a thing to be shunned, avoided, and feared. Death is known as the King of Terrors, the last enemy that shall be destroyed, and it is not our purpose to dwell on this subject; we will take into more earnest consideration the subject first referred to—that of life.

We find on earth life in different forms. We speak of vegetable life, animal life, physical life, and spiritual life; it is only the last named that we wish to consider here. This life is sometimes referred to as the "inner life," the "hidden life," and the "divine life."

This life is the most important of all, for on it depends our present happiness and our eternal welfare. Put this life aside, and you have neither present nor future happiness, neither joy in the present life, nor the life to come.

This life has its origin in Christ, as the text declares, "I am the life." This life came from God; man by transgression and disobedience lost it. Christ came and suffered for our sins, and brought both light and life to the world. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

On account of the transgression, man died and became subject unto death, and now has no life in himself. He is dead in trespasses and sins.

When he (man) believes in the Lord Jesus Christ, repents of his sins, accepts him as his Savior, and becomes his willing and obedient follower, he is accepted by Christ, his sins are forgiven him, and he receives into his inheritance the Divine Spirit; the Spirit of God, the God Spirit which quickens him and awakens him to the new life, abides with him forever and guides him in all truth. Then he realizes the force of the words of the Apostle, "Awake thou that sleepest, and arise from the dead and Christ shall give thee light."

This is what we understand by conversion, or coming from darkness unto light, and being converted from the power of Satan unto God.

I have in my mind a young man whom I knew from his boyhood. He passed, as he came to years, into

the very deepest depths of sin; deception, infidelity, and unrighteousness in every form were his delight, while religion and religious services had no pleasure for him. He was converted. These things which he so delighted in before had for him no more pleasure—no more enjoyment, he turned away from them, and his delight was in the laws of the Lord, and in His law did he meditate day and night. It was a plainly evident fact that he was a changed man, and that he was now seeking after heavenly things and not after the things on earth.

The apostle Paul was another striking illustration of the converted and changed man. Once a persecutor (even unto death) of the followers of Christ, and now a defender of Christ and his cause to such a degree that he was willing to be accused for his brethren.

We wish to present more especially, some of the special characteristics of the Christ life.

In his sermon on the mount, Jesus says, "Blessed are the poor in spirit." This is the first of the Beatitudes. The true child of God will not boast of his accomplishments. He rather takes to heart his great Master's admonition when He says: "Watch and pray that ye enter not into temptation, and again, 'Let him that standeth take heed lest he fall.' It is like a merchant seeking goodly pearls; ever looking for more of divine grace; he feels that he is far behind the mark; but he is pressing forward and pursuing after that he may attain and obtain more and more.

Another of the Beatitudes is, "Blessed are the meek." Meekness is also one of the Christian graces. It is designated as one of the fruits of the Spirit. Gal. 5. Moses is put on record as the meekest of all Bible characters. One of the most trying circumstances, save on one occasion, he manifested the same calm, unflinching behavior. A certain writer says: "The office of meekness is to enable us prudently to govern our own anger, when at any time we are provoked, and patiently to bear the anger of others that it may not be a provocation to us. It is true of anger, as we say of fire, that it is a good servant, but a bad master. 'It is good on the hearth, but bad in the hangings.' Meekness keeps it in its place, sets banks to this sea, and says, 'Hitherto thou shalt come, and no farther; here shall thy proud waves be stayed.'"

Meekness and humility are two of the most significant characteristics of Christian life, and we ask the kind reader to study them carefully. They are the grand kaleidoscope which should bring out the wonderful colors and beauties of the children of God, and reserve the glorious beams of the inner life, or the Christ life in the soul.

For the Herald of Truth.

#### A SCRIPTURAL LITTE.

BY MATTIE HERBRUCK.

BELOVED IN THE LORD.—Grace be to you and peace from God our Father and the Lord Jesus Christ, knowing, brethren, beloved, your works of faith and labor of love and patience in the hope of the gospel, we rejoice with you. Blessed be the Father of our Lord

Jesus Christ, who through his abundant mercy hath begotten us together unto this glorious hope, of an inheritance incorruptible and that fadeth not away.

Wherein we greatly rejoice that the trial of our faith, being much more precious than gold that peribeth, might be found steadfast unto the appearance of Jesus Christ, whom, though having not seen, we love, in whom, though we see him not, yet believing, we rejoice with joy unspeakable and full of glory. Unto us therefore he is precious, for us hath he quickened who were dead in trespasses and sins, wherein, in times past, we walked according to the curse of this world; but now, in Christ Jesus, we who were afar off are made nigh by the blood of Christ, whereas we are now no more strangers and aliens, but fellow citizens with the saints and the household of God. Seeing we have this ministry, beloved, as we have received mercy, we faint not, for though our outward man perish, our inward man is renewed from day to day. While we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. Wherefore, seeing we have received a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and fear. But to do good and to communicate, forget not, for with such sacrifices God is well pleased. Now, the God of Peace, that brought again Jesus from the dead, that great Shepherd of the Sheep, through the everlasting covenant, make you perfect in every good word and work, to do his will working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, forever and forever. Amen.

Akron, Ohio.

For the Herald of Truth.

#### JESUS CHRIST AS OUR PATTERN.

BY ALICE H. HERB.

"When He was reviled, He reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously."—1st Pet. 2:20.

We read of One in this verse who was faultless, blameless, spotless, holy, without sin; One who left his home in glory to come to this sin-stained earth and save fallen humanity; One who had such boundless, overflowing love that He was moved with compassion toward us, and died that we might live.

Secondly, we read of His disposition.

"When He was reviled, He reviled not again." O, the importance of forgiving; not returning evil or wishing evil for evil. May God through the Holy Spirit teach us to show that spirit of love to all who ill-treat us in thought, word, or deed. May anyone who is tempted to wish, or to do any evil, stop and think, "What would Jesus do?"

There are many poor souls who are led astray by unkind, even unkind, unpleasant, unbecoming even in their lives, and those who are led astray by the thought that the Lord is gracious?

Have we been born again, "desiring the sincere milk of the word?" Do we enjoy speaking and meditating on such things relating to God and heavenly things? If so, we have no room for

envy, malice, guile, and evil speaking. We will seek after that which is pure, holy, and blessed, when all evil surroundings will flee away. It is the harboring of the wicked thought that causes the wicked deed to be done.

The reviling spirit has no room to act, no power to control the life of one who is hidden with Christ in God. To become acquainted with the "One altogether lovely," who is seated on the right side of God, the Father Almighty, who will judge our work on that "great day," whether they be of gold, silver, hay, or stubble, means to become so intimate, so near, in such close relation, as Father and child; and, more than this, as heirs of God and joint-heirs with Christ. It is our blessed privilege to know what God wants of us, and he is so willing to teach us, guide us in the way of truth, step by step, leading us to a higher and nobler life, but not to allow us to give up to these worldly spirits.

We noticed Christ's spirit toward His revilers; next, we notice in what spirit He suffered. He suffered and threatened not. He was not revenged. He wished no harm to any of his persecutors or torturers. He pitied, loved, forgave, and prayed for them. Instead of threatening, He suffered willingly and patiently and submissively. What a blessed example for us to pattern after. The whole "plan of salvation" was laid for the sake of man; not for sin that He had committed, but for our sins.

When trials come to us, whether temporal or spiritual, are we willing to say, "Thy will be done." Do we willingly and patiently bear them, thinking that God has a lesson for us which we can not learn in any other way? We do not always know why God deals with us as He does; but we can not place ourselves submissively into His hands who judgeth the righteous, and patiently wait until He sees fit to reveal to us in His own good time? We should walk by faith and not by sight.

It is he who conscientiously follows Jesus in his weakness, striving hard by God's help to do the right, that is opposed by others, suffers for doing right, and is tried in various ways. God knows His children; Christ knows his sheep; He calleth them one by one.

He knows our aims in life, our weaknesses, our abilities. He knows how far to let us go. He sees the path we are taking. We may think we are all right, but Jesus causes something to happen (for our good) to stop us or to hinder the fulfillment of our plans.

Then is the time to take the whole matter to God, and find out by the Holy Spirit's guidance where we are wrong. It may take a great deal of praying, trusting, and fasting. "After Christ and His disciples returned to the multitude from the Mount of Transfiguration, a lunatic was brought to them for Christ to cast out the devil, which He did." The disciples wondered "why they could not cast out the devil." Christ answered: "Because of your unbelief." (I doubt it this kind goes out but by prayer and fasting.)

We need to give up the spirits of self and unbelief, and receive the spirit of faith. We should always be sure that God's Holy Spirit is directing us, in every affair of life, then leave the result with Him "who judgeth righteously."

Lawrence, Pa.

#### A GLORIOUS BATTLE WON.

BY MATTIE HERBRUCK.

He stood with his foot on the threshold,  
And a cloud on his bosom lay;  
While his city companion urged him  
To enter the gloomy den.

"There's nothing to fear, old fellow,  
It isn't a lion's den;  
Here waits you a royal welcome,  
From the lips of the bravest men."

"I was the old, old voice of the tempter,  
That sought in the old, old way,  
To lure with a lying promise,  
The innocent feet astray."

"You'd think it was Blue Beard's closet,  
To see how you stare and shrink;  
I tell you there's naught to harm you,  
It's only a game and a drink."

He heard the words with a shudder,  
"It's only a game and a drink!"  
And his lips made bold to answer:  
"But what would my mother think?"

The name that his heart held dearest,  
Had started a secret spring;  
And forth from the well of his heart,  
He felt like a haunted thing.

Away! till the glare of the city,  
And its gilded halls of sin,  
Are shut from his sense and vision,  
The shadows of night within.

Away! till his feet have bounded,  
O'er fields where his childhood trod;  
Away! in the name of virtue,  
And the strength of his mothers God.

What thought he be branded, "coward,"  
In the blasted halls of vice;  
And banished by his baffled tempter,  
Who silently tossed the dice?

On the page where the angel keepeth  
The records of deeds well done,  
That night was history written,  
Of a glorious battle won.

For the Herald of Truth.

#### CONFIDENCE IN GOD.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, wherein ye stand. By which you are saved, if you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received; how that Christ died for our sins according to the scriptures."

God is an all-wise God; He is likewise an all-seeing God, and His word shall stand when heaven and earth shall have passed away. Have you, dear reader, ever seriously considered this great and important question? Have you ever asked yourself the question, Whither am I going? Where shall I spend eternity? What shall my condition be in the world beyond the grave? If you have never seriously considered these questions I entreat you to do so now.

While I was going to my work, the following incident came to my mind: Once a little child when it fell into a well commenced to sing the hymn:

There is a happy land,  
Far away from here,  
Where saints in glory stand,  
Bright, bright as day.  
O, we shall happy be,  
When from sin and sorrow free,  
Lord we shall live with thee  
Forever, ever more.

When among us under such trying circumstances could stand by the little child in the well, and show thereby our trust and confidence in God. The Savior said to His disciples that unless they would repent and become as little children, they would not inherit the kingdom of heaven. And if God wants us to become as little children, this is certainly one of the

things that we should possess in our Christian life; namely, that we have such an abiding trust, such an unshaken confidence in God, amidst all the trials, troubles, difficulties, sorrows of this present life, that like the little child in the well, we could feel safe and well provided for, knowing that God cares for us, and that He will not leave us and forsake us amidst the most trying circumstances of this present life.

"Trust in the Lord and do good; thou shalt dwell in the land, thou shalt be able to say: The Lord is my shepherd, I shall not want, He maketh me to lie down in green pastures. \* \* \*

#### REPENTANCE.

BY A. SIMS.

1. Though godly sorrow is a constitutional element of genuine repentance, yet a person may have terror of conscience, and not be a true penitent. Felix trembled under Paul's preaching, but still went on in sin. Judas had great anguish of mind, when he had sold Christ for some paltry silver, but he did not truly repent, but went and hanged himself.

2. You may have alight sorrow of heart, and still not have repentance. Abah had this 1-Kings 21:27; but it was not real repentance.

3. Momentary impulses toward God is not evangelical repentance. Herod felt many good desires at the preaching of John the Baptist; but he was not a true penitent.

4. You may form good resolutions and yet not repent. Many seem to repent on a sick bed, but they forget their vows when health is restored. Others appear to repent when their children are sick, but forget it when they recover.

5. Leaving off some popular sins is not repentance. Some give up one sin and cling to another. There is no Scriptural repentance until we are sorry for all our sins.

6. Fasting, afflicting the body, praying, and even abject conviction, is not repentance. We have many deeply convicted for their sins, who would not yield to their convictions. True repentance implies a knowledge of sin—sorrow for sin and confession of it. But its chief characteristic is a turning from sin—from all sin, repentance unto God. The person who truly repents, forsakes sin with abhorrence. Every darling idol is cast aside—unsaved associates, bad habits, the cup, the pipe, dishonest dealing, swearing, joking, Sabbath breaking, deceptive language, and the fashions of this world—all are given up. Yes, gospel repentance stops at the cross, slaying. "Cursed to die" is written upon his awakened soul; and he obeys. True repentance also includes restitution. Those who have been wronged in any way are sought after, and their forgiveness is solicited. Instead of coveting ill, he says like Zacharias, "I restore him four fold." All old grudges and party feelings are abandoned. There is a complete turn round—a reformation of the whole life. Such a person is in a fair way to be saved. "For godly sorrow worketh repentance unto salvation; but the sorrow of the world worketh death."





For the Herald of Truth.

## MISSIONS.

## A VERY GRAVE OUTLOOK.

BY J. A. RESSLER.

Many strange feelings arise as we begin this letter—feelings which we cannot express. If you have a lively imagination you can, perhaps, picture to yourselves the state of one's mind who has seen famine at its worst, who has seen through the severest famine India ever saw from beginning to end, and now sees the whole dread enactment coming again. "End," did I say? The end is not yet. Daily we live in the presence of the victims of that awful time. They are still starving before our very eyes. Nearly 400 poor people are given a small dose of rice daily in the town of Dhantari from funds raised by private subscription. I was up at the court house the other day to get some figures concerning the rain fall. The folks there told me the subscriptions are falling off. People are getting tired of helping folks who are too far gone to help themselves. (What if people in America and Europe should say the same.)

We have been giving the "passia" or poured-off water from the boiled rice to a lot of from thirty to fifty or more starving people. We do not let them come inside the gate, but make them line up twice a day to receive their rice-water by the roadside. There they stand day and night with nothing under them but the hard earth and nothing over them but the starry night sky. Driven by hunger they have begun to steal from the people who work for us, and we have several times resolved to stop giving them *passia* in order to break up the gang. But, seeing the poor, emaciated people, we have not yet been able to make up our minds to issue the order. The Deputy Commissioner is coming this week or next and we shall wait and see what he will say.

The poor people who are fed in town are not all residents of Dhantari. Many come from a long distance to the place where they hear there is hope of getting something to eat. These outside people have been sent to their villages a number of times by the police but they come back every time.

One of our men has recently been to Sihawa, 36 miles south east of here, across the river. He reports that very few fields were sown. The people had no seed. How could they sow? We had stopped buying fire wood for some time so as to allow our stock on hand to run down. Most of our wood comes from that desolate country across the river. When the people heard that we wanted wood again they were very glad. Some of them said they had almost lost hope. They had nothing to live on. But when they heard that the "sahibs" wanted wood they were greatly rejoiced. They emaciated condition showed that they are not telling any untruths about their want. And all they get is about the size of their hand work. Sometimes that has to be divided among three or four eaters. If we were to raise the price of wood to a living wage the supply would be so great that our treasury would quickly be drained simply buying fire-wood.

We have told before how the star-

ving children come to be taken into the Orphanage. Sometimes their parents or friends, themselves in the same condition, accompany them. Stories of individual cases might be interesting. I will tell only one this time. Some time ago a boy of about fourteen, driven by hunger, climbed a tree for a kind of fruit which we should think far from edible. He had not eaten for three days and he said he had to have something. He fell and broke his thigh bone. They brought him to the hospital. His mother refused to attend him, and he was cured. He got all he could eat while here and was "discharged" in good condition about three weeks ago. That is, he was required to leave the hospital and his supply of food was stopped. But now he stays outside the compound wall, picks up all he can, and won't leave. The place where he has been treated him with consideration is the only place where he sees any hope. He is getting thin in flesh, but still he sticks. His mother (a widow) is still about somewhere in the town. By and by, sometimes, on the "cowrie gang." That is, when we have some work to do, such as carrying brick or dirt, we give so much a "head load" in cowries or small shells, 140 of which equal one half cent at present. The cowries are given two, three, or more per load according to the season. By very hard work they can earn three cents a day.

Drive such people off? You can't do it. You might beat them to death, but they would not care much for that. Slow death awaits them if they leave, and a quick death would appear a relief to them.

The money used to come right into the compound with their children and beg of us to take them in, until they became a genuine nuisance and interfered with our work. So we put a gate keeper at the main entrance and he keeps them there until a suitable time when they can either be examined there or allowed to come in under escort.

Yes; people die of starvation right out here in plain sight from the window where I sit and write. Every once in a while word comes from the gate keeper, "someone dead by the road." "Alright, tell the sweepers about it." If they die on this side of the road our sweepers bury them, if on the other side the Municipal sweepers do it.

Such is the environment of the American Missionaries at Dhantari, India. Ghastly! Yes. Hard to endure? Yes. Hard for us but unendurable for the poor people. They die under these conditions.

Yet all this would have remained unwritten, but for one circumstance. So far in September there was scarcely any rain. Only a few nominal showers. The ground is dry in many places and if there is no rain within the next two weeks there will be no prospect of any more; the rice crop will be a failure, and the result will be that, heaped upon the conditions described, the famine will be a new famine, the extent of which is at present impossible to conjecture. Had the rains continued on through September as they were up to September 1st, there would have been assurance of an abundant crop and everyone would have looked for-

ward in bright hopes of better times. We should have shared the general hope and this painful story would not have been told.

Even now it is with some degree of apprehension that we assume this task. People at home will say, "Sensational." "Alarmist." "Trying to hurt our feelings." "Has an ax to grind." But we cannot help what people say on those lines. The fact is, we have all along studiously avoided sensationalism, and we should not send in such a letter as this at present, if it were not for the length of time it takes for news to get to America. It will take a month for this letter to reach its destination, and another half-month will have elapsed before it can be in circulation among the people. And by this time, unless conditions change very much, famine will not be prospective but an awful, present reality.

Yet terrible as all these things are and threaten to be, we wish to carefully guard against raising any false report. For this reason we promise to write every week, at least a post-card, indicating whether there is any change in the situation or not. If at any time within the next few months the situation should become sufficiently grave for Government to officially declare famine we shall cable the single word, "FAMINE," by this you will know that the worst fears expressed in this letter have come to pass. This message will be sent to some central point, and from there it will be sent out to points reached by this letter.

But up to now we persist in hoping that the Lord will in some way avert the impending calamity, and that that short but significant message will not have to be sent. J. A. RESSLER.

Dhantari, C. P., India, Sept. 19, 1901.

## PHILADELPHIA MISSION.

PHILADELPHIA, PA.

OCT. 18TH, 1901.

DEAR HERALD READERS:—It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to shew forth Thy loving kindness in the morning, and Thy faithfulness every night.—Psalm 92:1,2. If we put our trust in Him, He will guide us safely through all trials, and things which seem to be difficult to us. "For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever."

On Sunday, September 23rd, we had a meeting that will long be remembered. There were representatives here from the various fields of labor. Bros. Samuel Musselman and Jacob Mellinger, of the Welsh Mountain Mission; Bro. Amos Ressler, Supt. of the Mission Sunday-school at Barab, Lancaster County; Sister Melinda Eberole, of the Chicago Mission; and Bro. and Sister Lapp, who are very likely in their new field of labor over in India. Bro. G. G. Welns, the German editor at Elkhart, and Bro. A. B. Kolb, member of the Evangelizing Board, also of Elkhart, were at home. Besides these, a number came from the country to see Bro. and Sister Lapp before they sailed.

In the evening we had a special praise service for the Children's Meeting. The children repeated Scripture verses with the word, "praise" in them. We also had talks by members of the different Missions. After Children's Meeting we had preaching services conducted

by Bro. Mahlon Lapp. He took for his text, John 8:32—"And ye shall know the truth, and the truth shall make you free." We had a very interesting meeting, and the Lord's power was present with us, and was manifested by one precious soul taking a stand for the Master. We are made to rejoice when souls are born into the kingdom of God, and how great is the rejoicing in the presence of the Angels over one sinner that repents. O, that many more might realize the blessedness of a Christian life! It is the only happy life.

One is loath to part with friends you love, and when the time of parting came, it made one feel sad, because we are made to think, when shall we ever meet again as we met that night. It is hardly possible that we shall ever meet like that on this side of eternity. "But duty makes us understand, that we must take the parting hand," and although we do not meet here, yet if we prove faithful, we have the promise of meeting once more, not to part. As Peter on the Mount of Transfiguration said, "It is good to be here," so we perhaps enjoy these spiritual feasts, and would like to remain. Yet if we were to remain here always, and enjoy these spiritual blessings, what would become of the millions on the plains of India, who are groping on in the darkness of heathendom, many dying daily without the knowledge of a Savior.

Even in this our own loved land, where God's word is preached, and here in the city of Philadelphia, which is sometimes called the "City of Open Bibles," the people are going on in sin, regardless of the consequences. For, while the Bibles are open, and the gospel preached from time to time, so also are the works of Satan open, gathering people in, such as theaters, saloons, ball rooms, gambling dens, etc. Then, as if these were not enough, Satan transforms himself into an Angel of Light, and enters into the church in the form of pride; euche parties, and entertainments for the support of the church, and in place of the saving power of Jesus Christ being preached to a dying people, the topics of the day are discussed, such as the labor question, politics, etc.

Then he enters the home in the form of home entertainments: card playing, and many small games which are considered harmless, and into the child are planted the first germs of vice, which, when developed, lead to gambling, drunkenness, theft, murder, and finally, if not saved, will end in eternal punishment.

You say this is too dark a picture, but, ah, it is only too true, for while we may be idle in the Lord's work, Satan is ever busy going about deceiving the people. "Surely, the harvest truly is great, but the laborers are few." The Master wants a host of true workers to work in His vineyard.

The meetings are being better attended since the cool weather has set in, and many children are back from their summer outing, and many precious lessons are being learned by both elders and pupils. During the summer quarter there were twenty who were present every Sunday.

The home visiting continues, and is very much appreciated by those who are visited. One poor old lady loves to have the children as well as the dear folks come and sing for her, and read

God's word, and while her natural eyes are blind, yet her spiritual eyes are not, and she seems to enjoy what blessings she has, more than people who have their sight.

In the Master's Name,  
MILTON L. NEFF.  
Dauphin and Amber Sts.

## LETTER FROM INDIA.

DHANTARI, C. P., INDIA,  
SEPT. 11, 1901.

DEAR BRO. C. K. HOSTETLER:—Your letter from Orville, O., Aug. 7, came all right this week. God bless you. It is simply wonderful how the Lord is working at this place. You know we have been having a petition for land pending for some time with the civil authorities. The other day the reply came with the assurance that we were to have the land, but raising some questions as to the terms. I went up to Raipur to see just how matters stood, and while I was there I took the opportunity to see a number of other officials than the one directly interested in the land deal. We called on Mr. Oswali, the principal of the College for Native Princes, who had been acting as secretary of the Charitable Relief Committee. Soon he said: "Say, nearly a year ago you had asked us whether we could do something for your lepers. How are they off now? I suppose you have them well endowed by this time." I said, "No; not exactly. The fund has been exhausted for some time."

I don't know exactly how our people have not yet realized the need of help for lepers, and the fund from Edinburgh is not nearly enough for them. We are under the necessity of putting up pakka buildings for them. "Well, I have Rs. 1,500—for you, almost forgotten all about our request. I did not come here for money at all; did not think of such a thing. Praise the Lord." It seems that Rs. 1,500 were such as had been given out and not expended, and were afterwards returned, and so it came our way. It seems everybody was so helpful that the Deputy Commissioner to get out of us all the revenue for the land that he could. But as an individual, he said we should apply to the Chief Commissioner. So I did that. Now our application is gone again. I visited the jail to see an appliance, called the "ry-shuttle," for helping hand weavers. The jail officers were very kind and helpful; promised to make us a model of the apparatus. The Forest Officer was also kind.

We need the movement all along the line. But someone must lead. Who? We need men who have the courage of their convictions and can afford to stand by them. Such men are the ones who will convince others of their opinions. Don't send people who have no lions. Don't send people who are afraid of the Master's work for life, but, Oh, we wish sometimes that they had forgotten to make such a word as

"but." But the word exists and we have to make calculations for it. I most certainly believe that God has not called everyone to the foreign field. But I also believe that every true Christian should be willing to go if he were called. In view of the article which Bro. Burkhardt sent in to the HERALD, some time ago, a brother asked how one may know that one has a call to the foreign field. We believe that the "call" comes to no two persons in just the same way, but when it does come there is no mistaking its reality.

God bless you in your efforts for Him.  
Yours in His name,  
J. A. RESSLER.

## PARAPHRASE ON THE 130TH PSALM.

BY JOHN OWEN, D. D.

1. "Out of the depths have I cried unto thee, O Lord."

2. Lord, hear my voice, let thine ears be attentive to the voice of my supplication."

O Lord, through my manifold sins and provocations I have brought myself into great distresses. My iniquities are always before me, and I am ready to be overwhelmed with them, as with a flood of waters; for they have brought me into the depths wherein I am ready to be swallowed up. But although my distress be great and perplexing, I do not, I dare not utterly despair, and cast away all hopes of relief; nor do I seek unto any other remedy or means of relief, but I apply myself to thee, Jehovah, to thee alone. And in this, my application unto thee, the greatness and urgency of my troubles, and the earnestness of my prayer, and the bias make my soul urgent, earnest and pressing in my supplications. Whilst I have no rest, I can give thee no rest; O, therefore, attend and hearken unto the voice of my crying and supplications.

3. "If thou, Lord, shouldst mark iniquities, O Lord, Who shall stand?" It is true, O Lord, thou God, great and terrible, that if thou shouldst deal with this in this condition—with any man living—with the best of thy saints, according to the strict and exact tenor of thy law, which first presents itself to my guilty conscience and conscience, there would be, neither for me nor them, the least expectation of deliverance; all flesh must fall before thee, and the spirits which thou hast made, and that to eternity; for thou couldst stand before thy displeasure? shouldst so execute thy displeasure?

4. "But there is forgiveness with thee, that thou mayest be feared." But, O Lord, this is not absolutely and universally the state of things between Thy Majesty and poor sinners; Thy Majesty, Thy infinitely good thou art, in thy nature, infinitely good and gracious, ready and free, in the purposes of Thy will, to receive them, and there such a blessed way made for the exercise of the holy inclinations and purposes of thy heart towards them, in the mediation and blood of thy dear Son, that they have assured foundations for concluding and believing that there is pardon and forgiveness with thee in the way of thine appointment. This way, therefore, will I, with all that fear thee, persist in: I will not give over; leave thee, O Lord, nor turn from thee, though my fears, discouragements and despondencies; but will abide constantly in the observance

of the worship which thou hast prescribed, and render the obedience which thou dost require, having great encouragement so to do.

5. "I said for the Lord; my soul doth wait and in his word do I hope."

And herein, on account of the forgiveness that is with thee, O Lord, do I wait with all patience, quietness and perseverance. In this work is my whole soul engaged; even in an earnest expectation of thy approach unto me in a way of grace and mercy. And for my encouragement therein hast thou given me a blessed word of grace, a faithful word of promise, wherein my hope is fixed.

6. "My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning."

Yes, in the discharge of this duty my soul is intent upon thee, and in its whole frame turned toward thee; and that such diligence and watchfulness in looking out after every way and manner of thy appearance, of thy manifestation of thyself, and coming unto me, that I can feel therein those who, with longing desire and earnest expectation, wait and watch for the appearance of the morning; and either, that they may rest from their night-watches, or have light for the duties of thy worship in the temple, in which they most delight.

7. "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plentiful redemption."

8. "And He shall redeem Israel from all his iniquities."

Herein have I found such rest, peace and satisfaction to my soul that I cannot but strive to encourage others to take the same course with me. Let, then, all the Israel of God, all that fear Him, learn this of me, and from my experience: Be not hasty in your distresses; despond not, despair not, turn not aside to other remedies; hope in the Lord; for I can now in an especial manner, give testimony to you that there is mercy with him suited to our relief. Yes, whatever your distress be, the redemption that is with him is bounteous, plentiful and unsearchable, that the undoubted issue of your performance of this duty will be, that you shall be delivered from the guilt of all your sins, and the perplexities of all your troubles.—Owen on Forgiveness.

## A SONG FOR TO-DAY.

(sings the morning from gray to gold;  
Up, my heart, and greet the sun!  
Yesterday's cares are a tale that is told,  
Yesterday's trials are a web which is done;  
Yesterday's failures are all forgot,  
Buried beneath the billows of sleep;  
Yesterday's burdens are as they were not—  
Lay them low in the boundless deep.  
Share thy crust and ask no dole;  
Offer the cup thou wouldst never drain;  
Truly, he who aveth his soul  
Must lose all that the earth would gain  
Smile with him who has gained his joy,  
Smile the gladder, first thy cost:  
It was his to do, and thine to aspire,  
'Twill be thine some day if thou love the most.

Pluck the flower that blooms at thy door;  
Cherish the hour that the day may send;  
There'll come an hour when all thy store  
Would be gladly given for flower or friend.  
Gratefully take what life's reward;  
Look to Heaven, nor seek a reward;  
So shall thou not come when life's come dead.  
Earth and the sky in sweet accord.

## THE SUNSHINE AFTER RAIN.

Though dark and threatening be the skies,  
With clouds that intervene,  
And Heaven no longer to our eyes  
Shines in its place serene,  
And lightning flash and thunder shake  
The hills and trembling plain,  
We know that when the storm shall break  
There's sunshine after rain.

When on life's path of strife and toil,  
With thorns and bristles sore,  
When disappointments roughly foil,  
The hopes that go before,  
Above the clouds of grief and pain,  
The bosom with their pain,  
Despair not, but remember still,  
There's sunshine after rain.

Aye! 'tis true, however great  
The sorrow that befall,  
One day, at least—it may be late—  
Some good will come to all  
Whose lives, through pain are lived aright,  
And such live not in vain.  
God's rest for them is full of light—  
The sunshine after rain.

—Set. by M. C.

## SIMPLICITY OF GREATNESS.

We are indebted to Mr. James K. Hunter, Atlanta, Ga., for the following remarkable essay. The writer is a correspondent of the *Christianian Commercial Tribune*. Our late lamented President Wm. McKinley, was about to be placed upon the operating table, after the cruel shooting. The correspondent says, "I must confess that the most profoundly interesting note in this great scene has been the unveiling of the President's beautiful religious spirit. In that first terrible hour when he believed he was about to die he turned his thoughts heavenward and bore himself like a Christian gentleman."

When he was lifted on the operating table Dr. Mann said: "Mr. President, we intend to cut into you at once. We allowed one President to die, but we don't intend to lose you."

"I am in your hands," murmured the President.

Mr. McKinley was lifted on the operating table, stripped for the dreadful ordeal. The doctors were ready to administer ether. The President opened his eyes and saw that he was about to enter a sleep from which he might never wake. He turned his great hazel eyes sorrowfully upon the little group. Then he closed his lips. His white face was suddenly lit by a tender smile. His soul came into his countenance. The walls lit moved. A singular and almost supernatural beauty possessed him; mild, childlike and serene. The surgeons paused to listen.

"Thy kingdom come, Thy will be done." The voice was soft and clear. The tears rolled down the doctor's face. The President raised his chest and sighed. His lips moved once more. "Thy will be done."

Dr. Mann paused with the keen knife in his hand. There was a lump in his throat.

"For Thine is the kingdom and the power forever, O Lord, the God of the universe."

The eyelids fluttered faintly, beads of cold sweat stood on his brow—there was silence. Then silence succeeded prayer. If there is a nobler scene in the history of Christian statesmen and rulers than this, I have not heard of it.

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November 1, 1901.

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Nov. 1,

SUNDAY SCHOOL LESSONS.

LESSON V.—NOVEMBER 3.  
DEATH OF JOSEPH.—Gen. 50:15-26.  
[Read Gen. 48 to 50:14. Memory verses 18-21.]

GOLDEN TEXT.—So teach us to number our days that we may apply our hearts unto wisdom.—Psa. 90:12.

INTRODUCTION.

TIME.—Jacob's death and burial, B. C. 1869. Joseph's death, B. C. 1635.

PLACE.—The land of Goshen in Egypt.

PERSONS.—Joseph, his brethren, the children of Ephraim and Manasseh.

LESSON CONNECTION.—While living at Hebron, Jacob is informed of the fact that his long lost son is yet alive, and is made governor of all Egypt.

This news coming so unexpected is too much for the aged patriarch, and his heart fails him; but when he saw the Egyptian wagons loaded with good things which Joseph had sent, he believed and his spirit revived. Immediately the whole family prepare to move down to Egypt; then Jacob with all his belongings, takes his journey to meet his beloved son. When they reach Beersheba God encourages him in a vision. When they reach the land of Goshen, Joseph went forth in his chariot to meet his father, and as might be expected, the meeting between them is very affecting. Joseph introduces his five brothers to Pharaoh, who receives them very cordially, and tells them that the best of the land is at their disposal. The famine continues to prevail over Egypt and surrounding countries, but Egypt has an abundant supply of corn. Jacob and his household are amply provided from the Egyptian storehouse. At the age 147 years, Jacob blessed his sons, gives instructions concerning his burial and yields up the ghost. He is embalmed and buried in the cave of Macpelah, near Hebron in Canaan. After the burial of his father, Joseph and his brothers return to Egypt, at which point in the narrative we take up to-day's lesson. No narrative in the Bible is more instructive, more helpful, more ennobling and more worthy of careful study, than the story of Joseph. In many respects he is a type of Christ our spiritual provider.

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7. Dying Without Hope.
8. A "Name to Live" Rebuked.
9. Repentance.
10. Which Heaven Do You Prefer?
11. Which Route?
12. "U. S." or "S. S."
13. The Sculptor's Perplexity.
14. The Gold Necklace.

OCT. HOME READINGS.

28. M.—Death of Joseph. Gen. 50:15-26
  29. T.—Joseph's command fulfilled. Ex. 13:17-22
  30. W.—Burial in Shechem. Josh. 24:26-33
  31. Th.—A peaceful end. Psa. 37:27-40
- Nov.
1. F.—A shining light. Prov. 4:7-18
  2. S.—Numbering our days. Psa. 90:1-12
  3. S.—An abundant entrance. 2 Pet. 1:1-11

LESSON VI.—NOVEMBER 10.

ISRAEL OPPRESSED IN EGYPT.—Ex. 1:1-14.

[Read Ex. 1:15-22. Memory Verses 8, 9, 13, 14.]

GOLDEN TEXT.—God heard their groaning, and God remembered his covenant.—Ex. 2:24.

INTRODUCTION.

TIME.—From the death of Joseph, B. C. 1635, to the birth of Moses, B. C. 1571-64.

PLACE.—The land of Goshen.

PERSONS.—The King of Egypt. The Israelites. The Taskmasters.

THE BOOK OF EXODUS. "Exodus" means departure, and the book is so named, because it relates to the departure of the Israelites out of the land of Egypt. The book was written by Moses, probably during the forty years wandering in the wilderness. It gives the history of Israel in Egyptian bondage, their miraculous deliverance by the hand of Moses, their entrance into the wilderness of Sinai, the giving of the law and the building of the tabernacle. We see in this book, three clearly marked stages of Israel's history. First, we see a nation enslaved. Second, a nation redeemed. Third, a nation set apart, and consecrated to the service of God.

THE ISRAELITES IN EGYPT.—There is much uncertainty as to the period of time covered in this lesson, and in general as to the duration of Israel's sojourn in Egypt. By some the period of bondage is placed at 215 years, while others placed it at 430. Which is right depends chiefly on the proper interpretation of the Scripture passages referring to this period. The period of bondage given in Gen. 15:13, 14, Ex. 12:40, 41, and Gal. 3:17, has been interpreted to cover different periods. The common chronology makes it extend from the call of Abraham to the Exodus, that is, 215 years from the time of Abraham's call until Jacob moved down into Egypt, making 430 years. This seems to be Paul's interpretation of this period as given in Gal. 3:17. He says, that from the covenant with (or call of) Abraham to the giving of the law (less than a year after the Exodus) was 430 years. But in Gen. 15:13, 14, it is said they should "be strangers in a strange land and be afflicted 400 years." As to being strangers in a strange land, this was literally true of Abraham and his posterity until they entered the land of Canaan under the leadership of Joshua, for they were no where rulers in the land, but simply sojourners. So in Ex. 12:40, it is said that "the sojourning of the children of Israel who dwelt in Egypt was 430 years," but it does not say that their sojourning was all in Egypt, but rather, this people who lived in Egypt had been sojourners for 430 years. The various statements are made to harmonize by these interpretations, yet we see one difficulty in accepting this version, namely, the great increase of the children of Israel from 70 to probably 2,000,000, in so short a time as 500 years; yet from the favorable circumstances as recorded in verse seven of our lesson it was possible in this short period.

Nov. HOME READINGS.

- M.—Israel Oppressed in Egypt. Ex. 1:1-14
- T.—A great nation. Gen. 46:1-7
- W.—Cruel Taskmasters. Ex. 5:6-19
- Th.—Remembrance. Deut. 26:1-11
- F.—Oppressed without cause. Isa. 52:1-6
- S.—Prayer of affliction. Psa. 142
- S.—Cry of the Oppressed. Psa. 94:1-14

1901.

CORRESPONDENCE.

FROM BLENHEIM, ONTARIO.—On Oct. 6th, 1901, we held services for the first time in our new meeting house. In the forenoon the services were conducted by Noah Stauffer, a large and attentive congregation being present. The new house was filled to overflowing. In the evening the services were conducted by E. S. Hallman, the house being again well filled. We trust that we may worship the Lord in spirit and in truth, and that Christ's kingdom may be increased through worshipping the Lord at this place. COR.

METAMORA, ILL., OCT. 19, 1901.—The Metamora congregation has many reasons to feel thankful and encouraged. On Sept. 30th, fifteen young persons were received into membership by water baptism. Bro. S. Gerig, of Wayland, Iowa, and Bro. Benjamin Gerig, of Smithville, Ohio, were present and conducted the service. Oct. 3rd, Bro. Jacob Stauffer, of Milford, Neb., filled an appointment, and Oct. 8th, Bro. Joseph Schlegel, of Milford, Neb., filled another appointment.

On Oct. 20th, the Metamora congregation intends to hold communion services.

The Union congregation of Washington, Ill., is very thankful for the short visit given by Bro. A. I. Yoder, of Kalona, Iowa, who preached for us on Sunday morning and evening, Sept. 29th. May God bless all the brethren who have so kindly visited us. COR.

TUB, SOMERSET CO., PA.—There were preparatory and baptismal services on Saturday, Oct. 6th, 1901, at the Folk M. H., and twelve souls were added to the fold of Christ by water baptism, two were received upon confession, from other denominations, and one renewed her covenant.

We praise the Lord that souls are being born into His Kingdom. It is sad to see that there are yet so many unconverted souls around us. May they be moved to repentance while they yet have opportunity.

On Sunday, Oct. 6th, the communion was observed. Bro. J. N. Durr, of Martinsburg, Pa., was with us and officiated during the services. He preached four sermons and one at Oak Grove, Md. He returned to his home on Monday following. Again we were brought "face to face" with the fact that Jesus has died to save our souls, and we trust that this communion may have been the means of more fully righting us with God, and one with another.

ED MILLER.

FROM MAHONING CO., OHIO.—Having promised the brethren and sisters in Canada to let them hear from us through the medium of the HERALD, we will endeavor to fulfill our promise.

On Sept. 18th, Bro. John Burkholder and wife, and myself and wife, left our homes to visit friends and the churches in Canada. September 19th we spent at Niagara Falls; next day we went to Markham, Ont., and remained there until the 25th. Then we went to Jordan with others, to attend the S. S. conference and the semi-annual church conference at Vineland.

On the 25th we went to Berlin and stayed in that community until Oct.

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4th, when we left Berlin for Sherston, Ont.

On Oct. 5th we crossed the Niagara river and went to Clarence Center, N. Y. We returned home on Oct. 7th. We wish to extend our heartfelt thanks to the brethren and sisters in Canada and New York for the many kindnesses shown toward us while in their midst. ALLEN RICKERT.

Columbiana, Ohio.

CONFERENCES.

REPORT

OF THE SEMI-ANNUAL CONFERENCE OF WATERLOO CO., ONT. HELD AT THE C. ERY M. H., BERLIN, SEPTEMBER 12, 1901.

The following resolutions were adopted:

1. That a deacon be ordained in the Geiger congregation.
2. That our ministers in turn take charge of the Snyder congregation for the following year.
3. That Bro. I. A. Wambold make a list of the appointments of the ministers who are to officiate at Snyder's M. H., during the remaining part of this year, and that Bro. David Bergey make the appointments in the Church Calendar for the year 1902.
4. That the Brethren, Abs. Snyder and E. S. Hallman, be appointed to minister to the flock at Mossa, for the next Conference year.

REPORT

OF S. S. CONFERENCE HELD IN THE VINELAND M. H., LINCOLN CO., ONT., SEPT. 26, 1901.

The following officers were elected: Moderator, Wm. Fretz; Secretary, Frank Gayman; Assistant secretary, Benjamin Shuk.

Committee on Resolutions, James Moyer, Christian Fretz, Menno Cressman.

Committee for Question Drawer, Noah Stauffer, Allen Rickert, Lewis Burkholder.

The Conference was a success in every respect, the house being well filled with representatives from many points, also Dr. and Mrs. Page from India, were present.

The speakers were, present, James Moyer, Christian Fretz, Menno Cressman. After each topic, a few minutes were left for open discussion, which were well occupied.

After an address of welcome, at 9:30 o'clock, by the Moderator, the program was carried out as follows: 9:45-10:00. A talk to Sabbath School workers by Noah Stauffer. We are workers together with Christ. The work of the future depends upon the small scholars. If we want them to be influenced by us, our lives must correspond with what we teach. We stand before them but half an hour each week, and we should be led by the spirit. They have been continually watching us. If we have God for our guide, they will surely be influenced by us. 10:00-10:45. "How to Increase Spiritual Life in the Sunday School," by A. L. High, Lewis Burkholder and Noah Honsberger.

Spiritual life can only be increased by communion with God. If we want more of the Spirit, we must have less of the world. Before we can increase it in ourselves. We must have Christ in us. Where Christ is, Spiritual life will grow.

10:45-11:30. "The Relation and Duty of the Church to the Sunday School," Allen Rickert, Moses Hoover, and Frank Hartman.

The Sunday School is the branch; the church, the tree. If the church is not progressive the Sunday School will not be progressive.

The duty of the church to the Sunday School is the same as that of the parents to the child. Relation of love, blood relation should exist. 11:30-11:45. Devotional Exercises. 1:15-2:00. Devotional Exercises.

2:00-2:30. Exercises by the children, consisting of recitations and singing. 2:30-2:50. "The Children of the Bible," by E. S. Hallman and James Moyer.

The lives of different Bible characters were referred to, Abraham, Jacob, David, Samuel, Joseph, etc. Joseph was a good man. He was cast into a pit. He could not get out only through God's help. Many to day are in a pit through sin; and can only get out through Christ. The patriarchs were called the children of the Bible because they obeyed God. Teach a child in the way he should go, and he will not depart from it when he grows old. We must be born again. We should follow the example Christ set for us. He shall gather his Lambs in his arms and carry them in his bosom.

2:30-2:45. One of the speakers on the former topic being absent, Sister Page gave a very interesting talk about mission work in India. But a very slight idea can be formed about the condition of affairs in India unless we see or experience for ourselves. The children of India are brown in color. The shape of their faces is like the same as ours. They are taught by their mothers to steal whenever they have a chance, or it is sin. We are taught of Christ; but they are not. They worship idols. The native Indian women are not nearly so highly esteemed as the women of our country, many a girl that is born out there, is thrown into the river. Two cents a week will support a child in India, or \$15.00 a year will support and educate a child. Let us remember that they need our prayers. If we can not go to India, we can do mission work by supporting a child. 2:00-2:45. The teaching of the S. S. Lesson for Oct. 6th, by Menno C. Cressman.

"JOSEPH SOLD INTO EGYPT." Jacob, (Joseph's father,) owned a tract of land in Shechem, Ill., and of his large flock it was necessary to go away from home to seek pasture. One day Jacob sent Joseph to go and seek land for his brothers, and see if they and their flocks were well. Joseph was his doctored glad to see his brother; but they had not met for many years. They saw him coming they planned to kill him. They stripped him and cast him into a pit, (which was a type of the grave,) and Judah, suggested to his brothers, "sell him to us, to which they consented, thus easing their consciences, and

baving a little money for their pockets. A company of Ishmaelites came along, and they drew Joseph out of the pit and sold him to the Ishmaelites.

They then dipped his coat in some blood and took it to their father and said, "This have we found." Their father, of course, supposed he had been devoured by a wild beast.

JOSEPH WAS A TYPE OF CHRIST. He was sent to look after his father's flock. He came unto his own and his own received him not. He was sold for a price. One sin leads to another. Falsehood to their father had been used to cover the crime his sons committed.

Joseph being made a slave was exalted by the king. He rescued a nation in the time of famine; even his own brothers.

2:50-3:15. "How to Bring About More Devotion in the Sabbath School," Christian Fretz, Lewis Burkholder and M. S. Weber.

If we increase spiritual life in Sunday School we have the key to this question. Not one dare say he has fulfilled his mission on this earth unless he has increased spiritual life. A man must take an interest in his work or he is not devoted to it.

To day, every one is trying to get to the highest standard; are Christians trying to do the same? The characters we need to day are not so much those that teach in word as in actions. John 3:15. We need no half-hearted workers. If the Sunday School is the place for our children let us by all means try and get them there. Let us also devote ourselves to whatever we are called hereafter.

4:15-4:30. Devotional Exercise. 6:30-7:00. Song Service. 7:00-7:15. Devotional Exercises. 7:15-7:30. "The Danger of the Sunday School Drifting from the True Gospel Principles," Absalom Snyder.

For the Sunday School to drift, it is necessary for the church to drift in the same direction. The teachers should not appear spiritual when they are not spiritual.

The danger to-day is that the church is courting the world. Faith in Jesus should be our teacher. 7:30-8:00. Two speakers on preceding topics not being present, Bro. W. B. Page gave a talk on the famine and mission in India, in which he showed the necessity of supporting the poor ignorant children in that place, and the need of the gospel. "Go ye into all the world and preach the Gospel."

8:00. Open Conference. Question Drawer.

FRANK GAYMAN, Sec'y.

For the Herald of Truth.

CONFERENCE REPORT.

The Annual Mennonite Church Conference of Kansas and Nebraska, including congregations in Oklahoma, Idaho, and Oregon, was held at Rose land Mennonite M. H., Adams Co., Neb., on Oct. 1 and 5, 1901. G. H. Brunk was elected moderator, Philip Nive, assistant moderator. T. M. Erb, Daniel Lapp, R. J. Heat wole and David Hilty, were appointed committee on resolutions.

According to the reports of the different congregations in the district the church has only slightly increased

In number though working order is good with few exceptions.

Bishop G. R. Brunk delivered the conference sermon. His remarks were based on Jer. 6:16.

After the sermon all ministers and deacons responded with appropriate remarks and expressed themselves in harmony with the doctrines of the church.

The following are the subjects considered.

Ques. 1.—Are prayer-meetings scriptural?

Ans.—Prayer meetings are scriptural according to Acts 3:1; 16:3; Matt. 18:19; Luke 9:28; 29; Acts 1:14; 12:5; 16:25. But we caution against all formal or indifferent prayer-meetings, where no special object is in view, and recommend that we seek for a special object, being burdened for the same, agree to ask in faith believing that ye shall receive. Matt. 7:7; Mark 11:24.

However let true charity be exercised where this advice might cause offense.

Ques. 2.—Does God's word forbid the marriage of Christians with world-lings? If so, what course shall be pursued with such a transgressor in this manner?

Ans.—Yes, according to Amos 3:3; 2 Cor. 6:14-18; 1 Cor. 7:39. Therefore be it

Resolved, That such as transgress in this way be dealt with as transgressors; 1st, by showing that they have transgressed not simply the rules of the church but the Gospel of Christ. 2nd, Requiring a confession that they are sorry they have entered into matrimony with such persons, before they gave their hearts to God.

Ques. 3.—Is it wise to have more than two ministers at one place when so many congregations have none?

Ans.—It is the mind of this conference that it is not wise to have a number of ministers at one place when they remain at home, but that ministers should be willing to make sacrifices if need be to go to such places where there are no ministers, wherever there is a demand, and so long as there are so many urgent calls for help, and no ministers to send that the churches do not neglect to ordain men who are qualified, sending them to preach at such places, where no ministers are located.

Ques. 4.—Can we draw a line between conformity and non conformity to the world? If so, where?

1st. In attire; 2nd. In conversation; 3rd. In business; 4th. In education.

Ans.—Since the word teaches a separation from the world, Rom. 12:2; 2 Cor. 6:17. We give the following which should be placed on the side of wrong, hence avoided.

In attire.—All superfluous and showy attire tends toward following the fashions of the world or of an immodest nature and appearance.

In conversation.—Foolishness, and whatsoever maketh a lie. Words that bring condemnation not seasoned with grace, contentions and frivolities. By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12:36, 37.

In business.—All methods of business, buying or selling not strictly honest in word or action, and all kinds of occupations which require the violation of any gospel principles.

In education.—Education sought for

honor or fame or to qualify one for any occupation which in its nature inclines to lead astray from gospel simplicity and purity.

Ques. 5.—Is it right for our bishop or ministers to perform marriage ceremonies when bride and groom are not one in the faith, or where one is a Christian and the other an unbeliever, or where both are unbelievers?

Ans.—Resolved, That we discourage marriage between our people and members of such churches as are not in unity with us upon the great principle of the gospel, such as experimental religion, non-resistance, non-conformity, to the world, non-swearing, non-secrecy, or in other words, such as we could not admit to our communion and that we request that our ministers and bishops refrain from officiating in such cases.

Resolved, That since marriage between a Christian and a worldling is forbidden by the Word, 1 Cor. 7:39; 2 Cor. 6:14, therefore it is wrong for our ministers or bishops to perform the ceremony for such.

Resolved, That uniting in marriage those who are in the world is outside the sphere of church work, and our bishops and ministers are requested to refrain from it, leaving worldly marriages to worldly officers. 1 Cor. 5:12; 1 Cor. 7:20, last clause of v. 23 and v. 24.

On Friday evening short missionary talks were given, after which a sermon was preached by Philip Nice, of Sterling, Ill. Text, 2 Tim. 3:1-14.

#### MISCELLANEOUS BUSINESS.

Report of secretary and treasurer of "Home Support Fund."

Above report to be copied in the secretary's book.

#### AN APPEAL FROM THE HARPER CO. CONGREGATION.

"To the Conference in Session at Roseland, Neb.—Greeting. Whereas, in the past future, ministering brethren, Geo. C. Miller and Geo. C. Hinkle, will remove from us to make their abode in other districts, and we are left without a resident minister, we the undersigned members of the Pleasant Valley, Harper Co., Kansas, congregation, do appeal to conference that we in some way be supplied with a minister." Signed by J. G. Wenger, E. C. Weaver, J. Schellenberger, Jon Garber, Jacob Zimmerman, M. A. Garber, B. S. Horst, Eddie Gerber, F. Bahner, H. C. Hinkle, M. B. Weaver, Jas. Zimmerman, Noah Zimmerman.

This conference would advise that if this failure is made to find an ordained minister who is willing to locate there, that the proper steps be taken to investigate for proper material in the Harper congregations, a minister to be ordained and that the minister at Springs, Okla., give part of his time to the Harper church.

If it be not desired best to ordain one at Harper let a call be made for a qualified and willing man out of any other congregation, bishops being authorized to ordain such upon the consent of the congregation where he holds his membership, and the one to which he is called.

A committee of seven was authorized to investigate and act upon the Oregon appeal. Bro. Geo. R. Brunk and David Garber were chosen as a committee to visit the Oregon churches. Report of the District Evangelist.

J. L. Winey was again elected District Evangelist for the coming year. Evangelizing Board is to see that J. L. Winey's congregation be supplied while he is absent.

A certificate of membership was issued by the conference. Money in Home Support Fund be used only for the original purpose.

Daniel Burkhard was re-elected as a member of the Evangelizing Board.

J. M. Nunemaker was again given charge of the Osborne congregation for the ensuing year.

The time of conference was changed from the Thursday before the first Friday to the Thursday before the third Friday in October.

G. R. Brunk, T. M. Erb, D. Diener, and C. D. Yoder, were appointed to arrange a programme for 1902.

It was decided to have the next conference at Spring Valley Church, McPherson Co., Kans.

Resolved, That the resolutions of conference be read and expounded by the ministers of each congregation.

Closing address and prayer by A. Schiffler.

#### BISHOPS PRESENT.

Geo. R. Brunk, Conway, Kans.; T. M. Erb, Newton, Kans.; A. Schiffler, Roseland, Neb.; J. D. Miehler, Aurora, Oregon.

#### MINISTERS PRESENT.

Daniel Diener, Canton, Kans.; Michael Horst, Peabody, Kans.; Dan Lapp, Roseland, Neb.; A. Stauffer, Ayer, Neb.; J. M. Nunemaker, Roseland, Neb.; Philip Nice, Sterling, Ill.; David Hilly, Albany, Ore.; Geo. Hinkle, Harper, Kans.; Noah Eberole, Ayer, Neb.; John Epp, Henderson, Neb.; Cornelius Wall, Henderson, Neb.; Jacob Wiley, Birmingham, Kans.; C. D. Yoder, Monitor, Kans.

#### DEACONS PRESENT.

Henry Nice, Uteich, Ill.; Samuel Lapp, Ayer, Neb.; David King, Larnard, Kans.; Philip Zimmerman, Milan, Okla.; Lemon Beck, Peabody, Kans.

C. D. YODER, Secretaries.

#### NOAH EBEROLE, {

SECRETARIES.

#### REPORT

Of the Mennonite S. S. Conference of the Kansas and Neb. Dist. Including Congregations in Oklahoma, Idaho and Oregon. Held at Roseland meeting house, Adams Co., Neb., Oct. 1, 2 and 3, 1901.

#### TUESDAY EVENING.

Devotional Exercises conducted by Bro. G. R. Brunk, Organization.—moderator, Bro. Jacob L. Winey; assistant, Bro. C. D. Yoder; treasurer, Christ Snyder.

#### WEDNESDAY MORNING.

Topic.—"What is the Real Object of the S. S.?" by R. H. Heistwele.

(1) Salvation of men through Our Lord Jesus Christ, Jan. 3:16. (2) To teach the word of God to men, women and children, Deut. 31:12; Neb. 8, Prov. 22:6.

Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven, Matt. 19, 14; Eph. 6:4, Acts 2:38, 39.

Topic.—"Helps and Hindrances in S. S. Work," by J. L. Winey and Noah Eberole.

HELPS.

1. Faithfulness.
2. Man of prayer.
3. Much Bible study.
4. Grace of God in the heart.
5. Wisdom.
6. Teachers' meetings.
7. Unity among the S. S. workers.

HINDRANCES.

1. Ignorance of the lesson.
2. Indifference about the lesson.
3. Not taking time to study the lesson.
4. Gloominess.

Topic.—"Has the S. S. been Influential? If so, what has been its Results?" By P. M. Erb. It has been influential.

Results: Children are having a knowledge of the Bible. It has brought man to Christ. Its influence rolls on, (like the ocean waves) to eternity's shore. General response. The S. S. will bring good results if the Gospel seed is sown. Where you find the S. S. you find young people in the church.

#### WEDNESDAY AFTERNOON.

Talks to the children by Esther Eberole and Sarah Schiffler. Children were the first to suffer for Jesus, Matt. 2:16.

Topic.—"Importance of S. S. Teachers' Regular Attendance," By Chas. Burkhard, and D. G. Lapp.

An absent teacher causes a loss of interest in class and school, General Response. Consider it a privilege to teach God's word to your class and gain their souls for Christ. The absent teacher loses blessings. Come and draw water from the wells of salvation for your class. Isa. 12:3.

Topic.—"The Advantage of a Teachers' Meeting to a S. S.," by Lemon Beck and Samuel Burkhard.

The teachers' meeting is a means whereby the S. S. is brought nearer of one mind. Ministers should be present at these meetings to help the young workers. Bible study very forcibly emphasized.

#### WEDNESDAY EVENING.

Ten minute talks on "Traps for the Young."

1. The Tobacco Habit.—by David Hilly. Satan uses great men who are tobacco users as decoys to lead the young into the tobacco trap. Christ alone can deliver from this trap.

2. Frequenting Saloons.—by Geo. C. Hinkle. This is one of the means by which Satan gets the young under his control, from which it is hard to break loose.

3. Bad Company.—Is the Devil's agent who through the lust of the eyes leads the young to destruction. Prov. 1:10. Beware of bad books.

4. Love of Display.—by J. S. Winey. This catches many of our people, Job. 2:15. Love not the world neither the things that are in the world.

#### THURSDAY MORNING.

Topic.—"The need of Practical Teaching in the S. S. Class."

Teach so that your scholars may know that you mean them and give them soul food or they will starve to death.

Topic.—"How can a Primary Class be Taught to be of Practical Benefit to the Scholars?" Essay read by Susan Horst. The teacher should have trod the way to Christ before he or she can lead or tell the way to Christ. Character study is very important.

Sarah Schiffler.—Show the children that you love them. Go to God in prayer often. Be simple, plain and childlike in your teaching.

Question box opened and answered. Committee on program for 1902.

Chairman, R. C. Yoder; Secretaries, Frank Hostettler, Reuben Weaver, Aaron Landis.

Closing Remarks.—A. Schiffler.

Another Conference is past and many precious, and soul-stirring thoughts have been given, and seed sown for the time and eternity. Let us not look so much for the results, but look at the work and to God for grace, and go forward.

The S. S. workers were greatly encouraged and blessed through this conference. Wishing God's blessing upon all who may read these lines.

Secretaries } D. G. LAPP.  
CHAS. BURKHARD.

#### REPORT

OF THE MENNONITE CONFERENCE OF MISSOURI AND IOWA, HELD AT MT. ZION N. H., MORGAN CO., MO.

Conference opened Thursday morning, Sept. 26, 1901.

Opened by Bro. D. F. Driver. He gave all a hearty welcome. Scripture read: Eph. 4:1-17. Followed by prayer.

Bro. J. S. Shoemaker was chosen moderator, and Daniel Kauffman and S. G. Lapp, secretaries.

Conference sermon by Bro. Andrew Shenk. He expressed his gratitude to God, that we could meet in this capacity.

The Conference seems to be more important every year. When we see the world holding worldly wisdom as the standard, instead of the pure word of God, it makes the work all the more important. Our Bro. then read Jude 12:21 and admonished us to pray in the Holy Ghost. When we come before God in this way the Spirit maketh intercession for us.

Our brother then his text from Acts 15:28. He stated that there was a principle underlying all the ordinances and restrictions found in the Bible, and unless we get the principle the outward form will amount to nothing.

The brother then held up the conference at Jerusalem as a model for us to follow. He dwelt at some length on the thought that we should let love be the underlying principle of the Christian religion.

In making our resolutions and decisions, let us be sure that everything that we do has the sanction of the word of God. Let the Spirit of God come first in all things. The carnal mind cannot say it seemed "good to the Holy Ghost and to us," because it "is not subject to the law of God neither indeed can be."

The underlying principle of the doctrine of non-resistance is love. It does not only reach to the hattle field alone, but also to the church and to the home.

Brothers and sisters, let us pray in the Holy Ghost and strive by the grace of God to get deeper in His love, to do more for His cause, and God will richly bless us.

Bro. Shenk was followed by the moderator, who heartily endorsed his teaching, further emphasizing the necessity of making the love of God uppermost in the heart. We should keep God's commandments and obey His will because "the love of God constrains us" to do so.

The ministers and deacons present all expressed their willingness by the grace of God to preach and teach the unadulterated word of God and hold to that form of doctrine once delivered to the saints—upon which we, as a Mennonite Church, are built.

All the brethren and sisters present by a rising vote, expressed their adherence to the teaching of our brethren, and their willingness to continue in the work. Reports of the different congregations were given, which was satisfactory as a whole. The work is increasing. After prayer and singing the congregation dismissed for noon.

Afternoon session opened with singing and prayer. After which the questions were taken up and discussed. This work was continued Friday forenoon and part of the afternoon, when miscellaneous subjects were taken up as follows:

1. Application from the congregation at Iowa, Louisiana (the brethren, Andrew Good and Jonas Nice, ministers in charge) to be taken into the Missouri Conference was considered accepted. One of the bishops was authorized to visit them and complete the work.

2. That this Conference appoint a secretary for five years. Carried. Joe C. Driver elected.

3. Conference for 1902 to be held at Palmyra, Marion Co., Mo.

4. Bros. Andrew Shenk, D. F. Driver, John Detweiler, J. M. Krieder and C. S. Hauder were appointed a committee to consider the advisability of changing the time for holding our Conference.

5. Shelby Co. congregation asked permission of Conference to ordain another minister. Granted.

6. A report was given of the local mission board. The committee urging more work to be done in neglected places. Report accepted.

All the discussions and deliberations were given in the spirit of love. Harmony and good feeling prevailed throughout the entire conference.

Closing remarks by the moderator, Prayer by Bro. Andrew Shenk. After singing, "Blest be the Tie that Binds," conference adjourned.

The following are the questions considered and answers:

Ques. 1. Have we been as earnest in supporting evangelistic work as we should?

Ans. We confess that we have come short: (1) in contributing to the evangelizing fund; (2) in earnestness in pushing evangelizing work. While we favor keeping up the support of the other lines of work carried on by the M. E. and B. B. we favor more hearty support of evangelistic work, and shall endeavor to do what we can in that line.

Ques. 2. What is it to be a "separate" people? 2 Cor. 6:17.

Ans. The word is steeped in sin. Isa. 53:6; Rom. 3:23. The true child of God is purified from sin. 1 John 3:8; Heb. 9:14. Since the worldliness is sinful, Rom. 8:7, and the Christian sinless, Jan. 3:8, the two cannot walk together, Amos 3:3. Hence the people of God are, and of necessity must be, a separate people.

In the light of 2 Cor. 7:1; Tit. 2:12, 14; 1 Pet. 2:9, and other Scripture references, it is evident that the people of God should be distinctly separated from worldliness in affections, in business, in society, in conversation, in attire, in associations, in amusements, in habits.

By zealously clinging to gospel truth the cleansing power of the blood will be applied to our hearts, and there can be no question about the "separation."

Ques. 3. What has this Conference to recommend to the brotherhood in general, in the way of Christian duties and privileges that would lead to a deeper consecration, and a more general interest in spiritual work?

Ans. To bring about the results mentioned in this question, we recommend—

1. A more general and a thorough study of the Bible.

2. More secret prayer.

3. Family worship in every Christian family.

4. More real in personal work.

5. More self denial and a greater sacrifice for the sake of the cause.

6. A diligent exercise of the talents God has given us.

7. A scrupulous adherence to our Savior's rule, "Seek ye first the kingdom of God and his righteousness."

Ques. 4. What are some of the things which now stand as hindrances to the cause of Christ?

Ans. The following things were mentioned in reply to the question:

1. Festivals, either in church or home.

2. Photographs.

3. Sunday excursions.

6. Secret societies.

6. Life insurance.

7. Questionable business associations and practices.

8. Extravagance.

Ques. 4. Under what circumstances should a member be considered by the church in general as being under censure?

Ans. A member should be held by the church in general as being under censure, (1) when he is so declared by his congregation, which after investigation finds him guilty of (a) a crime, or (2) when the alleged offense is so flagrant, and the evidence of the offender's guilt is so plain, as not to admit of any doubt. Mere opinion should not be held as sufficient evidence to place an individual under censure.

Ques. 6. To what extent should we bear with offending brethren?

Ans. The mission of the church is to serve. As long as there is hope of reclaiming offending brethren, and the church in general is not liable to be contaminated with their sins, they should be borne with. Luke 13:6-9; Gal. 6:1-5. Every possible means within the bounds of the gospel should be resorted to, to win them back. But should they steadfastly refuse to obey God and the church after diligent and prayerful entreaty and warning, or should their offenses be such that the peace and purity of the church should be endangered, it is the duty of the church to purge itself of such members. Thess. 5:14; 1 Cor. 5:7; Matt. 18:15-17.

Ques. 7. Is it consistent for Christians to go before magistrates to have marriage ceremonies solemnized?

Ans. It is not.

Ques. 8. Do we now approve of the work of the General Conference?

Ans. We know of no institution in our church which has been more effective in awakening a deeper interest in the cause of Christ and making us feel that we are brethren enlisted in a common cause, than the General Conference. In the short time in which it has been in existence, it has proven itself a powerful factor in widening together in close fellowship those

who have participated in its work, in unifying sentiment in questions affecting the welfare of the church and in producing a love for the gospel, for the Mennonite Church, and for the salvation of souls. If the influence of the General Conference could be extended to all parts of our beloved Zion, we believe that the effect would be to weld us together more firmly than we have ever been before, which would make our church a greater power for work in the salvation of the lost, and arm us against dissensions from within and unscriptural teachings and worldly influences from without.

On the other hand, we have many brethren in other conference districts who do not share these views with us, and who have grave fears that a lack of understanding on the part of many, of the scope, aims and purposes of the General Conference, may lead to serious results. Knowing this, we believe that the spirit of forbearance and brotherly love should constrain us to make concessions in the interests of peace and harmony.

The General Conference has never been regarded in any other light than as a help in binding us together, and enabling us as a church more effectively to carry on the work of the Lord.

If, in the nature of circumstances, it will become apparent that its existence threatens the peace of the church, it ceases to be a help. Much as we love the General Conference, and great as we believe its benefits to be, we favor abandoning it as soon as we are convinced that the same would be more conducive to the peace and prosperity of the church than a continuance of it would. That God may aid us in this, we earnestly pray.

Following is a list of ministers and deacons present:

BISHOPS.  
Andrew Shenk, Oranago, Mo.  
Daniel Kauffman, Versailles, Mo.

MINISTERS.  
D. F. Driver, Eud, Mo.  
J. S. Shoemaker, Preepot, Ill.  
J. M. Krieder, Palmyra, Mo.  
Joe C. Driver, Eud, Mo.  
D. B. Raber, Hudson, Mo.  
Abram O'rah, Hrehtree, Mo.  
S. G. Lapp, South Union, Ia.

DEACONS.  
Henry Nice, Morrison, Ill.  
J. G. Detweiler, Cherry Box, Mo.  
J. C. Driver, Eud, Mo.

BY THE SECRETARIES.  
D. G. LAPP, SECRETARY.  
C. D. YODER, TREASURER.

REPORT  
OF THE NINTH ANNUAL S. S. CONFERENCE OF MISSOURI CONGREGATION DISTRICT WITHIN AT MT. ZION N. H., MORGAN CO., MO., SEPT. 26 AND OCT. 1, 1901.

Opening services conducted by J. S. Detweiler. In organization, J. M. Krieder was elected moderator, who chose S. G. Lapp, asst. moderator; Abram M. O'rah, sec'y; Mary Ramer, Asst. Sec'y.

The programme was successfully rendered; a few of the assignees being absent, substitutes were found. Time was given for general discussion of each topic after being treated by as











runner of winter—is at hand. So the gradual decay of human strength. The autumn of life is approaching, and soon the winter of death is upon us. "Be ye therefore also ready, for in such an hour as ye think not the Son of Man cometh."

THANKSGIVING  
PROCLAMATION.

In few plain and well-chosen words President Roosevelt designates Nov. 28th as Thanksgiving Day for this nation. It is in strict accord with the President's way of doing things. His life, his speech and manners are characterized by a simplicity that is very commendable. The "Thanksgiving Proclamation" although brief, is expressive of deep sincerity. Let us give thanks.

HYMNS AND  
TUNES.

To meet the increasing demand for cheap books, we have just issued an edition of HYMNS AND TUNES, which contains all the hymns in the "Hymns and Tunes" but no music. The book is bound in a strong paper cover and will enable our congregations to put a hymnbook into the hands of every person in the congregation at a small expense. A single copy will be sent postpaid for 15 cts., and for \$10.00 you can buy 100 copies. 15 cts. for sample copy.

The interesting letter from Bro. M. C. Lapp in this issue, shows that they arrived safely in Bombay, where Bro. J. Burkhardt was awaiting them to accompany them to Dhamtari. We hope to have a letter in next issue telling of their safe arrival at their field of labor. May God, who has so signally blessed the work of our missionaries at Dhamtari, give our loved ones across the sea, fresh courage, now that their number has increased, to go forth in the Master's name winning souls for Him. And perchance, we, in the homeland can help a bit answering our own prayers for them by opening our hearts, hands and pocket books for them, and let God take out what He needs for His work. Although the danger of famine is happily over, yet as Bro. Resaler plainly shows, that simply gives them opportunity to extend the work along lines of more actual gospel mission work.

LIBERTY FOR  
ELLEN STONE.

After considerable labor and anxiety Ellen M. Stone, captured some time ago by Bulgarian brigands and held for a ransom of \$10,000, has been again located. She has been able to communicate to her friends that she and her companion, Mrs. Telika are well and kindly treated. It is probable that the brigands, now partly surrounded and hard pressed for cash to pay the officials who were bribed to

help them in their work, will agree to accept a much smaller sum for the release of their captives. And it is just possible now, that the brigands themselves will be captives before the game is completed, in which case they may have to relinquish their ill-gotten gains after Miss Stone is free. If their capture is not effected their success may embolden others to kidnap missionaries for ransom.

TO OUR CORRESPONDENTS.

We hope our correspondents will take up their work again, now that the hard work of the summer is over, and the long winter evenings are here again. Our people all read, and gather a good store of knowledge, and it is a good thing that they make good use of the spare hours, but while you read and store your minds with good religious thoughts, it is a good thing to do something for others also. The Bible says, "It is more blessed to give than to receive." So if we apply this to our literary attainments, then on Bible teaching, we have reason to believe that our correspondents will be a means of blessing to themselves and to others in giving of their accumulated store, through the columns of the HERALD. The apostles, we read, preached as they went. Let us go and do likewise. There are many faithful brethren and sisters, well qualified for this work, who have never sent anything for publication to the HERALD. You should not bury your talents, but rather use them to the glory of God and the good of your fellow pilgrims. We hope in the near future to hear from many of our old correspondents as well as from many new ones. Your efforts will be appreciated.

## PERSONAL MENTION.

PRE. WM. SIEBER, of East Salem, Pa., spent several days in Elkhart and vicinity on his return from a trip west. He left on the first of November. We were glad to form his acquaintance.

PRE. JOHN E. KAUFFMAN and Pre. J. H. Byler, of Millin Co., Pa., are at present making an extended visit among the brotherhood in the western states.

FOR THE HERALD OF TRUTH.  
HARVEST AND THANKSGIVING.

BY E. S. HALLMAN.

"Now therefore, our God we thank thee, and praise thy glorious name." "But who am I, and what is my people, that we are able to offer so willingly after this sort for all things come of thee, and of thine own have we given thee." 1 Chron. 29:13, 14.

We give gratitude toward God in the measure we appreciate his blessings upon us. The consecrated soul desires to be a channel of blessing to others with the blessings he is blessed with

from God, be it in temporal or spiritual things. The Lord had in a special way blessed the children of Israel at this time, and in return the children of Israel had in a special way blessed God with their consecration of means and service. David who had such a zeal for the building of God's temple offered freely his service (verse 2), his gold and silver (verse 3). In consequence of this he incited the people to likewise consecrate their supplies to God's house, and oh, such a scene of joy and blessing and thanksgiving and praises to God, was rarely if ever witnessed among them. What does this teach us? We need a David to go before us, to live what he advocates, one who is endowed with the wisdom which cometh from above.

The consecration lesson of this chapter teaches us that we should consecrate: 1st, ourselves; 2nd, our time; 3rd, our means; 4th, our talents.

What a glorious outcome we shall witness! Let the effect upon those around us; 2nd, our joy, giving forth of praises to God; 4th, a knowledge of God's promises verified, in that, "that he who soweth bountifully, shall also reap bountifully." Every act of love performed in God's kingdom shall receive its reward, either in this life or the life to come. While the children of Israel consecrated their means, etc., to build a temple, the spiritual child of Israel today, likewise consecrated himself, his means, etc., to build the spiritual temple, Christ's kingdom. The harvest which they gathered, the temporal blessings which they received, were recognized as coming from God. Notice the expression: "All this is cometh of thine hand and in all thine own," and again "both riches and honor come of thee, thus hast power to make great, and to give strength unto all." "We are strangers and sojourners as before thee, our days on the earth are as a shadow, and there is none abiding." How beautiful such expressions, and how it causeth one to think of living here only as "pilgrims and strangers," and of "setting our affections on things above." Notice, this text expresses the theme of thankfulness and praises unto God, who is the giver of every good and perfect gift, with whom there is no variableness, neither shadow of turning. They did not, neither could they thank God in such a measure unless they had received their harvest from God, and what seems to make their thanksgiving and praises doubly effective was in this, that they "offered willingly" unto God, just what the Lord had given them.

The Lord firstly, owneth the harvest, the earth and the fulness thereof, the cattle upon a thousand hills are his, secondly, we are set as stewards over our farms, our business, our profession, and can only call these harvests our own as regards the law of the land. Some day the good man will return from his journey and will bring us into judgment. Let us therefore "gather" for Him, lest it be said of us, "we have scattered abroad." How can a God enlightened soul recede these harvests year after year without a practical act of thanksgiving to God, which means more than lip service, or formal services. An individual who receives blessing and has no outlet is compared to the Dead Sea which receives the waters of Jordan but does not give out these waters. How selfish such a life must be. The

rich man was such and lost both body and soul. The soul who has the spirit of His Master is like the living water which shall flow forth from us in living streams. We owe our thankfulness unto God, whether we are blessed one hundred, sixty or thirty fold. A real thanksgiving embraces a thanks and a giving to God, the result of which will be praises to God. Then verse 14 says, "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" As it was with David, I have not the least doubt it will be with us, that is, if individuals or congregations would give of their means, service, time and talents "as the Lord hath prospered them" of their harvests, business, etc., that the Lord would so open the windows of heaven upon them, that to their astonishment they would also say: Lord, who am I and what is my people, that we should be able to offer so willingly after this sort? But the latter part of the verse reveals the truth, because of the fact, that "all things come of thee, and of thine own have we given thee."

They were acquainted with two great facts, the need of the building, and the glory of the temple. So we should be informed with two great truths, the Savior's mission, while on earth, and the glory of the work with eternal life hereafter. Working for Christ, in helping our fellowmen with our harvest, may be in giving shelter to the Lord's poor, the orphans and widows, the aged, to those famishing for the want of natural and spiritual bread. We find such from our dear Lord Jesus Christ. "All this is cometh of thine hand and in all thine own," and again "both riches and honor come of thee, thus hast power to make great, and to give strength unto all." "We are strangers and sojourners as before thee, our days on the earth are as a shadow, and there is none abiding." How beautiful such expressions, and how it causeth one to think of living here only as "pilgrims and strangers," and of "setting our affections on things above." Notice, this text expresses the theme of thankfulness and praises unto God, who is the giver of every good and perfect gift, with whom there is no variableness, neither shadow of turning. They did not, neither could they thank God in such a measure unless they had received their harvest from God, and what seems to make their thanksgiving and praises doubly effective was in this, that they "offered willingly" unto God, just what the Lord had given them.

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For the Herald of Truth.

"SONS OF GOD."

SERMON BY FRANK HARTMAN.

Text: "As many as received Him truly became the sons of God." John 1:12.

Christ's coming into the world was the fulfillment of a long standing prophecy. The horizon of the ante-diluvian world was gilded with hope and expectation. The most precious promise of the Jewish Bible is that which speaks of the promised Messiah. It was a theme that inspired and enthused the heart of poet and prophet, priest and king. The world was moving on toward that brilliant day when the mystery was in part laid open and seen its rays across the threshold of a new era. It was to be

the coming of a man whose descent was of celestial dignity; whose feet were to kiss the dusty roads of Palestine; whose heart was to throb with responsive pulses beating in sympathy for a long lost people. As a dream that sometimes emerges from mystery and doubt, into reality and truth, so did the admit of Jesus into the world, spring from prophetic mystery and mist.

The Jewish people were waiting and hoping that the day of His coming might speedily dawn. Every eye was filled with expectation and every heart was beating with the highest aspirations. Because the Jews had a misconception of what the kingdom of Christ would be why they so eagerly longed to see the day. They imagined that when He would come to establish His kingdom, the Messiah would sit upon a temporal throne and sway an imperial sceptre.

But how different from their view was the kingdom of Christ! How changed was their attitude toward the Messiah when once they learned His true mission to man! It was not to be a kingdom of thrones and territorial dominions, but a kingdom of love and peace, in which all they who accept Him as the king of their heart and life, may become His royal sons and daughters. "As many as received Him to them gave He power to become the sons of God."

In the first place I would state that the acceptance of Jesus Christ as king of our life, is the most momentous deed that we can perform. It is a subject which every man and woman that comes into the world must willingly or reluctantly face. Of an other nature that a man may take the salvation of the soul is the most important. It does not pay to delude from the schedule of life's duty an act which should be performed in the early morning. So many people it seems do not realize what a tremendous destiny is involved in deciding for a better life. It was only a question that pertained to this life, it would not be so grave and solemn, but it is a question of eternal happiness or interminable woe and remorse.

The acceptance of Christ as our King is a most momentous deed because it greatly determines our capacity for helpfulness and practical service. It is not possible that a man should live in the highest circle of life—it is not possible that he should reach the loftiest state of service until he has living and beating in his soul, the spirit and life of Jesus Christ. The more that we lead other men to nobler living and thinking, the farther that we lead them into fields of labor and usefulness, the more we are serving our Master and King. That is what the Man of Galilee was doing trying to impress upon the minds of those who gathered about Him for knowledge and light. It does not matter what mental attainments a man may have, nor culture, nor refinement, if he has not accepted that Spirit which will make him a son of God, his will be a fruitless endeavor. Glorious sonship into which we are privileged to enter; "we must as we receive Him to them gave He power to become the sons of God."

In the second place I would state that acceptance of Christ as our king is a matter of man's own choice. We are permitted to receive Him or reject Him at our own pleasure. I am not

now attacking the doctrine of predestination. I am sure I do not know much about that doctrine, for it has always been as dark to me as midnight. But I simply want to say that man has the privilege to accept Christ or reject Him. As far as predestination is concerned a man takes his destined course whether he chooses Christ or not. That does not change his steps nor alter his going.

Suppose that some one should come to you and say that there are five hundred dollars in the bank for you and all you need to do is go and get them. How long do you think that any of us would hesitate? Or, better still, suppose they would come to you and hold out to you fifty dollars? Would it take any of us long to decide whether we wanted the money? Or imagine that you were in the desert famishing with thirst and some one held out to you a cup of sparkling water. How long would it take to determine your desire? Ah! friends, it would not take us very long! But there is a Man who holds out to us the sweetest promise of eternal life. A gift that is more than all the gold that can be beaten into coin; a gift that will quench the thirst of every famishing soul, how long, my friends, will we hesitate to accept the offers of His mercy? Here it is, dear friends, in the precious Word. He said it and I cannot doubt it. It is the sweetest music that ever thrilled the soul. Here it is, the sparkling water of eternal life. You have your privilege to choose it if you like. You have the blessed opportunity to come out of your life of sin and sorrow and be lifted up into the realm of blessing with Christ. Oh! it is grand, it is overwhelming! We may be the "sons of God." "As many as received Him to them gave He power to become the sons of God."

And so if a man is not a son of God he can all see where to place the blame. Do not place it on the church, do not place it on the preacher, but place it on yourself. It is grand to think that God does not bar anyone out. All may come and be sons of His love and of His mercy. There is not one soul that shrieks in the world of the damned that can look up into the face of God as unjust and partial. His law is immutable and His word is unchanging and if any man is lost let him not blame God. There are many men who do not want to enjoy the divine sonship into which they are permitted to enter. If we could only once have men and women to that place where they would be saved I am sure it would not be long until they would be entirely blessed. Christ mourned over the city of Jerusalem and would often have gathered them beneath the wings of His protection, but because of their unbelief they would not. God can make men His sons unless they are willing and He cannot save them unless they accept the offers of His grace. "As many as received Him to them gave He power to become the sons of God."

This then is the grand privilege that the believer is permitted to appreciate. Upon him shall be conferred the power to become the son of God. He has the liberty to come to the foot of God's throne and with confidence exclaim: "Abba: Father." If I am truly the child of God—if I am born of that divine Spirit which shall make me His son then is He truly my Father. And

His love to me is deeper—yes, a thousand times deeper than the love of a human parent for his child. The human mind can positively not conceive the depth of the love that God has for His children. It is far beyond the grasp of our limited apprehension. We cannot fathom the boundless sea of His affections. I am sure we never earned this sonship by human endeavor, nor never received it because of our moral or religious worth. It was the marvelous love of God that made us consistent beings to receive the honor of being called His sons. Of the benign, the transcendent, the magnificent love of God! It is the eternal God-head passing through the crucible of physical suffering to redeem a lost race. It is divinity clothed with mortal flesh, subject to pain and passion, fatigue and worry, passing up and through the dusty roads of Galilee to restore the lost. It is the inextinguishable cord of God's mercy entwined around the believer's heart that keeps him close beneath the wings of divine protection. Of friends, can you not believe that this is the love of God? Can you not accept the Savior as your King? "As many as receive Him to them gave He power to become the sons of God."

There is no aspiring young man in this congregation who would decline the chance of being the son of a wealthy parent. If our tastes and desires could be consulted before we come into this world a great many of us would perhaps be sons of royal families and daughters of aristocratic men. It is very pleasant to be the son of a wealthy father and be envied with the luxuries of domestic life. But it would be better to live in a shattered mansion and walk up and down the world in rags, than to be the son of a millionaire and be excluded from being a son of God. Your gold may perish and your mansions crumble, your garments be moth-eaten and your robes be tattered. But when you are the child of God you have a palace which will last, you have riches that will not perish, you have robes that will never become moth-eaten. "For we know that when the earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands eternal in the heavens." To be a son of God is to be rich in life and opulent in heart. A man may be clothed in rags and not have a clear title to an acre of land yet if he is a son of God he is rich.

Say Father is rich in houses and land, He holdeth the wealth of the world in His hand! Of rables and of commandments, of silver and gold, His riches are full—He has riches untold."

Further, I remark that we are permitted to enjoy this blessed sonship with Christ. Christ is God's beloved Son from a natural and theological standpoint. And whoever accepts Jesus as his Savior becomes a joint heir with Christ. That is almost beyond human comprehension. Celestial dominions, and heavenly cities, and palaces and thrones are all the inheritance of the Son of God.

Who would not this hour resolve to become a child of God? Are you not weary of being a prodigal and stranger to the grace of our Father? Do you not want to be adopted into the family of heaven? How burdensome life is when man has not an earthly shelter to protect him from the storm, but oh! how much more dreadful is it when the

soul has not a home in which to find refuge in the hour of death. There is not one soul in all the world that Christ does not love. Not one life that He will not make happy. Not one soul that He will not save. Accept Him and He will make you a joint heir of all His glorious inheritance. "Behold all His glorious inheritance." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Nappanee, Ind.

For the Herald of Truth.  
THE FAITHFUL CHURCH  
MEMBER.

BY A BROTHER.

A brother writes me: "I am much grieved that so many members of the church so frequently absent themselves from counsel meeting and communion. It is so with our congregation and also with many others. Our church consists of over one hundred and fifty members, and some of them have absented themselves from these meetings for years. Could not some one set forth the importance of the matter in an article in the HERALD OF TRUTH? The Savior says, 'No man having put his hand to the plough and looked back is fit for the kingdom of heaven.' Our Savior, when upon earth, established his church among men, and both by precept and example taught His followers the requirements of His word and gave them ordinances which should be maintained and practiced by his disciples unto the end of time. In giving His full commission to His disciples He says, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you, always even unto the end of the world.'"

The sacredness of the ordinances of the Christian church should be kept in mind by all. These are to be observed and practiced by all his children, not by a part only. The sacrament of the Lord's supper was instituted in place of the Jewish passover; the passover being the figure or type of the Lord's supper. At the institution of the passover the Lord said unto Moses and Aaron, "Speak ye unto all the congregation of Israel, saying, On the tenth day of this month (that is, the first day of the Jewish year), they shall take them every man a lamb, according to the house of their fathers, a lamb for a house, etc. Mark, every man a lamb; none were exempted. The duty of keeping the passover was binding upon every soul of the congregation of the children of Israel, for the Lord passed over the land to smite the first born of the Egyptians, and as the blood sprinkled upon the door posts of the houses of the children of Israel was a token for the destroying angel to pass over them and leave them unharmed, even so the wrath of God passeth over those whose souls are sprinkled with the blood of Christ.

Again, at the last supper which Jesus ate with his disciples they were all present. "Now when the evening was come, he sat down with his disciples." Even Judas His betrayer was present and in giving the cup he said, "Drink ye all of it."

There is no command as to how often the communion of the Lord's

Supper should be observed; but Christ said, "This do in remembrance of me." Paul also in his letter to the Corinthians (1 Cor. 11:24-26) quotes the instructions of our Savior as follows: "This do in remembrance of me." This do, "as often as ye drink it, in remembrance of me; for as often as ye eat this bread and drink this cup, ye show the Lord's death till he come."

How often the apostolic churches observed the sufferings and death of our Savior we have no record; but that they did observe it at periods of time not far distant from each other is very evident from the apostles' writings. At the present time it is observed by some congregations once a year, by others twice a year, and by most other denominations often. So that while it is optional with congregations and individuals as to how often the Lord's Supper should be celebrated, it is nevertheless positively a command that it should be observed by all the true disciples of Christ. This do in remembrance of me; "This do as often as ye drink it in remembrance of me, for as often as ye eat this bread and drink this cup ye show the Lord's death till he come." Hence it is that the churches have ordained in their forms of worship these stated periods for the celebration of the communion service, that all who love Jesus Christ in sincerity and in truth may have the opportunity to enjoy the glorious privilege of renewing the covenant vows, feasting their souls upon the bread of life and thus keep in remembrance the Lord's death till he come.

The gospel is different from the law. He who disobeyed the law must suffer the penalty of his transgression, and any gross transgression was punished with the death of the offender, as we read in Exod. 12:19, "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land." The gospel is the law of love and those who accept it are governed by its principles, teachings and doctrines. When any one is brought under this perfect law of love, he will manifest it in his life and in all that he does. He will be ever ready to fulfill all the precepts and commandments of his Master, however great a trial or self-denial to his carnal nature it may cost; yes, it will be his joy, his pleasure, and his delight, to do all that he is told. We know with what pleasure we wait upon the friend whom we love and respect. We consider no duty too menial, no task too hard when it is for his comfort or pleasure; and just so it is with the true and faithful child of God; he will delight most in the work and service of the Master for thus it becomes him to fulfill all righteousness, even as Christ also suffered for us, leaving us an example that we should follow his steps.

Even as Christ conformed himself to every ordinance of the church that he might be an example to us, his followers, so we also should follow him in all appointed ways. All who have come to a knowledge of the truth and found peace in believing on Jesus Christ, desire, according to his example, to be baptized, and united as living branches to the true vine, and receive the ordinances of the church, not as though they were compelled to do so by the

laws of the church, not through fear of punishment, but through the love of God, the love of the church, and the love of their fellow beings (especially for those who are yet in darkness and in sin) that they may see the beauty of holiness in them as a light shining in the darkness, and as a city that is set on a hill which cannot be hid; and that they may be like leaven which leaveneth the whole lump. That we should obey certain laws only because we fear punishment, indicates that we do not possess the true spirit of obedience, and it is no credit for us that we keep in violation the law from that motive; but if we keep the laws because we love the right, then we have the true spirit of obedience and will not fall into condemnation; and thus it is with the true servant of Jesus Christ. He must have the love of God in his heart. The spirit of love must draw him and dwell in him and be his constant guide, his everlasting hope. The spirit will teach him and show him the way and give him wisdom to distinguish the right from the wrong; and if this spirit of love, which is the Spirit of God, dwells within him, then he will have no desire to neglect or to avoid the ordinances and the sacraments which God through His Son instituted, but he will much more desire to observe and keep them; not so much because he fears God but because he loves Him; and this is the highest, the noblest, and the holiest obedience which man can give to his Maker. Such was the obedience Jesus yielded to His Father, and this is the obedience by which we may come to the throne of grace and say: "Abba Father."

If we do not keep the ordinances of God it proves either that we have lost our interest in Christ and in the church and that our love for them has grown cold, or that we are not much concerned about the world; or that our faith is too weak to sustain us; or that we are so deeply interested in our worldly affairs that we have forgotten our covenant vows and are neglecting the salvation of our souls, giving too much care for the body and things of time and sense; or that we are in some way dissatisfied with the church and those who compose it. Any of these things coming between us and our duty to God, will be sufficient, if no effort is made to remove them and to reconcile ourselves again, to bar forever the gates of Heaven against us and to shut out the good of these things fall in our way, we begin to depart farther and farther from Christ and the path of duty, and become more and more entangled in sin, and sink constantly, deeper and deeper in unbelief and unrighteousness; and if we desire to be reconciled to God and to establish again in true love to God and the brotherhood, the interests of the church and our souls' salvation, we must agree with the adversary quickly; we must not delay, we must not waste precious time, for we know not the day nor the hour when our Lord will come to call upon us as an account of our stewardship; but we must carefully examine ourselves and learn what is the true cause that makes us thus disinterested and unwilling to conform to the ordinances of God, and when we discover the cause, cast it out and renounce it, and return again to God. If our hearts have never been truly converted to God, then we must not rest day nor

night, but wrestle with God in prayer, to have mercy on our souls, and bring us fully to Him, that we may be entirely transformed to Him in the renewing of our minds, and know what is that good, and acceptable, and perfect will of God. If our love for God and the Church has grown cold, we must seek to regain it; like the man who had a hundred sheep and lost one, we must search for it diligently, and when we have found it we will bring it back with us, and our hearts will hold a feast of rejoicing unto the Lord for the new found love. If our faith is weak, prayer will sustain it. If riches, worldly lust, care for the body, a disobedient spirit, etc., have been the cause, prayer and earnest effort will help us to remove them from us and to set our hearts and our affections again on things which are from above. If difficulties with the brethren have stood in our way, prayer will avail to make us kind and forgiving towards one another, and God will work out a reconciliation in love between us and those against whom we had a fault; but if we pray we must also act in accordance therewith and make ourselves willing to be conformed to the perfect will of God, else our prayer is only a mockery and will bring us no good.

Let us then, my brethren, consider these things and if there is a fault with any of us, oh, let us remove it, and come up to the house of the Lord with a willing offering; led by the spirit of love and taught of God, let us bring our offering like Abel, that it may be accepted of the Lord and well pleasing in His sight. The Lord's Supper was instituted by Christ, it was observed by His apostles, it was kept by the early churches and through all generations to the present day; and to the true disciple it is not an imposed duty, but he comes with desire to eat the bread and drink the cup, like a friend invited to a feast of which he considers it a great privilege to partake. The psalmist says: "Behold how good and pleasant it is for brethren to dwell together in unity." And so it is. Behold, how beautiful it is, and how precious when a whole community or congregation of people, all dwell together in peace and harmony; when they are all of the same mind and each one in that whole community performs willingly and creditably every duty that is assigned to him, and thus all working together for each other's good and for the good of the whole community, because each feels interested in it and does all he can to promote the general welfare, and thus they delight themselves in doing good, and in helping one another; but when some are dissatisfied, and others regardless of their duties, and selfishness, and pride, and evil desires break in and destroy the harmony which should exist. Oh, what a sad thing it is!

And this is the reason why Christians have so little influence and why they are sometimes so evil spoken of; they do not keep themselves pure and spotless before God, and the world; they do not manifest true love to God and the brethren—they pass these things over lightly, forgetting that the eyes of the world as well as the all-seeing eye of God is ever upon them.

This is the season again wherein most of our churches are weak, and suffering and death of our Savior, and we therefore consider our ways, and our

lives, and purge out the old leaven, that we may be a new lump, as we are unleavened, for even Christ our passover is sacrificed for us; and if he is so loved us that he came into the world to suffer and die for us, even while we are yet sinners, we should also show forth our love to him in keeping his commandments; for by this shall all men know that we are his disciples. Let us not be ashamed of him, for whosoever is ashamed to confess him before men, of him will He also be ashamed before his heavenly Father.

Grace, peace, and mercy unto every reader through Jesus Christ our Lord. Amen.

#### For the Herald of Truth. AN ADMONITION.

BY A SISTER.

(The following was written as a private letter to the Editor, but as it contains many good thoughts we take the liberty of giving it to our readers in the form of an article.)

Dear Brother, Greeting, in Jesus' name. It is with a sad heart that I write to you. I have been pressed to write so often, but I was like Jonah, I wanted to get away from it, but during the night, while others were asleep I was wrestling with God, and prayed that He might guide my hand, so I might only write what would be pleasing to Him, for of ourselves we can do nothing; in Him we live, move and have our being, and as we all have to work out our own salvation with fear and trembling, I have to tremble a great many times, when I read the Word of God. In this book we can see what is required of us as followers of the meek and lowly Jesus.

"Oh Lord, be gracious unto us; we waited for Thee; be thou our arm every morning and our salvation also in the time of trouble, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then Judgment shall dwell in the wilderness and righteousness remain in the fruitful field. For the Lord is our Judge."

We as a Mennonite body have great reason to watch and pray lest we enter into those things that will lead more and more into worldliness, which is abomination in the sight of God. "When good men shall be in the world, shame; but with the lowly is wisdom." Prov. 11:2. "The fear of the Lord is to hate evil, pride and arrogance, and the evil way, and the forward mouth do I hate." Prov. 8:13.

Now, I, Nebuchadnezzar praise and extol and honor the King of heaven, "When good men shall be in the world, shame; but with the lowly is wisdom." Prov. 11:2. "The fear of the Lord is to hate evil, pride and arrogance, and the evil way, and the forward mouth do I hate." Prov. 8:13.

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I do not mention any of these Scrip-

ures because I think you do not know them better than I do, but when I look around and see these things one after the other, following, what shall we do? Shall we close our eyes and be lulled to sleep with these things standing against us? It grieves me to see Mennonites, trimmed up in the highest styles of fashion: the hair puffed and rolled up with combs, pins, and ribbons, presenting a most hideous appearance and leaving no room for a covering, and the boots so small they will scarcely cover the head representing the lowly name of Jesus with ruffles, ribbons, etc. I know the name is not the religion; but if they cannot become willing to walk in humility why do they not take some other name where it makes no difference. It does make a difference, but some will not believe it. The scriptures say, we shall bring up our children in the nature and admonition of the Lord. To day that makes no difference. See how the little innocent children are dressed! It looks as if each one tried to have their's dressed the finest. These things ought not to be. These are people who say our forefathers were not so spiritual and did not mission work. They all had their mission. They (as a rule) practiced what they preached. Their houses were not decorated with costly furniture, nor were pictures of all kinds hung over the walls with draperies, lace curtains, and a thousand other things that are not becoming to us as a separate or a peculiar people, zealous unto good works. Can you see the difference between the Christian people of thirty or forty years ago and those of today? Their measures used to be filled up, shaken down, and then running over the top, and as we all have to work out our own salvation with fear and trembling, I have to tremble a great many times, when I read the Word of God. In this book we can see what is required of us as followers of the meek and lowly Jesus.

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under heaven, among men, whereby we can be saved but the name of Jesus, who gave his life for us. He is the way, and the life, and the truth; and no man cometh to the Father except by Him.

The parable of the prodigal son is a beautiful illustration of the love, the mercy, the forgiving spirit of the great Father above, who is both able and willing to save to the uttermost all who come to him, or who call upon His name.

God's willingness to receive and forgive sinners is shown in this that He uses every means to bring us to a consciousness of our sins.

That He sends His spirit to plead with us and to remove us, to strive with us and in this way to understand our lost condition and free from the wrath to come. He says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will enter in and sup with him and he with me."

That He gives us warnings, instructions, and experiences which tend to show us our danger while in the ways of sin, and our security when we come into the love and under the protection of Jesus.

He shows us how ready and how willing He is to save us, by giving His only begotten Son to die for our sins, so that all who accept Him and believe in Him should not perish, but have everlasting life.

He provides the means by which all may have the gospel preached unto them, and so learn of the great salvation, which the apostle teaches us, no one should neglect. A beautiful example thus we have in the sending of Peter to Cornelius.

Let us consider also the greatness of His mercy. The prodigal son wasted his fortune and his means by a very wicked and voluptuous life. When he came to himself and returned to the father's house, he was tenderly received as a son, and all his past disobedience and inclination to evil was forgiven, and there was gladness of heart, and rejoicing of the soul, that the wayward and wicked prodigal had returned and was saved.

In order to be saved we must come now. We must not put off the important work; to-morrow it may be too late. Come now. Now is the accepted time; now is the day of salvation.

Jesus said to a certain man, Follow me. He replied, "Let us first go home and bury my father." Jesus replied, "Let the dead bury their dead, but go thou and preach the Kingdom of God."

We must not allow ourselves to be hindered, in coming to Jesus by anything or by any person. "Every one that forsakes houses or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit eternal life." Luke 9:29.

Let us thank God daily for His mercy and goodness, and for the blessed invitations He has given us in His word, and let us come to Him with the full assurance that whosoever cometh unto Him He will in no wise cast out.

#### For the Herald of Truth. A SUGGESTION.

I am continually asked a great many questions about the *Book of Psalms*, *Hymnal*, and am glad to have it so

because it shows that our people are interested in the new hymn book. The committee has for several seasons been making haste slowly. One of these is on account of the lack of funds provided for the purpose. We made several calls for contributions, but the response has been disappointing, partly on account of similar methods in former publications having proved unsatisfactory. The interest and encouragement given in other particulars, however, convinces us of the fact that a new book is wanted, that it will be generally adopted, and that many congregations have patiently waited for the first copy to make its appearance.

The copy and manuscript is about completed, the contract with the publishers made and let, and the funds for the first issue of three thousand secured. Bro. J. S. Shoemaker, Freeport, Ill., who is secured by the signature of twenty or more brethren, advances the money and takes charge of the sales of the book. There will be several "distributing centers" designated upon whose orders will be placed, but these work and make sales under the instructions of Bro. Shoemaker. The committee has authorized him to prepare the manuscript for the press and assume all responsibilities, a pretty heavy load for one man, but we have every confidence that the Lord will sustain him and crown his efforts with success. Bro. J. D. Brunk has kindly consented to give us the benefit of his knowledge of music and act as musical editor. He will be expected to revise, if need be, and prepare all original hymns, songs and tunes and with Bro. Shoemaker, compile them in a book, which will be arranged both as to subject and index. The first line in alphabetical order; the title of the hymns; the classification as to thought with number of page and any other feature of convenience will find a place in the index.

On account of a lack of funds to pay copyrights, we have concluded to advance the price and in that way raise that amount. This is fair, each one who buys a book pays his share. It is to contain four hundred English and fifty German hymns, well bound in cloth, and sell for \$2.50. An English edition will be published, that is, the German appendix left out, but the price is the same.

The "suggestion" I wish to impress most forcibly upon your mind is this. Several parties have sent me their orders with cash for the *Church and S. S. Hymnal*, and the thought suggested itself at once. Why not every one who wants a copy, or every church who wish to supply their congregations, send their orders with cash to Bro. J. S. Shoemaker, and in this way help him bear the expense of publication? The book will be worth its price to any of our people, you cannot afford to do without a copy, if you wish to keep in touch with the songs of Zion, and why not lend a helping hand by placing your orders at once? In case you wish to see a list of hymns contained before you make your purchase, write to Bro. S. and he will satisfy you on that point.

With best wishes, as ever,  
M. S. STEINER, Sec'y of Com.  
Columbus Grove, Ohio. (R. F. D. No. 1.)

Do not forget to renew your subscription to the HERALD OF TRUTH.



## MISSIONS.

## ENGLISH SCHOOL AT DHAMTARI.

The following report by the Inspector of schools in the "Visitor's Register" may be interesting to our readers.—Editor.

This school has recently been started by the Mennonite Mission, and has already 26 pupils on the roll, classified as follows:

| Classes  | 1  | 11 | 111 | IV  | Total. |
|----------|----|----|-----|-----|--------|
| Enrolled | 18 | 6  | 0   | 2   | 26.    |
| Present  | 16 | 4  | 1   | 21. |        |

All except two pay fees. This is pretty conclusive evidence that the Mission is supplying a popular want in opening an English school. All the boys who used to attend the Municipal Vernacular Middle School in the 11th and 14th classes are to be found here.

At present there is only one teacher, Mr. S. N. Bihaw, who is fully qualified as regards his knowledge of English and his general intelligence for his position, and who only requires to pass in technical subjects of the Teacher's Certificate Examination to be fully qualified for the Head Mastership of an English Middle School.

It is somewhat unfortunate that the boys have been admitted at various times, and graded in various classes. As the teacher has also to supervise the Hindi Boys' School as well as the Girls' School it is practically an impossibility for him to teach three English Classes, the 1st class being divided into sections according to advancement. In my opinion it would be better to form one class and teach that thoroughly. One result of the present arrangement is that the vernacular subjects are neglected, and sufficient time is not found for the teaching of conversational English. A second class could be formed after a year's interval, when, I understand, an assistant will have been provided. It would also be wise to adopt a rule that new pupils are to be admitted—unless under special circumstances—only at one period of each year, so that the necessity of dividing the 1st class into sections need not arise. The experiment has already shown that there is a considerable demand for English education, and the Management can afford to make its own terms as to admission.

As regards tuition, I do not think it is wise to try to teach everything at the outset in English. For the first year or two the teaching of arithmetic, geography, etc., should be continued in the pupils' vernacular, and special attention should be given to the study of grammar in the vernacular, as a basis for the study of English grammar. English should be confined in the first instance to the teaching of English text books (reading books or primers) and spelling and to conversational lessons, based on the reading lessons, or based on the observation of things around them. Only when considerable progress has been made in reading and speaking English, should the language become the medium of study in other subjects such as arithmetic, geography, etc. This rule applies to the teaching of English grammar. I warn the master against the attempt to teach English grammar in the English language, until the pupils

have made sure of their ground in the grammar of the vernacular and English grammar as it is presented in the Bhashantar Pathshala.

The teaching of writing deserves more attention than seems to be paid to it at present. Accuracy in the formation of letters ought to be aimed at. In all those subjects which are merely reversal of the work of the vernacular 14th class a deeper or wider comprehension of the subject should be aimed at; in arithmetic for instance, a knowledge of the portions described.

The school is at present located in the building erected for the accommodation of the Hindi school but the Management intends, if the school develops as there is reason to expect it will, to erect a separate building.

There is here the nucleus of a very promising enterprise to which I wish every success.

## HINDI BOYS' SCHOOL.

| Enrolled | Class | 1  | 11 | 111. | Total. |
|----------|-------|----|----|------|--------|
| Enrolled | 131   | 12 | 7. | 200. |        |
| Present  | 184   | 12 | 7. | 133. |        |

In addition there are 175 unmedwars making a total of 375.

The staff consists of eight teachers, of whom the Head Master alone is certified. The eyes of the management are open to the necessity of having properly qualified teachers. The difficulty of providing Christians with the proper qualifications is great, and the simplest way out of the difficulty is to make the present members of the staff prepare themselves for the next teacher's certificate examination, i. e., the examination to be held in October, 1902. They have not had time to prepare for the next teachers' certificate examination to be held next month. The course of study required is that laid down for the Fifth vernacular class together with the Departmental text book on School Management.

The school is now accommodated in the new building which is a large, well-lighted and well-ventilated hall. The registers are in order.

The following is a statement of the results of my examination:

Class I, Sec. 1, 52 boys.  
Reading and writing of words of two letters is passably done by 36. The formation of letters in writing should be most accurately taught by the use of the blackboard.

Counting should not be done by rote, but by the use of the ballframe as shown to-day.

Sec. 11, 35 boys.  
Reading up to sheet 7 is satisfactory. 30 write to dictation, but the letters are not well formed.

Notation: 22 pass. Somewhat inaccurately done. I have shown the Master how to use the ballframe for the purpose.

Sec. 11, 50 boys.  
Reading: 45 read passably, but as a rule rather fast.  
Dictation: 44 passed. Writing moderate.

Arithmetic: 44 passed in addition and subtraction. Notation requires more attention.

Class 11, 12 present.  
Reading: 10 pass. Pronunciation is not accurate.

Explanation/satisfactory.  
Recitation: 10 recite. Some idea of the meaning might be imparted.  
Dictation: 10 pass, 5 of whom were quite correct. Writing fair.

Arithmetic: Somewhat weak. Only 7 did multiplication correctly. Tables: 8 passed.

Weights and measures should be practically illustrated.

In these two classes Kindergarten Drawing does not receive the attention that it ought. One or two ruled blackboards are required.

Class 111. 7 present.  
Reading: 5 are passable. Explanation good. MSS. reading is taught. Dictation: Good; all pass. Writing fair.

Arithmetic: Slate, weak. 4 pass. Mental, slow.

Geography: Definitions intelligently taught. School map known but scale is not understood. A more accurate map drawn to scale is required. The boys should do the measuring themselves, and see how the map is constructed. Progress in geography is not sufficient considering that the time table shows that it is taught every day.

Writing copybooks fairly well written but should show more signs of systematic correction.

Grammar is not taught. This should be introduced at once if it is intended to carry on any of these boys to the English school afterwards.

Drill and Karat have been introduced and a fair beginning made, but there is still a great deal to be learned in accuracy and smartness. On the whole the school is making satisfactory progress, especially when it is remembered that these are all—or almost all—children who were starving last year, and that many of them have not yet got over the effects of the famine upon their constitutions.

There are some boys attending the school from Dhamtari town. Such boys should be charged fees at the same rate as they would be charged in the Municipal school.

## HINDI GIRLS' SCHOOL.

This school has 118 girls on the roll; 108 of whom are in Class I, and 10 in Class 11. To-day 64 were present in Class I and 7 in Class 11. There is also a class of 70 unmedwars.

The staff at present consists of three teachers, a fourth having lately resigned. The illness of one throws the whole of the work on the remaining two, and the school is not therefore progressing at present as well as might be hoped for.

The Management is looking out for a trained mistress and have addressed Mr. Lohr, of Balasapur, on the subject. I hope they will be successful in obtaining one or more.

The building is neat and clean but somewhat over-crowded, especially in the room where the unmedwars and Class I sit.

The registers are in order except that the Dakhil Khari register doesn't exactly correspond with the attendance register.

Sewing is well taught, knitting has not yet been introduced. The requirements of the curriculum for a girl in this subject should be noted.

Action songs have also been introduced and with fair success. The singing is slightly marred by a few voices not in unison.

Furniture is adequate but a ruled blackboard for Kindergarten drawing is still required.

Instruction in "the three Rs" is

generally very fair. There is a tendency to commit the words of the book or reading sheet to memory, which should be discouraged.

Writing on slates would be improved by greater attention to accuracy in form especially in the 1st class. The pupils should also be taught to write larger than they do at present.

Arithmetic would be improved by a free use of the ballframe in the teaching of numbers and the simple operations of addition and subtraction. Section 11 can write numbers on the slate up to 100 but they don't recognize them on the Arithmetician.

The school is on the whole making satisfactory progress, which, I trust, will be renewed when a full staff has been obtained. In the meantime some of the clever girls of Class 11 might be made to assist in the tuition of the unmedwars and the lowest section of Class I.

## ON THE WAY.

SEPT., 1901.

To the readers of the HERALD.—Greeting in Jesus' name. Thinking it would be interesting to you to know something of our trip, I take the pleasure of giving you a brief outline of it.

After having had our last meeting in America for some time, at the Home Mission of Philadelphia, Pa., and also having a very good visit with brethren from different parts, we in company with Sister Malinda Ebersole, of Chicago; Mary Dendlinger, of Philadelphia; Bro. and Sister Gross, of Fountainville; Bro. Angey, of Philadelphia; took the train for New York, Sept. 9th, and arrived there the same day, found a very good place to lodge where we could have our rooms on the same floor making it very pleasant for us. After a hard day's work and part of the night, we took a car for the docks from which we were to sail for London. We reached the pier about two hours before the time set for starting. Here we met Bro. Groff, who is going with us to India. After attending to our baggage and looking through the ship, we met in our cabin and had a farewell meeting. After repeating some Scripture verses and having prayer, we joined hands and sang, "Blessed Be the Tie that Binds," and if I ever realized the cords of love that bind together the hearts of the Christians I did it at this time; this meeting we will no doubt remember as long as we live. We are very thankful to our blessed Lord for these privileges we are having. As our ship left the shore we stood on deck watching our dear friends with aching hearts, as they stood on the shore waving their hands and cheering as far as we could see them. As they were bid from our sight we praised the Lord that we have the promise of a Friend who sticks closer than a brother, from whose sight we cannot be hid, so we can be happy even if we did leave our friends in America.

Many of us are very glad to leave our dear ones and go so far, perhaps never to see them again? This thought is hard, but when we think of what Jesus left, Oh, how happy we are to think that Jesus has counted us worthy to go for Him.

We have had a very pleasant voyage, with the exception of a few days; but many of the passengers were sick. My wife was sick a short time. Bro. Groff was sick nearly the whole way to London. We arrived safely in Southampton on the 18th. From here we took the train to Waterloo Station, London. After having our baggage transferred to the Royal Albert Docks, we took a penny "bus" for the Midland Temperance Hotel, 70 Guilford St., Russell Square, London. This is a very nice place to stop for any who are passing this way. From this hotel we took a penny bus to the Liverpool Station where we took a special train to the Royal Albert docks, from which we set sail on the ocean for Aden. We did not see very much of London as we were there so short a time, but in the evening we walked about quite a good deal and we found we were much more safe as strangers here than in Chicago or New York. The police force is much better.

We sailed out of London in the Thames river, then entered the North Sea and going through the Sir. of Dover and English Channel we again find our ship on the Atlantic Ocean. The ocean is very rough and we have a head wind and are losing time, they tell me we will be one day late in Gibraltar. This is Saturday, the 12th. The wind is very strong, and the ship is pitching hard, at times it seems as if we were going over.

Sunday Morning.—We are now through the Bay of Biscay, I think I shall remember this bay very distinctly, as the wind took my hat and carried it into the water; all I could do was to watch it float. Last night we were both quite sick but are feeling better again today, yet we can not tell how long it will last, there were not many out to services this morning, a great many being sick.

Monday Morning.—We are feeling quite sick from the storm we passed through last night. While we were in our cabin and did not realize how bad it was, yet we knew the wind must be blowing very hard as we had to hold ourselves in bed at times. They tell us the Captain thought at one time that he would have to order us all on deck as he thought the ship was gone, but praise the Lord, He brought us safely through.

Tuesday Morning.—The water is very calm and we are at Gibraltar. Here is one of the strongest fortresses in the world and owned by the English. Here we have Africa on our right and Spain on our left. In the harbor we found an American man of war. The stars and stripes make us feel as if we were near home.

We have had a very nice trip from Gibraltar and are now pulling into the port at Marseilles, France, where we will stay thirty four hours. The first thing we did here was to bid one of our countrymen, Bro. Groff, who was going to India with us, finding he could not stand the trip any farther, left us and started for America. We hope the brother will reach home safely, and we would say to any one who is thinking of going into the foreign land, that they be sure and count the cost before they leave their home land. The money that may be spent in getting a little experience and seeing a few sights could be used in sending some one who is able to go the whole way. I do think we ought to weigh the matter well.

While the ship was in the canal they asked us to leave the decks, so we went on shore and took a street car and went up town to see if we could see any

thing that resembled America. The stores looked much the same, but on entering them we had hard work to make ourselves understood; but got what we wanted. There are many places of interest here if one has the money to spare, as it takes money to get around. Not feeling that our money should be spent in sight seeing we did not get around very much. When we reached the ship we were very tired, as we had walked a great deal.

We are now sailing toward Port Said. We were very glad to leave Marseilles. We have a four and one-half day's journey to Port Said. We are now on the "Great Sea" where I had had such a great experience on his way to Rome. I must say with those who have gone through these waters that the 27th chapter of Acts is not becoming very real to us. This morning at our o'clock we passed a burning volcano, Mount Stromboli; this was a very interesting sight, indeed. We could see the red lava running down the mountain till it reached the water's edge. Two hours later we passed Sicily. This afternoon we passed the Island of Crete; you remember I had said at Fairhaven, the wind blew from the south "softly," but we could not say that as the wind blew very hard from the east, causing the ship to toss a great deal, and many of us were quite sick a short time. If all goes well we will get to Port Said this evening.

We are looking forward with pleasure to that time, as we expect to get letters from home. We reached Port Said safe and are now in the Suez Canal; we now have on the left, Arabia; on the right, Egypt; as we look into Arabia we can not see a living thing of any kind, and the Egyptian side we see but very little vegetation. This evening after supper we were in our cabin, when all at once we heard a rattling and felt the ship give a twist and we went to see what was the matter and we found the ship had run ashore and the wind was blowing and very large, the largest we ever saw. This seems to be something unusual for these parts. In about two hours we were going again. We reached Suez this morning at seven, will stay here till one P. M. to do a little repainting. Here we could see a few very large sharks, very near the ship.

We are now in the Red Sea and find it very smooth and we are told we will have smooth sailing the whole way. We are now passing along where we can see very plainly the mountains in the wilderness where the children of Israel wandered very many years, it seems as if we are going along and viewing the shores through our glass that we can see them there, and we were saying as we were reading about them and then trying to see the different places that are mentioned, that we do not blame them very much for murmuring; it is a very desolate looking place; not a green thing can be seen, or tree of any kind. We are now where it is supposed they crossed the sea. All these things are becoming very real to us now as we are going along. How thankful we are to be in a land like this, and how we ought to show our appreciation for being born in a land of liberty and with an abundance of all that we need and plenty to spare, by giving of our abundance to help carry the Gospel to these poor people with whom we are coming in contact with every day since we left London. There are many heathen working on this ship. We are now at Aden and have been transferred to the ship, *Oriental*, a very fine vessel. Here we see many strange things as we have all along the way. It seems all the heavy hauling is done with the camel. They are an awkward looking animal, but are very strong.

We are now on the Arabian Sea and if all is well we will reach Bombay tomorrow morning, Saturday, Oct. 12th. We have enjoyed our trip very much. We are well and happy; will be very happy to get to our future field of labor. We feel our unworthiness very much, yet by the help of the Lord we shall be happy to do what little we can. Praying His cause in India, and that lost souls may be won for Christ. Your Brother in Christ.

M. C. LAPP.

For the Herald of Truth.

BRIGHTER PROSPECTS.

BY J. A. RESSLER.

Since last week abundant rains have fallen in this vicinity and there is no longer any doubt as to the prospects for the rice crop. Throughout this district it is quite evident that there will be at least a full normal yield. The rainy season is apparently now over and we look forward to a period of relief from the famine work. It is a great source of comfort to us to know that there is not so much suffering as we feared. The famine invariably brings is hard. But it must be infinitely harder to be the victims of such suffering.

This brighter prospect leaves us free to devote our attention in more direct ways to the special work for which we came—the telling of the gospel message. But still our work must be for some time largely reconstructive work. For it will be many years before the last of the terrible effects of the famine have passed away. We have right here about 600 children who have been left to us as the heritage of that time of suffering.

Aside from our spiritual work we have still much to do in a material way. We shall have to build houses as fast as our means permit. The lepers are living in houses with mud walls and grass roofs. They should have almost must have—their solid houses built before the next rains come on. Where the means are to come for this we do not know except that the Lord will send them. We have so far received only twenty-five dollars from America for the lepers, and yet the Lepers Asylum has never been in debt.

As soon as our lease of the seventeen acres of land just back of our present compound has been confirmed by the Chief Commissioner we shall begin the erection of buildings for the untainted children of lepers. This will open a wide avenue of industrial work for the boys.

But the need which presses us hardest and which drives us to our knees in most earnest solicitation is a new station for the girls. Nearly 700 persons on nine acres crowd matters a good deal. And it requires no keen logic to

demonstrate to our minds that boys and girls must be separated as soon as possible. There are a number of villages for sale and we feel that it will not be wise for us to begin to buy land again with less than a village. For some time we have been placing money which people send us to be "used wherever needed" into a fund for the new station. The fund is growing but the cool season is upon us and there has no definite start been made in getting the land. There are less than 14,300 in the fund and twenty times that amount will be required for the land alone, regardless of the buildings.

That looks discouraging to the natural reason. But when we think of the wonders God has wrought at this place in the past and see the urgent need just now, we cannot help but trust that the girls will be in their new quarters before the next rains set in. Will you help us pray that we may?

When we arrived at Dhamtari not quite two years ago we had less than 100 rupees in our pockets. Not very much to found a mission with. But now there is a set of mission buildings here—not complete by any means—yet that is the wonder of many persons who pass this way. And now we can say with all confidence that God is the very same as He was two years ago. It may be that He will have other ways of raising the means but if He wants us to have them they are coming.

The large number of paupers who were in Dhamtari some time ago and ordered the paupers to be sent to their villages and the village owners were threatening with heavy fines if they allowed the paupers to come back or starve. Still many new ones came to town. Bro. Kroeker had some 300 rupees which had been given him some time ago "to feed the poor." As may be readily seen it would be demoralizing to feed all who came promisingly. Relief, to be effective, must be organized according to some definite plan. So Bro. Kroeker's Rs. 300 were used as the basis of a fund for forwarding the chronic beggars to their villages. We built a pen in which the people are kept and fed cooked food until they are to be drafted. Then they are given a dose of dry rice and are sent under escort to their own village. A receipt is taken for each person thus forwarded from the village owner and in case he does not do his duty he will have some questions to answer. We think it will be a good way for us to keep this up very long. After the rice harvest begins there will be little excuse for beggary. Still it will remain true that the poor are always with us, and there will be plenty of food for sympathy and plenty of suffering, too.

Dhamtari, C. P., India.

THE MENNONITE MISSION MEETING.

The regular quarterly meeting of the Mennonite Sunday school Mission was held at Paradies, Lancaster Co., Pa., on Wednesday, Oct. 30th. It was called to order at 9:30 o'clock by the General Superintendent, John H. Meilinger. The first exercise was singing "Coronation" and "Come Thou Fount of Every

(Continued on page 347.)



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The Herald of Truth has been before the public, as our church paper, now almost thirty-eight years, and the Lord has blessed the publication work in many ways. By the grace of God the paper will continue to be published during the year 1902, as heretofore, and we want to our patrons and friends to help us in enlarging its circulation. The paper should find a hearty welcome in every Mennonite home. We old people and the young should read it, and everyone can do something to bring about this result. Ask your friends and neighbors to subscribe for it. Send us names and addresses of persons who do not take the paper, and we will send them sample copies. Let us help the work along, and do all the good we can. Subscription price, \$1.00 per year. Address, HERALD OF TRUTH, Elkhart, Ind.

**Hymns and Tunes.**—Our English Hymn Book, which has now been used in most of our congregations, and which is known among our people as "Hymns and Tunes," has been reduced in price as follows:

|                                      |       |
|--------------------------------------|-------|
| Cloth, per copy, prepaid             | \$ 45 |
| " " dozen, " "                       | 5.00  |
| " " hundred, not prepaid             | 35.00 |
| Flexible leather, per copy           |       |
| " " " " prepaid                      | 55    |
| " " " " dozen, " "                   | 6.25  |
| " " " " with tuck, per copy, prepaid | 45    |
| " " " " " " per dozen, prepaid       | 7.50  |

We have also recently issued a word edition with paper covers, which we sell at the following prices:

|                        |        |
|------------------------|--------|
| Per copy, postpaid     | \$ .15 |
| " dozen " "            | 1.50   |
| " hundred, not prepaid | 10.00  |

**Our Collections.**—We have sent statements to all our patrons, who are in arrears and many have kindly remitted, and we want to thank them for their prompt response to our requests. There are, however, a number still who have not paid up. We feel that we

ought to make another appeal to them. Will you kindly do what you can to help us out; we have too much money outstanding; we need it here; and therefore are free to ask you to send it.

We cannot well afford to publish a paper and wait for two or three years for our pay. It may seem to you like a small sum; only a dollar, and yet 1,000 delinquent subscribers makes 1,000 dollars. This would help us just that much in meeting our bills for labor, paper and other material. We especially urge those who are back on their subscriptions a year or several years, to send it and have their papers credited to date. We do not wish to lose a single subscriber; we shall be glad to have all our subscribers renew their subscriptions for the coming year, and shall be glad to add to our lists many new ones.

**Our Book Store.**—The season of the year is again here in which many of our readers desire books to read during the long winter evenings, and the reading of good books is certainly to be recommended, as well as good papers; and in this connection we wish to call attention to the fact that we have in our store a large collection of books that may be read with profit to all. We have sometimes been asked whether we have every kind of books in our store. We always answer that we have not; for this would be impossible. There is not a store in the world that could possibly keep even a single copy of all the books published in the world. And there are thousands of books, containing vile trash, which we should no more suffer to be brought into our store than we would wantonly allow a venomous reptile or a destructive pestilence to be brought into our presence. But we have a large collection of good, religious books, and especially such as vindicate and teach the doctrines of the Mennonite Church and the Christian Church in general. To these books we would kindly call the especial attention of our readers, and would encourage our people to give their earnest attention to making themselves acquainted with the literature of their own church and people. There are many Mennonite books which contain valuable treasures of Christian knowledge, and the purest principles of Bible doctrine; and these we cannot too earnestly recommend. Besides a Mennonite Publishing House we feel that we have special claims on the patronage of our brethren. They have, so far, patronized us well, and we feel thankful for it, and we shall try, by upright dealing and prompt attention to business, to merit the confidence and patronage of our people still, and trust that if any are in need of books, or of printing, or of bookbinding, they will trust us, and we will furnish prices or estimates as they may desire; and hope through such business intercourse to be able to satisfy the demands of our customers, and at the same time build up a business which will be a credit to ourselves and the people for whose welfare we labor.

If your Subscription to the HERALD OF TRUTH expires in December, you should not fail to renew it before the end of the year.

## SUNDAY SCHOOL LESSONS.

## LESSON VII.—NOVEMBER 17.

## THE CHILDHOOD OF MOSES.

(Ex. 2:1-13)

Read Ex. 2:11-25. [Memory Verses 7-10.]

**GOLDEN TEXT.**—Train up a child in the way he should go; and when he is old, he will not depart from it. —Prov. 22:6.

## INTRODUCTION.

**TIME.**—According to our common chronology, Moses was born B. C. 1571. The lesson covers about 40 years, 1571-1531.

**PLACE.**—The capital of Egypt, probably Zoan.

**PERSONS.**—The parents of Moses, Moses, Miriam, Pharaoh's daughter and her maidens.

**INTRODUCTORY THOUGHTS.**—When the Egyptian king saw that the more he afflicted Israel, the more they increased, he became incensed and took immediate steps to destroy all the male children as soon as they were born, hoping in this way to check the increase and strength of the Hebrew people. It was during this period that Moses was born. Parental love mingled with faith in God, prompted Jochebed to lay her plans to preserve her lovely son from destruction; nevertheless, God was back of all the plans, and used various apparently insignificant means to preserve, protect, and prepare Moses for his great life work. God used the mother's faith; the child's beauty; the sister's watchfulness; the ark of bulrushes; the sympathetic heart of a princess; a loving sister's question; a prompt and favorable response; the mother's careful training and the final adoption of the favored child into the family of the king, as necessary steps leading to Israel's deliverance from Egyptian bondage. Truly, "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. 1:27, 28.

**Nov. HOME READINGS.**  
 11. M.—The childhood of Moses. Ex. 2:1-10  
 12. T.—Moses in Midian. Ex. 2:11-25  
 13. W.—Stephen's Narrative. Acts 7:15-21  
 14. Th.—The narrative continued. Acts 7:22-29  
 15. F.—A chosen deliverer. Isa. 49:7-12  
 16. S.—God overruling. Psa. 33:10-22  
 17. S.—A happy childhood. 2 Tim. 3:10-17

**LESSON VIII.—NOVEMBER 24.**  
**WORLD'S TEMPERANCE LESSON.**  
 (Isa. 6:8-30)  
 [Read Isa. 28:1-18. Memory Verses 11-13.]  
**GOLDEN TEXT.**—Woe unto them that are mighty to drink wine.—Isa. 5:22.

## INTRODUCTION.

**TIME.**—Probably about B. C. 759.  
**PLACE.**—In Jerusalem, the Prophets' home.

**PERSONS.**—Isaiah. The drunkards of Judah.

**INTRODUCTORY THOUGHTS.**—"In the first part of the chapter the prophet compares the nation of Israel to a vineyard planted by the Lord, 'the well beloved' who had loved them with an everlasting love. He did everything possible for them, that they might remain in the best fruit. He placed them in the best country in the world for the purpose. He hedged them round with laws and divine institutions, and with His own loving care defended them from all enemies. He planted in this vineyard the vines of His promises, His word, His commandments, instruction in holy things. He placed there the winepress, which represents the various advantages conferred on the people to help them to bring forth good fruit and present it to the Lord. He gave them prophets and teachers, and homes and Sabbaths. He had a right to expect all the fruits which should flourish naturally under these circumstances—gratitude, obedience, sincere worship, love to God, love to man, noble character, faith, benevolence and all the fruits of the Spirit. But the expected fruit was not borne on these vines." "He looked that it should bring forth grapes, and it brought forth wild grapes." "These wild grapes are described in our today's lesson. 'They are catalogued in a series of woes, fruits all of them of love of money and love of wine.' On account of these sins Israel and used various apparently insignificant means to preserve, protect, and prepare Moses for his great life work. God used the mother's faith; the child's beauty; the sister's watchfulness; the ark of bulrushes; the sympathetic heart of a princess; a loving sister's question; a prompt and favorable response; the mother's careful training and the final adoption of the favored child into the family of the king, as necessary steps leading to Israel's deliverance from Egyptian bondage. Truly, "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. 1:27, 28.

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**Nov. HOME READINGS.**  
 18. M.—Temperance Lesson. Isa. 5:8-19  
 19. T.—Nadab and Abihu. Lev. 10:1-11  
 20. W.—Source of Woe. Isa. 28:1-7  
 21. Th.—Caution. Prov. 4:14-27  
 22. F.—Reward and punishment. Matt. 24:42-51  
 23. S.—Children of light. 1 Thess. 5:4-11

**LESSON IX.—DECEMBER 1.**  
**THE CALL OF MOSES.**  
 (Ex. 3:1-12)  
 [Read Ex. 3:11 to 5:12. Memory Verses 9-12.]  
**GOLDEN TEXT.**—Certainly I will be with thee.—Ex. 3:12.

## INTRODUCTION.

**TIME.**—According to our common chronology Moses left Egypt B. C. 1532. His call was forty years later, B. C. 1492.

**PLACE.**—The home of Moses was in the land of the Midianites, at the southern point of the triangle of Arabia. Moses was on Mount Horeb or Sinai when the Angel of the Lord appeared unto him.

**PERSONS.**—Moses, Jethro, The Angel of the Lord.

**A GLIMPSE AT MOSES.**—In Lesson VII, we studied the various ways in which God was gradually preparing Moses for his great work. The life of Moses is divided into three periods of forty years each. 1. He was in Egypt forty years, during which time he was trained first by his own mother, afterward in the Egyptian court. 2. He took a forty years' course of training in the wilderness of Midian, caring for Jethro's flocks in the very wilderness into which he afterwards led the children of Israel. 3. For forty years he led the people of God in their wanderings, as they journeyed toward the land of Canaan. From Acts 7:23-29 and Heb. 11:24-27, we learn much about the trials in Moses' life when he came to be forty years old. He in some way had come to the place where he communed together, even some quite young Israelites in proper order. Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. 33:1. Bro. J. G. Wenger of Harper, Kan., and Bro. Emanuel Weaver and Sister Weaver, of Harper, and Bro. Martin Musselman and wife, of Kingsfisher, were with us. We feel to praise the Lord for the pleasant associations. Come again, brethren. Our little hand is on the increase. In this year two more families have located here and there are more to follow. There is room for more. Come, and help to push the Gospel wagon. We have appointments every Sunday, and an interesting Sunday school. May God continue to bless His people in this new land. We desire the prayers of the brotherhood in behalf of this entire new field. Our prayers go out for the peace and welfare of God's children everywhere.

## HOME READINGS.

**Nov. 25. M.—The Call of Moses.**  
 Ex. 3:1-10  
 Ex. 3:11-18  
 27. W.—Moses encouraged. Ex. 4:1-9  
 28. Th.—Promise of help. Ex. 4:10-17  
 29. F.—Pharaoh's answer. Ex. 5:1-9  
 30. S.—Promise renewed. Ex. 6:1-8  
 Dec. 1. S.—The choice. Heb. 11:23-27

## CORRESPONDENCE.

MASONTOWN, PA., Oct. 28, 1901.—A few notes from this part of God's vineyard. On the 25th we had our meeting preparatory to communion, which was observed on the 27th. Truly we enjoyed a season of spiritual food. Peace and love controlled the meeting. One precious soul received by baptism and two reclaimed, and others became willing to give up the world, whom we expect to receive later.

Bishop Jonas Blough was with us and preached with effective power. We have arranged what we call a workers' meeting, studying the life of our Savior, typically. The interest is gradually growing. It takes the place of winter Sunday School. May God ever bless the work at Masontown.

J. A. BRILLIANT.

FROM JOHNSTOWN, PA.—On the 15th of Oct. Bro. Abram Metzler, of Blair Co., Pa., came to us. On the 19th, preparatory services were held by him in the Blauch M. H., after which one dear soul was added to our number. May the Lord richly bless her that she may be ever faithful. In the evening he preached at the same place. Sunday the 20th, communion services were

held at the same place, where a large number of brethren and sisters commemorated the offering and death of our Lord and Savior, who died on the cross that we might live. In the evening he preached in the Stahl M. H. Monday he left for home. May a kind heavenly Father bless us all.

LEVI BLAUCH.

MILAN, OKLAHOMA, Nov. 4th, 1901.

—We, the brethren and sisters of this part of God's vineyard, have great reason to rejoice, inasmuch as we have been having "Showers of blessings." On Oct. 25th, S. C. Miller, of Kansas, came to us, and had meeting every evening that week. On Nov. 1st, Bro. T. M. Erb also came to us. On Nov. 3rd, communion services were held, and a blessed good time we had together. How pleasing to see the old fathers and mothers and children all communed together, even some quite young Israelites in proper order. Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. 33:1. Bro. J. G. Wenger of Harper, Kan., and Bro. Emanuel Weaver and Sister Weaver, of Harper, and Bro. Martin Musselman and wife, of Kingsfisher, were with us. We feel to praise the Lord for the pleasant associations. Come again, brethren. Our little hand is on the increase. In this year two more families have located here and there are more to follow. There is room for more. Come, and help to push the Gospel wagon. We have appointments every Sunday, and an interesting Sunday school. May God continue to bless His people in this new land. We desire the prayers of the brotherhood in behalf of this entire new field. Our prayers go out for the peace and welfare of God's children everywhere.

SMON HETRICH.

OUT WEST, Nov. 5th, 1901.—I feel very glad that Bro. S. B. Wenger is designing to give us a few thoughts pertaining to the people called, Mennonites. I remember, 30 years ago I went to Kansas to live in a Colony of *Our People there, as I supposed*, but when I arrived at Marion Center and inquired for the Mennonites, they were curious to know who I meant as they knew nothing about such a People, they said. In the past summer in a town near by our people, they thought we were as the others, and faith, they said, and 150 miles west of my home is a little city where we held services, lawyers, railroad men and the whole town were anxious to know what our faith is, and even on this trip through Iowa I find the above and even our own people have a right to inquire what the object is and how it is that Bro. J. L. Winey and myself are going hither and thither through the state of Iowa. I can see what a great help it would be if we could pass along a few little circulars that would state briefly who the Mennonites are that are going through the land teaching and preaching, and give forth the fact that they are interested in Home and Foreign Missions, and mean to encourage liberality and cheerfulness to give money for the Evangelizing Casket, to pay fare of the Ministers and Home support fund Casket, or *Local Mission Money* to pay expenses of hired help, etc., for said minister who is from home preaching the Gospel. May the Lord ever rule

his decrees, for us to have a few pages setting forth the above to the furtherance of His good work.

R. J. HEATWOLE.

FROM CONCORD, KNOX CO., TENN.—I wish to write something to the interest of our many scattered friends, relatives and correspondents.

Since the death of our daughter, Rebecca, was published in the HERALD OF TRUTH, we received a number of letters requesting some information with reference to our sickness during the past summer. Nearly all our brothers and sisters, nephews and nieces are HERALD readers, and therefore we will reply to those letters through the columns of our paper.

On the 17th of June I took my bed and stayed there one day less than four weeks. On the 21st of June, our son, John, came home sick with the same fever; he had been staying in Jennings for a few months and boarded with his sister. He kept his bed for three weeks, after which he was able to be up a few days. Susie took sick and was in bed over two weeks. While Susie was still down sick, Rebecca also took sick and remained in bed two weeks; she then got up and was getting better for a few days, when she took a relapse and died on the 29th of August. She did not seem to suffer much during her illness until after the relapse. From eight o'clock in the morning until six in the evening she suffered much, mostly in her bowels. She was very patient and was conscious to the last, and calmly passed away. At the time of the funeral our youngest son, Harry, was in bed with the fever and would not attend the funeral. He stayed in bed three weeks and is at this time not able to do much work. He is at present at Austell, Ga., to remain with Aunt Amanda and Uncle Noah Brunk. He expects to come home very soon. The doctor said a change would do him good.

The doctor was there every day, or part of the time, every other day from the 20th of June until September; after that he stopped in once in a while.

We feel grateful to our kind heavenly Father for our regained health. During all our sickness father (H. H. Good) was able to wait on us at night and work hard during the day. He kept in good health and good courage. He and the youngest child, Mary, were the only ones in the family that escaped sickness.

The week before I took sick, our son, Levi, brought home his wife, Sister Mary Etta Barker; they live in part of the house with us.

Levi also was unable to work for a short time but did not get down sick. There were several other cases of fever in our neighborhood and more than usual in the country. The doctor never gave the sickness a definite name. He called it the slow fever; he never called it typhoid fever as many of you have heard.

Your friend and sister,  
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the meeting was called to order by Bro. Jacob Ringenberger, and several hymns were sung, upon which followed words of exhortation and prayer.

The organization of the Conference followed. Result:—Bro. Joseph Schlegel, of Milford, Neb., was elected moderator, and Bro. D. J. Johns, of Goshen, Ind., assistant. Bro. Peter Garber, of Low Point, Ill., and Daniel Graber, of Noble, Ia., were appointed secretaries.

The moderator's opening address was based on 1 Tim. 3:13-15, in which he called attention to the purpose of the Conference, and exhorted his co-laborers to be faithful to their vocation and to let that mind be in them, which was also in Christ Jesus; having in view, above all, the happiness and welfare of all men, as well as the earnest desire to promote the welfare and growth of the church. Parents should be a model to their children, and should look after their welfare and salvation.

The assistant read Eph. 4:1; 11-14. Everyone should remain faithful to and consistent in his vocation, standing on the true foundation and corner stone, which is Jesus Christ. 1 Cor. 3:11.

All of the bishops then responded in turn, by remarks, which, however, would require too much space if all were to be mentioned here; suffice it, then, that a few of the testimonies be mentioned.

Jesus Christ is the same yesterday, to-day, and forever. If we really build on the true foundation, which is Jesus Christ, we make it manifest by our pure and modest demeanor, which bears testimony to our inner spiritual life. Jesus should be our only real example, and Him we should faithfully follow. Ye also, as lively stones, should build up a spiritual house, whose foundation is Jesus Christ. Then, and only then, it will last forever. Whom say ye that I am? Let us show and testify by word and in deed that we believe Jesus Christ to be the Son of God. We have also a more sure word of prophecy; whereunto ye do well that ye take heed. Ref: Heb. 13:8; 1 Cor. 3:13; Matt. 9:9; 1 Pet. 2:5; Matt. 16:13-18; 2 Pet. 1:19.

When all the bishops had responded, and declared themselves still willing by the help and grace of God, to build on the true foundation, which is Jesus Christ, as stated before, the forenoon session was closed by singing and benediction.

#### AFTERNOON SESSION

was opened by singing. Prayer by J. C. Hurkey.

The ministers and deacons present signified by rising their willingness to support the work of the Master, and God granting grace and power, to stand and to build on the true foundation, Jesus Christ.

The members also manifested by rising that they were yet willing faithfully to fulfill their duty as members of the body of Christ.

The following questions, which had been handed in the day before and put into proper shape by the bishops, were submitted to the Conference, and were discussed in a spirit of love, and were answered as follows:

Ques. 1.—How can our members become stronger in the doctrine of non-resistance and non-conformity to the world?

Ans.—First, by examining them-

selves as to whether they are truly born again of the Spirit of God. The child of God is at all times glad and willing to follow the teachings and the gospel of the Master, who showed by word and by his example that he loved his enemies, prayed for them and their souls' salvation. They should also pray earnestly, that the love of God might fill their hearts through the Holy Ghost, in order that they might love Him above all else, and thus have no room in their hearts for love of the world, according to 1 John 2:15-18.

The ministers should teach the doctrine of non-resistance and non-conformity to the world, as the word of God teaches, and not merely as an ordinance of the church.

Every member should become acquainted with the word of God, and thereby be convinced that God's word teaches thus. The members should encourage each other in this.

Ques. 2.—How can we partake of the fruit of others if we commune with them, knowing that they are in error, but are unable to prove it?

Ans.—By not doing our duty we owe each other, and failing to call attention to the mistake of such a member and also by not trying, in love and the spirit of meekness, to convince him of his wrong doing. But when we have done what we could in order to convince such member of his fault, and he refuses to be instructed, then we should leave it to him and to God, and in this case we are free. Ref: Lev. 19:17; 1 Tim. 5:24.

The afternoon session was closed by singing and prayer, led by Bro. Andrew Schrag.

MORNING SESSION, SEPT. 27, was opened at nine o'clock by singing and prayer, led by Bro. S. Gerig. Consideration of questions was resumed.

Ques. 3.—What do we consider as constituting marriage in the Lord?

Ans.—When both persons concerned are in the same faith, have the same baptism and are leading the same good life. By their fruits they shall be known, for faith without works is dead. Ref.—Cor. 7:39; Col. 3:17; 2 Cor. 6:14, 15; Jas. 2:17-26; Gen. 2:2, 3.

Ques. 4.—Why do we consider it necessary that the sisters should wear special prayer-head coverings while praying or prophesying?

Ans.—First, because the Word of God teaches in 1 Cor. 11:3-5. The every-day or ordinary head-covering of a woman bears no evidence that she is willing to fulfill the duties she owes her Savior and her husband. Ref: 1 Cor. 11:3-5; Gen. 2:18; 1 Pet. 3:1-5. The forenoon session was closed by singing and pronouncing of the benediction.

The afternoon session was opened by singing and prayer, led by Bro. Peter Zehr.

Ques. 5.—Why do we baptize on confession of faith only?

Ans.—Because the Word of God teaches that faith and repentance must go before baptism, and as long as a person is unable to believe and to repent, he is not in proper condition to receive baptism. Ref: Mark 16:16; Acts 2:38-41; Acts 8:12, 36, 37.

The report of the treasurer of the Conference was then read and approved.

Bro. Daniel Orendorff was re-elected treasurer for the ensuing year.

It was decided to hold the next Conference in Seward Co., Neb.

Bro. A. I. Yoder, of Kalona, Ia., was elected delegate to the Indiana Conference.

Moved and carried that this report be printed in pamphlet form; the cost to be paid by the treasurer.

All the members signified by rising that they were satisfied with the work of the Conference, and were willing to help along, God granting grace and power.

The visiting members returned their heartfelt thanks to the brethren of that congregation of this place.

In behalf of the congregation, Bro. Daniel Orendorff returned thanks to the visitors for the love they showed by their presence.

Having received a few words of exhortation, the Conference was closed in the name of Jesus, and by prayer, led by Bro. D. J. Johns; and benediction.

#### THE SECRETARIES.

#### BISHOPS.

Joseph Schlegel, Milford, Neb.  
D. J. Johns, Goshen, Ind.  
Daniel Orendorff, Plattsburg, Ill.  
John Schmitt, Metamora, Ill.  
Peter Zehr, Elber, Ind.  
John C. Hurkey, Hopedale, Ind.  
S. Gerig, Wayland, Ia.  
Benj. Gerig, Smithville, Mo.  
Joseph Hurkey, Tiskila, Ill.  
Andrew Schrock, Metamora, Ill.  
Joseph Schlegel, Hartford, Kan.  
Michael Kinsinger, Washington, Ill.  
Joseph Kinsinger, Meadows, Ill.  
Stephen Stadler, Plattsburg, Ill.  
Joseph Rediger, Gridley, Ill.

#### MINISTERS.

Daniel W. Schlegel, Plattsburg, Ill.  
John P. Schmitt, Gridley, Ill.  
Peter Summer, Washington, Ill.  
Daniel Orendorff, Plattsburg, Ill.  
D. D. Kaufman, Wellman, Ia.  
A. I. Yoder, Kalona, Ia.  
Christian King, Deer Creek, Ill.  
Christian Riser, Eureka, Ill.  
Peter Zimmerman, Hoanoke, Ill.  
Daniel Roth, Morton, Ill.  
Daniel Zehr, Deer Creek, Ill.  
Jacob Ringenberger, Tiskila, Ill.  
S. E. Yoder, Lily, Ill.  
Ammon E. Stoltzfus, Seldon, Kan.  
Joseph Irwin, Tremont, Ill.  
I. A. Miller, Chesterville, Ill.  
Daniel Nafziger, Minier, Ill.  
Joseph Jaecher, Elber, Ill.  
Peter Schertz, Washington, Ill.  
Peter Unzicker, Cullom, Ill.  
C. S. Schertz, Eureka, Ill.  
Samuel Gerber, Grovefield, Ill.  
J. C. Elget, Manson, Ill.  
J. L. Lehman, Cullom, Ill.  
Peter Garber, Low Point, Neb.  
Daniel Graber, Noble, Ia.  
Joseph Rediger, Milford, Neb.  
Joseph Schlegel, Milford, Neb.  
Peter D. Schertz, Metamora, Ill.

#### DEACONS.

Joseph D. Schertz, Eureka, Ill.  
Peter Hann, Cullom, Ill.  
Henry V. Albrecht, Tiskila, Ill.

#### REPORT

OF IOWA S. S. CONFERENCE, HELD OCT. 24TH AND 25TH, AT EAST UNION N. H., NEAR KALONA, IOWA.

Opening session at 7:00 P. M. Organized by electing Bro. A. I. Yoder as moderator; Bro. R. J. Heatwole, Asst. Mod.; H. H. Haas and S. G. Lapp, Secys. Inv. M. Yoder, Treas.

1. "What have we met?" opened by J. A. Boller.

Various thoughts were given by different ones, as to the purposes for which we came together.

2. "Does the work of the S. S. Conference tend to separate us from the world and enable us to be more spiritual?"

Opened by S. G. Lapp, followed by Bro. J. L. Winey. Answered in the affirmative, providing we treasure and use the thoughts presented.

#### FRIDAY FORENOON.

Reports of Sunday schools.

3. "Evils that Threaten our Young People and how to Overcome Them," opened by Bro. D. B. King.

A number of evils were mentioned, such as pride, foolish talking, disobedience, gossiping, swearing, stealing. A lack of time prevented them from telling how to overcome them.

4. "The effect of a Church's Attitude toward the S. S.," by C. Warey. The attitude of the church should be to support the work of the school; a lack of that support would be to the detriment of the school.

5. "Qualifications of S. S. Superintendents and Teachers," opened by the reading of an essay, by Sister Lillie Minnich.

Superintendents should be given up to God, must be undivided servants of God, should be diligent in their work, were some of the thoughts given by J. R. Shank.

6. "How to Obtain such Superintendents and Teachers," opened by A. I. Yoder. Pray to the Lord of the harvest to give us such superintendents and teachers; read Matt. 9:38. Care in regard to the selection of superintendents and teachers.

Teachers' meetings recommended by Bro. Winey.

#### AFTERNOON SESSION.

Children's service led by J. M. Yoder. Interesting talks were given to the children by Bro. Heatwole and Sister Gerber, missionary of Armenia.

7. "How may we be instrumental in Promoting Life in Sunday school?" by Jno. Kemp, followed by Samuel Erb.

By praying for the Sunday school, and by yielding ourselves to God as instruments for His cause.

8. "Mistakes in S. S. Work," opened by an essay by Sister Rebecca Miller, which will be sent for publication, followed with remarks by B. J. Shetler.

9. "Influence of Literature," opened by Joe C. Brennenman. A home with out good literature is like a home without a window, everything is dark. Followed by Edwin Shoemaker. We know men by their fruits, so we will know literature by its fruits. Care should be taken to provide the best literature for the home as the mind must have something on which to feed and grow.

10. "Paul as a Teacher." By H. H. Haas. Note his earnestness, boldness, sincerity and tenderness in teaching.

11. "S. S. Workers' Responsibility." Essay by Sister Nannie Yoder followed by C. C. Miller.

#### EVENING SESSION.

Song service, followed by a mission ary talk by Sister Gerber of Armenia.

12. The Master's Command.

1. "Go," by Bro. Winey. He dwelt upon the necessity of our Mennonite people being more active in carrying out the Master's Command.

2. "Teach the Gospel," by D. D. Kaufman. Importance of preaching the Gospel instead of preaching other things.

3. "Teach all things," by Sebastian Gerig.

This brief report can give but a faint

idea of the many good thoughts brought out under the discussions of the various topics, as remarked by the last speaker, "We will not leave here the same as we came."

S. G. Lapp } Secretaries.  
H. H. Haas }

#### PROGRAMME

OF THE MINISTERS' BIBLE CONFERENCE OF THE MENNONITE CHURCH, TO BE HELD ON NOV. 24TH TO 27TH, 1901, AT THE BLEN-HELM M. H., NEAR NEW DUNDEE, ONT.

FRIDAY, NOVEMBER 24TH.

7:30—Sermon. 2 Tim. 2:16 NOAH STAUFFER.

MONDAY, NOVEMBER 25TH.

A. M. 10:00—Devotional Exercises and Organization.

10:30—1st Epistle of John, ch. 1. A. B. SNYDER.

11:00—Closing Exercises.

P. M. 1:00—Singing and Devotional Exercises.

1:45—Bible Character—Abraham. MORIS C. BOWMAN.

2:45—Obedience. ABRAHAM GINGRICH.

3:45—Closing and Short Addresses.

7:30—Prayer. MENNO CHESMAN.

8:30—Closing Exercises.

TUESDAY, NOVEMBER 26TH.

A. M. 10:00—Devotional Exercises.

10:30—1st Epistle of John, ch. 2. A. B. SNYDER.

P. M. 1:00—Song and Praise Service.

1:45—Law. S. F. COFFMAN.

2:45—Baptism. I. A. WAKBOLD.

3:45—Closing Exercises.

7:30—Singing and Short Addresses.

7:30—Grace. S. F. COFFMAN.

8:30—Closing Exercises.

WEDNESDAY, NOVEMBER 27TH.

A. M. 10:00—Devotional Exercises.

10:30—1st Epistle of 1st John, ch. 3. L. J. BURKHOLDER.

11:30—Closing Exercises.

P. M. 1:00—Singing and Devotional Exercises.

1:45—First Epistle of John, ch. 3. E. S. HALLMAN.

2:45—Non-Resistance. JACOB S. WOOLNER.

3:45—Closing Exercises.

7:00—Singing and Short Addresses.

7:30—Blessings, and "What would Jesus do." I. A. WAKBOLD.

8:30—Closing Exercises.

THURSDAY, NOVEMBER 28TH.

A. M. 10:00—Devotional Exercises.

10:30—1st Epistle of John, ch. 4 and 5. L. J. BURKHOLDER.

11:30—Closing Exercises.

P. M. 1:00—Singing and Devotional Exercises.

1:45—1st Epistle of Peter, ch. 4 and 5. L. J. BURKHOLDER.

2:45—Ordinance of Footwashing. MORIS C. BOWMAN.

3:45—Closing and Short Addresses.

7:15—Paul, as a Missionary. S. F. COFFMAN.

8:00—Closing Service.

#### THE MENNONITE MISSION MEETING.

(Continued from page 345.)

Blessing, "after which J. B. Senger, of Kinsler, read Psalms, 103, and offered prayer.

John Musselman, of Intercoarse, was called to the chair and presided over the meeting.

Another hymn was rendered, "Guide Me, Blessed Savior."

Bishop Eby, who was to have preached the opening sermon, was obliged to be absent on an official duty and the sermon was preached by C. M. Brachhill, of Gap. He chose for his text, Matthew 22:4. He began by saying that the idea of the meeting was not to work but that we might be inspired to work, and that the missionary work and missionary spirit might be expanded. We need the robe of righteousness to fit us for mission work. There is a welcome for all in the Kingdom. O that we might rise above law! that we might behold God as a loving Father.

Singing, "Idle Stand Not All the Day."

Address, "Blessings of the Missionary," I. B. Good, of Spring Grove. Forces can be measured only by their results. The missionary may be said to be a pioneer, an explorer, a disseminator of the truth, etc. Before the coming of the missionaries to the Sandwich Islands the people knew no God—had even cast away their idols, and two-thirds of their children were either starved or massacred. In twenty years the people were changed from a Godless race to a Christian people. Another example of the same kind is furnished in South Africa. Our own ancestors were once heathens. What a debt of gratitude we owe for the enlightenment brought about by missionary effort. The missionary of to day brings blessings not only upon those among whom he labors, but also on the church that sends him. His little that is interested in soul saving has fit time for internal disunion.

The subject of the last speaker was further discussed by J. R. Buckwalter, John H. Mellinger, Isaac E. Hershey, John Musselman and John W. Weaver.

Song, "I Want to be a Worker."

Remarks of a general character, together with a brief report of the Welsh Mountain Industrial Mission were made by N. H. Mack, Superintendent of the Mission. Their most urgent need just at present seems to be good, well sewed carpet rags.

"After singing, 'More Like Thee' and 'The Love that Jesus Felt for Me,' the meeting adjourned until 1 P. M.

During the noon recess over four hundred persons partook of luncheon in the basement of the church, while those who had brought their "baskets" were sent scattered all over the grounds surrounding the church.

From 1 to 1:30 P. M. an informal song service was held, after which prayer was offered by N. H. Mack, of Vinola.

A motion was made and seconded to elect the old board of officers, which was carried.

A list of donations to the Mennonite Mission at Dhamtari, India, was ac-

knowledgeed by A. A. Resaler, and an extract from a private letter read.

Superintendent Mellinger gave a general report of the Mission Sunday-schools.

Song, "Sowing Precious Seed."

Address, "The Sunday-school as a Soul Winner," by A. O. Hiestand, of Doylestown, Pa. The present condition of things was contrasted with those of long ago, when printed books were unknown or very rare. He believed the Sunday-school to be a soul-winner because it brought the children and young people together at the house of the Lord, and because of the instruction they get from the Holy Word—Singing, "Only One Foundation."

Address, "Qualifications of the Sunday-school Teacher," by Ira L. Hershey, of Hies. The successful Sunday-school teacher—the one that will do the children the most good—must be first of all born of God. He must have a burning love for souls, a thorough knowledge of the Bible; must be apt to teach; able to ask pointed questions. Other things being equal, an educated teacher has more power. But the Spirit of God is of more importance than an education. Do not aim to build up your own self, but aim to build Christian character. We need the denominational "fences" that we have, but we should get near enough to Christ to rise over them and not allow them to hinder us in our work.

The subject was further discussed by D. B. Herr, Jacob H. Mellinger, M. Hagler, Dr. Yoder and Amos H. Hershey.

An address of general character was given by Bro. H. G. Angelmeyer, of Silverdale, Pa.

Singing, "Thine Alone."

Short address by Bishop Eby.

Song, "Something I Would Tell You."

Short address by S. Musselman.

Singing, "Just As I Am."

Short talks by Isaac E. Hershey, John H. Mellinger and A. A. Resaler.

Singing, "Blessed Art Thou" and "Dying, Dying, Dying."

After prayer by Bishop Eby and singing the Doxology, the meeting adjourned.

The gathering was one of the largest since the well remembered July meeting of 1899.

#### HOME MISSION NOTES.

TO THE READERS OF THE HERALD: It is with much pleasure that I find time to pen a few lines to our dear church people. We hope they may be to the encouragement and spiritual edification of all who read them, and to awaken a deeper interest for the many helpless and perishing ones who are looking to us for aid and sympathy.

As the winter months approach they bring sadness to our hearts as we see the many little children who during the warm summer could play out in the open air, crowded into their small, dark little homes, trying as best they can to keep themselves warm with their scanty clothing and low fire.

While you and your children are sitting by your fire in a pleasant country home or going about your outdoor duties, crowded into their small, dark little homes, trying as best they can to keep themselves warm with their scanty clothing and low fire.

Remember those who by circumstances which they cannot control are forced to a life of wretchedness.

Allow me to draw a comparison which can be applied daily: A father and a mother in a country home are enjoying the long winter evening as their children, warm and comfortable, are busy with innocent prattle and play, or some useful employment becoming to their age. When the day's work and pleasure is ended they can lie down in clean, warm beds with no dread of the winter's cold or the gnawing of hunger with nothing to satisfy. In the city many a little one is shivering with cold and hunger, crouched in some corner of attic or stairs to escape the cruel treatment of an untidied and intoxicated parent.

How often your little child has come to you and hugging its face to your bosom was soothed to rest by your love and sympathy, only to awaken a better and happier child, while here the little boys and girls are often compelled to go without the love and sympathy which their hearts crave, or seek it among strangers. They have not the gentle bosom on which to pillow their aching heads while they pour out the burden of their troubled hearts into patient, sympathetic ears. They have not the warm fire by which to warm their chilled bodies, nor the tender kiss which mother lips press upon the face of her troubled child. An incident verifying this came to our notice a few days ago. A little girl, poorly clad, lingering at the Mission door after the services were ended was invited in and asked to give the story of her young life. Her father and mother having both died she was left to the care of a drinking uncle whose wife also died a few months ago. This little girl but 13 years old was driven from the house by her uncle with no earthly friend to go to, not a crust of bread and no shelter for the night. One night she slept on the shed roof with her jacket for her bed and cover. The next night she found her way to the Mission where she was given more comfortable quarters.

Many calls are coming in from the poor for clothing. The dispensary is almost empty at present and their calls must go unsupplied until you, dear readers, by your generous giving will enable us to pass the needed help to them. Among the visitors during the last month were the brethren, J. S. Shoemaker, L. J. Lehman, T. M. Erb, A. Schuller, Bro. Wm. Sieber, each of whom favored us with one or more sermons and talks, besides leaving a generous supply of encouragement and good wishes for the workers here.

A number of other brethren and sisters have visited us recently and showed their interest in the work by giving generously to the Mission fund. May the Lord bless each giver and move others to give as it pleaseth Him.

Yours in the interest of the Mission, A. H. LEAMAN.

CORRECTION.—In a report from Welsh Mountain Mission in a recent issue the statement regarding the organization of Sunday School at the chapel should have been to the effect that Milford Hagler organized the school and Bro. Ira. Hershey assisted him.

Do not forget to renew your Subscription to the HERALD OF TRUTH for 1902.

### BE FAITHFUL.

BY A SISTER.

As I was sitting on the porch this beautiful Lord's day morning reading the *HERALD OF TRUTH*, my eyes fell on the title, "Are we doing our duty?" I was real anxious to see what the article contained. I read and found many good thoughts, and I can heartily say, with our sister, that I do think that many of the older members sometimes fail in doing their duty towards the younger ones, although a great many times the younger ones also fail in doing their duty towards the older ones. I remember a very sad incident that came up at a certain time in the church where a young girl became convicted of her sin, and desired to accept Christ and unite with the church, and when her desire was made known, an old sister, the wife of a prominent minister in the church, made the unkind remark that this would not amount to anything, as it would not be long until this young professor would again be back in her old ways, and in the fashionable follies of the world. This remark, as we may well suppose, had a very damaging and discouraging effect on the mind of our young friend, and we need not be surprised at it, either. It would discourage almost anyone.

The old sister should rather have taken the young convert by the hand and wished her God's blessing, expressed her joy in seeing her come out on the Lord's side and encouraged her in her resolution to begin the new and better life, and that she would pray for her that she might hold out faithfully to the end. This would have given her new strength, and would have opened something for the soul to feast upon and rejoice in. We should be very careful in any remarks we may venture to make in reference to such things, lest we do more harm than good.

Our sister wrote about the duties of the bishop and ministers, and I will try and say something about the duties of bishops' and ministers' wives. I hope I may not say anything that is not in accordance with the Word.

We believe in accordance with the teachings of the apostles, that the sisters should wear the prayer head covering. We see, however, that this duty is often neglected, and that even the wives of bishops, ministers, and deacons, as well as many of the older sisters, all of whom should be examples to the younger ones, who often appear in "social gatherings and at table, with their heads uncovered and without the prayer head covering. The apostle says: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." I remember that on a certain occasion, I, with several other sisters, was visiting at the home of a bishop, who happened to be there were uncovered heads or six, all sisters in the church except one. When the time came we gathered around the table and bowed our heads in silent prayer for the blessings of God upon us, and not one of us had the prayer head covering on her head. I felt condemned. I believe our example towards the younger ones would have been much better if the older ones, at least,

would have appeared in the proper apostolic order. Their faithful example would certainly have reminded us younger ones of our duty. This instance gave me something to think about. I thought the aged sister of the house knew her duty as a helpmate of one who is to teach the people. But that did not excuse me, for I had been taught, and knew my duty as well. Not long after this I attended a meeting in the evening, and the minister presented the subject: "He that knoweth to do well and doeth it not, to himself is sin," and the prayer head covering kept coming to my mind so forcibly that I promised then and there, that I would be more careful than I had been in regard to this duty.

Dear sisters, it is not so much a task to fulfill our duty in this direction if we look at it in the right way. It is a command, and if you cannot see it in this light, and cannot get the consent of your mind to obey it, it shows a lack of consecration and submission. We should gain influence both in the church and in the world if we were more careful about these things and would live more in accordance with our profession.

But we cannot expect our younger sisters to be faithful in this when our older ones so often come short of giving us the proper example. We are living in the age in which it is doubly necessary to watch and pray that we fall into temptation. Satan is always trying to lead us astray by telling us that this makes no difference and that it is all right, and a little by little we drift away from our Savior. Let us ever follow our blessed Redeemer and learn from Him what life would have us do and if we follow His commandments we will not need more than conquerors in the end.

I think this subject can be profitably discussed on several different lines. I will be glad if some of our ministers will take it up, and through these columns remind us of our duties. Perhaps we would find ourselves far in the rear; but nevertheless if we have the right spirit it will be for our good, and we would only esteem those who tell us of our short comings the more for the kind instructions they give us.

Why do not more of our brethren and sisters write for the *Herald*? I would much rather see the writing of the brethren and sisters than see so many "Sols," and I think it is so with a large number of others who read the paper. Some of you may be as I am, not able to write flowery articles, but to do our best is all that will be required of us. May God bless and keep us in prayer.

For the Herald of Truth.  
AN ANSWER.

Quite a number have been asking, "When will your book be done?" "Are you able to write?" My health is much improved and I have been writing diligently again for several months. In a few weeks more the writing will be finished and the book will then soon be printed and ready for those who want a copy. Great pains have been taken to make the entire volume interesting and profitable to the reader. Most of the work treats of the lands of the Bible, and the aim has been to make the precious Bible a clearer and more interesting book. The Mennonites of

Europe, the catacombs of Rome and the mission work in India have received due consideration. The book is in harmony with the word of God and corresponds with the faith and practices of the Mennonite people. It is the author's wish that it may find a place in the homes of many brethren and sisters.

It will contain numerous illustrations, at least three of which have perhaps never appeared in any book published in America. One shows a little vessel that was fastened on the mouth of a brother who was burned at the stake for his faith, a few centuries ago. The other two represent the form of baptism in ancient times, as pictured in the Roman Catacombs: one showing small streams of water falling from the head of a young applicant just being baptized, the other showing John baptizing Christ in the Jordan, which is the oldest known representation of baptism in the world.

The writer would feel encouraged by a few lines from any one who wants the book or is willing to find out how many others in his neighborhood want it.

In His name,  
A. D. WENGER.

Millersville, Pa.

For the Herald of Truth.

### TRUE PEACE.

BY MATTIE HEBBRUCK.

What is true peace? The following lines will endeavor to convey to the mind of the readers, the writer's idea of "True Peace." A wealthy philosopher (wealthy but pious), once went to an artist and said to him: "If you will paint for me a picture of the workman's peace, representing true peace as you understand it, I will pay you any price you may ask, providing it suits me." The artist promised to do so and the philosopher left with the instructions to return for the picture in a fortnight.

At the appointed time he appeared to claim his picture. As the artist exposed the picture to his view this is what he saw:—A quiet, placid stream, and a large yacht reposing in serenity upon the motionless bosom of the waters. "Ah!" exclaimed the artist enthusiastically: "Is this not true peace?" With the most unconcealed disgust the philosopher turned from the canvas saying, "Not this stagnation." "Ah!" the artist reiterated, "I think I understand you. I will paint you another picture."

When the philosopher returned for that picture, he was shown a scene of a far different nature from the preceding one. This picture presented the scene of a furious storm: wind, rain, hail; a great tree bent almost double from the ferocity of the tempest, but lo! on one of the top-most branches, exposed to the very mercy of the elements was a fair child struggling in the truth against the storm, but never the less, singing merrily the while. Ah! this is true peace, the philosopher was heard to say as he departed. The artist received a liberal fee for his picture, so pleased was the old gentleman with his effort. And when questioned earnestly, was not the philosopher's view correct? When a Christian professor is surrounded by friends, Christian brethren and the comforts of life, are they not apt to sit quietly down in serenity?

But when sickness, death; when reverses and calamities; when persecution and reproach, infamy and slander, all these storms of earthly life gather above their defenseless head, then can we see and know whether they are possessors of that true peace which Jesus said "passeth all understanding." Then if they sing and rejoice in hope, faith and trust; they are indeed possessors of True Peace. [Heard from a friend, but written in the writer's own words.]

Akron, Ohio.

For the Herald of Truth.

### SHINING LIGHT.

BY L. WEBER.

When Jesus was here upon earth He said in His sermon on the Mount, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

At another place He says, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." So with Jesus our great Light and His love shining upon our lives, we, His children, are to reflect the light unto a world of sin and darkness.

I often wonder if we who profess to be followers of Jesus realize the importance of keeping our light pure and bright, and that the world who does not read their Bibles are daily and hourly reading our lives. Take our natural lamps for instance, if the glass is dirty and smoky no matter how bright the light may burn inside, it does us no good so long as it does not shine out. So with our lives, even if we professed to have the light of Jesus in our hearts and we are as set with Him in heaven above, are you going to make the world believe it is there? Ah no, my friends, if we have Jesus dwelling in our hearts, if we have tasted of His goodness, and He is dearer to us than all the world beside, the light of His presence will shine out, it cannot be hid.

As we go along in this journey in this dark, dark world of sin our light should grow brighter and brighter. As we live so constantly in Jesus' presence and learn more and more of Him our light should expand until at last when our life here is over and we are at rest with Him in heaven above, it may be said of us that our path was as the shining light that shineth more and more unto the perfect day. My brother, my sister, let us pause and think, let us ask ourselves the question, "Is my light pure and bright? Is it leading me to the Father, and is it shining back to Jesus or is it throwing a shadow in some weak brother's path?"

When I think of how precious Jesus is to my soul and then of how many are living in this world where the blessed news is preached daily I can not help wondering earnestly, what we should be. Have we consecrated all our lives to His service? Are we using all our efforts for the increase of His kingdom?

And what of our brothers and sisters

across the sea "In heathen darkness dwelling?" Is our light so small that it will not reach them? Oh, my brethren and sisters, shall we let them perish for the want of help that we might give? We who are young with all our lives before us, can we do nothing for the perishing millions? I leave this for your prayerful consideration. Reader, let both you and I come humbly to the feet of Jesus and ask, "Lord, what wilt thou have me to do?"

Waterloo, Ont.

### THANKSGIVING PROCLAMATION.

President Roosevelt issued his proclamation fixing Thursday, November 28, as a day of national thanksgiving. It is as follows:

#### A PROCLAMATION.

"The season is high when, according to the time-hallowed custom of our people, the president appoints a day as the especial occasion for praise and thanksgiving to God.

"This Thanksgiving finds the people still bowed with sorrow for the death of a great and good president. We mourn President McKinley because we so loved and honored him; and the manner of his death should awaken in the breasts of our people a keen anxiety for the country, and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty which as a nation we have thus far safely trod.

"Yet in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year in particular has been one of peace and plenty. We have prospered in things material and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as in which has been given us, much will be expected from us; and that true homage comes from the heart as well as from the lips and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this and at this time each of us does his duty to his fellow-men.

"Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 28th of the present November, and do recommend that throughout the land the people cease from their wonted occupations, and at their several homes and places of worship reverently thank the Giver of all good for the countless blessings of our national life.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this Second day of November, in the year of Our Lord, One Thousand Nine Hundred and One, and of the Independence of the United States, the One Hundred and Twenty-Sixth.

BY THE PRESIDENT: "JOHN HAY, Secretary of State."

### THE LEGAL WAY.

"If I were to give you an orange," said Judge Foote, of Topeka, to a companion, "I would simply say, 'I gave

you the orange.' But should the transaction be entrusted to a lawyer to be put in writing, he would adopt this form: 'I hereby give, grant and convey to you all my interest, right, title and advantage of and in said orange, together with its rind, skin, juice, seeds and pits, and all rights and advantages therein, with to bite, suck or otherwise eat the same, or give away with or without the rind, skin, juice, pulp or pits, anything herebefore or in any other deed or deeds, instruments of any nature or kind whatsoever to the contrary in anywise notwithstanding.'"

you the orange." But should the transaction be entrusted to a lawyer to be put in writing, he would adopt this form: "I hereby give, grant and convey to you all my interest, right, title and advantage of and in said orange, together with its rind, skin, juice, seeds and pits, and all rights and advantages therein, with to bite, suck or otherwise eat the same, or give away with or without the rind, skin, juice, pulp or pits, anything herebefore or in any other deed or deeds, instruments of any nature or kind whatsoever to the contrary in anywise notwithstanding."

And these are the deeds that are here principally intended. Augustine says on the psalm, "He cries out under the weight and waves of his sins." This the ensuing psalm makes evident. Desiring to be delivered from these depths out of which he cried, he deals with God wholly about mercy and forgiveness; and it is sin alone from which forgiveness is a deliverance. The doctrine also that he preaches, upon his delivery, is that of mercy, grace, and redemption, as is manifest from the close of the Psalm; and what we have deliverance by, is most upon our hearts when we are delivered.

It is here, indeed, that these depths do often conspire; as David speaks, "Deep calleth unto deep." Psalm 42:7. The depths of affliction awaken the conscience to a deep sense of sin. But sin is the disease, affliction only a symptom of it; and in afflicting a cure, the disease itself is principally to be healed, the symptom will follow, or depart of itself.

This, in general, is the state of the soul, as described in this Psalm, and is as a key to what follows, or the hinge on which it turns: Hence we deduce these two propositions: Grace is our deliverance, much communion with God, may be brought into inextricable depths and entanglements on account of sin.

The inward root of distresses is principally to be attended to in all pressing trials; our sin, as the cause of our afflictions.

It is the Truth that we proposed for consideration: he that hears it ought to tremble in himself, that he may rest in the day of trouble; it speaks out the apostle's advice: "Be not high minded, but fear." Rom. 11:20. And, "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12. When Peter had learned this truth by woeful experience, after all his boldness and forwardness, he gives this counsel to all saints, "that they would pass the time of their sojourning here in fear." 1 Pet. 1:17; knowing how near, in our greatest peace and serenity, evil and danger may lie at the door.

Some few instances of the many that are left on record, wherein this truth is exemplified, may be mentioned. "Noah was a just man, perfect in his generation, and Noah walked with God." Gen. 6:9. He did not sin, but he was in an evil time, amidst all sorts of temptations, "when all flesh had corrupted his way upon earth." This gave an enmity to his obedience, and doubtless rendered the communion which he had with God, in the most precious and precious to him. He was a gracious soul, upon the undoubted testimony of God himself. But we know what befell this holy person. He that shall read the story recorded of Noah, (Gen. 9:20) will easily grant that he was brought into inextricable distress, most account of sin. His own drunkenness (ver. 21) with the consequences of it, provoked the unnatural conduct of his son, (ver. 22); and this leads him to the devoting of that son and his posterity to destruction, (ver. 31-35), all which, joined with the sense of God's just indignation, from whom he had derived that tremendously miraculous

deliverance, must overwhelm him with sorrow and anxiety of spirit.

The matter is more clear in David. Under the Old Testament, none loved God more than he, and none was loved of God more than he. The paths of faith and love wherein he walked, are, to the most of us, like the way of an eagle in the air, too high and hard for us; yet to this very day do the cries of this man after God's own heart sound in our ears. Sometimes he complains of broken bones, sometimes of drowning deeps, sometimes of waves and water-spouts, sometimes of wounds and diseases, sometimes of wrath and the sorrows of hell—everywhere of his sins, the burden and trouble of them. Some of the occasions his depths, darkness, entanglements and distresses we all know. As no man had more grace than he, so none is a greater instance of the power of sin, and the effects of its guilt upon the conscience. But instances of this kind are obvious, and occur to the thoughts of all, so that they need not be repeated. I shall show, then,

What is intended by the depths into which, gracious souls, after much communion with God, may fall.

Whence it comes to pass that they may so fall; and

What sins usually bring them into great spiritual distresses, with some aggravations of those sins.

(To be continued.)

### THINGS THAT DRAW.

Welcoming smiles, outstretched hands, prayer that are prayers and not speeches, songs that are praises and not performances. Preaching that deals with the love of Christ, rather than the teachings of modern science.

A church where the most comfortable pews are given to the infirm, because they are the most useful, rather than the rich because they pray for them. A church membership made up of persons who are more interested in the souls of men than their bank accounts, and more devoted to their prayer meeting than to the card table.

"And I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." The church that will draw, is not the church that decks and covers Christianity with a variety of tawdry "attractions," but the church that lifts up Christ Himself as the greatest of all attractions, the source of all true and enduring happiness. *Sol. L. M. J.*

D. L. Moody said: "A friend of mine told me once that when he went to a boarding house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside affairs; but when the son came he would go into the sitting-room to see if there were letters and inquire after the family and show in many ways his interest in the household. It doesn't take five minutes to make a table talk of a boarder and that the others are. And so it is with the church of God. You see these boarders in church every Sunday morning, but they don't take any interest; they come to criticize. And that is about all that constitutes a Christian nowadays. They are boarders in the house of God; and we have too many boarders."







least, the responsibility of the position of a true child of God, and to learn from them what experiences they have, and whether they really love the Lord, love the Bible, love the church and whether they are willing to give up the sinful things which so often fascinate and mislead, and give themselves wholly to the service of God and His Word.

When children have, to some extent, at least, an understanding and experience of this kind, at whatever age they may be, we feel that they could safely be taken into church fellowship. The writer has in his mind several who were taken in at a very tender age, but in their understanding and experience gave good evidence that they comprehended the importance and responsibility of the work, and their conduct since, as far as the writer knows, has proven that it was no mistake to secure them into church fellowship. F.

#### PAUL'S PREACHING.

Paul was indeed the greatest, the ablest and the most influential preacher of the gospel of his day. He was fully confident that the gospel he preached was the only true gospel. He was so fully persuaded of this that he pronounced an anathema upon those who would preach any other gospel (Gal. 1:9), and to let them see that this did not proceed from any rashness, or in temperate zeal in him he repeated it in verse 9. This, of course, does not justify us in condemning everybody that does not just think as we do in unimportant or non-essential points, but it does give us the right, and makes it our duty to abide in the true principles of the Gospel, maintain sound doctrine and lead an unblamable and sincere and truthful life. There are many Christian professors who condemn others for very trifling reasons, for things in which the word of God does not place any restrictions, and we should never condemn or disallow what the word of God does not condemn; when we maintain and perform all that God's word demands of us, we will have plenty to do. There is no reason for us to supplement the word of God with the weak ideas of our own minds. Let us stand by the Word of God and try and keep up and fulfill all its requirements, and God will not ask any more. But the great deterioration of the Christian world to-day, is not that they have too much gospel, or that they adhere too closely to the Word, or that they deny and restrain themselves too much, in either faith or practice, but that they take for doctrines the commands of men, as Jesus says to the Scribes and Pharisees, (Matt. 15:9), quoting from the prophecy of Isaiah, "This people draweth nigh unto me with their mouth and honoreth me

with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

The study of the Bible is enjoined upon every follower of Christ, and the church and the world have raised the cry together, *Study the Bible*, and we have Bible schools, Bible Classes, Bible Conferences, Bible Readings, Bible Lectures, etc. Bible studies have in a sense, become popular, and he who does not devote himself to Bible studies, and make some profession to Bible knowledge is looked down upon with disdain, and it is a good thing and a pleasant thing for those that love the Word to study its precept; but with all this reading, teaching, learning and studying, it is evident that the world is becoming more ungodly, the church more corrupt, and Christianity less potent in its influence, and we see more and more unrighteousness and iniquity abounding, and the love of many Christians growing cold. There must be some great mistake somewhere. Or it must be that some important factor somewhere is overlooked. Are we not, with all our Bible knowledge and our Bible studies, drifting into that condition which the apostle speaks when he says (1 Cor. 8:1), Now as touching things offered to idols (Let us understand, the spiritual idols of today), we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. Charity represents works, and there is the fault. We know but we have not charity, and because we have not charity we refuse to do and make use of our knowledge, and we all know that faith without works, without charity, is dead. May the Lord awaken us to a consecrated, blameless life. F.

RECOGNIZING THE GOOD. Men are, as a rule, slow to recognize the goodness and mercy of God, and they fail to recognize this, because they fail to realize the value of the blessings they enjoy. A man may have possessed good health all his life and he begins to think that to enjoy health is a matter of course. He forgets, as it were, that his good health is a gift of God, until disease invades his system and disables him. Heed and home remedies fail and the doctor is called. Still the overtaxed and overburdened body and mind fail to respond to the treatment and to perform their proper functions, and he begins to realize that human help without God's blessing is powerless to restore and save, and that if God will not bestow His blessing, and raise him up to health and wanted vigor, he will never again be able to assume the duties of his position. By and by his health returns and once more he is a strong man, and with his

returning strength, he has learned that the hand of God interposed and brought him back again to his former self, as it seems, and he is now prepared to give God the glory. Now his heart can adopt the language of the Psalmist when he says: "Bless the Lord, O my soul! and all that is within me, bless His holy name: bless the Lord, oh, my soul, and forget not all His benefits; who forgiveth all thine iniquities and healeth all thy diseases."

So in every phase of human life; so in everything we say or do; in all the duties that devolve upon us; in our daily vocations, in our business, in our church work, in our Christian life, in all we think or do, God is truly the Giver of every gift, of every blessing. When we look into our lives, what do we possess, what have we enjoyed in houses, in homes, in friends, in food and clothing, in social, educational or religious privileges and advantages—what have we in anything or anywhere that we have not received from the bountiful hand of God. All that we have and all that we can have here in this life and in the life to come, are decidedly and indisputably, gifts from the Divine Hand.

We can never, under any circumstance, adequately or sufficiently thank our heavenly Father for the blessings and mercies He has so kindly, so generously given us to enjoy.

On this subject a brother expresses himself as follows: "The goodness of God has marked my way in a most signal manner from my earliest childhood. It has been one continual stream of blessings to the present hour; but it seems to me that it was only quite recently that I have begun in any measure, to realize its fullness, and that I could begin, as it were, in great weakness, to thank Him with a realizing sense of the number and magnitude of these blessings which all along have fallen in copious showers upon me. I realize, too, full well, that I can never thank God as I ought; and my weakness in this is so great that I feel ashamed and mortified at my ingratitude. Day after day I see how my Father cares for me, how at every step he opens a plain path before me, and provides for all my necessities, and yet my faith is so weak that I often tremble for fear, and am afraid to go forward, and I cry out, 'Lord, I would believe, but my faith is weak—O, do thou strengthen me and help mine unbelief.'"

Sometimes we have bitter experiences, sometimes we are discouraged, sometimes we seem to stand on the very brink of despair, where the dark shadows grow darker still; and then again He sends a gleam of light from the great eternal throne and a rift in the cloud tells us that the unseen hand of Jesus reaches out to save the sinking

Peter before he goes out of sight beneath the seething waves, and again we are safe. "The darkest hour is just before the dawn," and though sorrow may endure for a night, joy cometh in the morning." He teaches us again and again the lesson we are so slow to learn, that God will never leave nor forsake those that put their trust in Him, and His right hand shall forever protect and sustain His children.

"Oh, the blessedness of leaning  
On a strength beyond thine own!  
Oh, the fullness of the meaning—  
Oh, the sweetness of the tone—  
Cast thy burden, cast thy burden  
On thy loving Lord alone."  
"Often weary, yet contending—  
Heaven down again to rise—  
On His help alone depending,  
Looking up with trustful eyes—  
Cast thy burden, cast thy burden,  
On the arm that built the skies."

F.

#### WHO WILL HELP?

We have always been taught, and always sought, to do what we had to do, "with our might." We were also taught from childhood up that anything that is worth doing at all, is worth doing well. Solomon says, "Seek thou a man diligent in business, he shall stand before Kings." The Apostle Paul tells us that we should not be slothful in business. This means exactly the same thing that Solomon tells us, when he encourages and commands diligence in business. The word of God does not only urge and command diligence in business or temporal affairs, but also in the work of the church, in the service of God, in the work of salvation, and in conformity with this teaching of the word of God. We urge Sunday School workers to be diligent in their labors for the Lord and to teach the boys and girls the good word of the Lord, and point them to Jesus. We preach and teach, and plead and pray, that men may go into the slums of our large cities and rescue the perishing there, and that men and women, faithful and diligent laborers for Christ, may go to India, China, Africa, and other heathen lands and tell the perishing in these far-off countries of Jesus and of the great salvation which He bought us. We all love to see these words carried forward with all diligence, and it is right; the work of the Lord should not lag; it should be urged and carried forward without delay, and without lagging.

We have a great many earnest and diligent workers both in this and in foreign countries, who do much good for the Lord, and for the promotion of His cause upon earth, and labor diligently for the salvation of souls, by distributing books, tracts and religious papers and publications of various kinds, and many poor wandering souls have been encouraged, lifted up and made happy by reading them; and it is a well known fact that through the influence of books, tracts and religious

papers, wonderful results, in molding and forming public opinion have been accomplished, and thousands of souls have been led from darkness into light, and converted from the power of Satan unto God.

All this gives us an inspiration to make a stronger effort, and labor with greater diligence than ever before to induce our Mennonite people to read and support our church paper. THE HERALD OF TRUTH has now been before our people for thirty-eight years, and has been a mighty power in the church, in awakening thought and establishing principles, doctrines, methods of work and promoting piety and devotion to the cause, the extent of which eternity alone can reveal. And we have been much encouraged during the past months, with the warm expressions of love and devotion to our paper, which so many of our readers have manifested.

It is this warm attachment and devotion to the paper, and these warm expressions of love and regard for its teachings that gives us courage to make stronger and more earnest efforts to promote its usefulness. But to do this we need the help of all our friends, and almost everyone can do something. If those of our readers who are interested in the paper, and have found it a source of comfort and encouragement, would speak to their neighbors, and friends, and tell them what the HERALD has done for them, and invite and urge them to subscribe for it, many a new name could be added to the list.

Then again, you could send us news, articles, reports of meetings, marriages, deaths, etc., all of which would help to make the paper more interesting for its readers. If only each of the 5,000 subscribers on our list, would secure one more subscriber, the number would swell up to 10,000 and in proportion to the number of members in our church, we ought to have just double that number.

With most other denominations every member is an agent for the church papers, and we know of several of our ministers, who in the past, would at least once a year remind their congregations of the fact that the time for the renewing of their church paper was at hand, and also encouraged them to support and read the paper, and this was always a great help, and we would highly appreciate such a source in others. We would be glad, indeed, if every minister would be willing to take upon himself this duty, and so help in keeping up the interest and patronage to the paper. We especially urge our ministers to give us their aid in support of the paper by supplying it with articles on doctrine, on Bible knowledge, on questions of faith and practice, and whatever the Lord may give them as edifying to

the general reader, and adapted to promote practical piety among the people.

Who will lend a helping hand, brethren? We should stand as a united force against our common foe; and if we stand together, God will bless the work and give us the victory, and in the end, if we are faithful, we shall reap without ceasing.

F.

A correspondent asks a question about what Paul says 1 Cor. 7:25. Now, concerning virgins I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. In the 14th chapter, however, he says, "Let your women keep silence in the church; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."

Now, the question is, Of whom shall the unmarried woman or virgin learn when at home?

The next question is, If women are not allowed to speak in church, is it according to the word of God to allow them to write a sermon and have it published in our church paper?

In answer to the first question we may reason in this way: The virgin has usually father and mother of whom to receive instruction and advice. If she has none of these, her minister, or other older brethren can fill the place of instructor to them. The idea is, that according to the ordinance of God, man is to be the leader and teacher of God's ordinances in the church, and those who diligently desire to remain under gospel rule and under the order of God's house will always find a way that will be perfectly satisfactory to themselves without venturing into questionable or forbidden ground. Let us always be sure that we remain on safe ground.

As to the second question, the apostle gives in plain and unmistakable words the position of the woman in the church. In 1 Cor. 11:3, he says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man." On this question we quote from Matthew Henry, "As God is the head of Christ, and Christ the head of the whole human kind, so the man is the head of the two sexes; not indeed with such dominion as Christ has over the whole human kind, or as God has over the man Christ Jesus, but a superiority and headship he has, and the woman should be in subjection and not assume to usurp his place. This is the situation in which God has placed her; and

for that reason she should have a mind suited to her rank, and not do anything that looks like an affection of changing places. \* \* \* It is an apostolic canon that the woman should keep silence in the churches. (Chap. 14:34; 1 Tim. 2:12.)

We do not understand this, however, as meaning that the woman should not be allowed to teach her children, or other people's children when they are put under her care. That is, she may teach in the Sunday school and in the day school. This we do not understand even to mean that she should be excluded from teaching her own sex when opportunities present themselves; or that she should not be permitted to sing in the public congregation and take part in the services in that manner. In a meeting of women, or women and children, we would have no hesitancy in allowing her to exhort and pray, of course, in accordance with the instructions given. 1 Cor. 11:4. When a number of sisters are gathered at the bedside of a sick sister or a woman or child that is not a sister, (or if she should even be alone) what should hinder the sister whose heart goes out in love and sympathy toward the sick and afflicted, and toward lost souls, and to whom God has given the ability, to exhort, comfort, admonish, to tell them of the love of Jesus, and pray with them. The apostle even commands Timothy to teach the things that become sound doctrine, to teach the aged woman \* \* \* that they be in behavior, as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

There is no difficulty in harmonizing the word of God, and harmonizing our lives and our work and the work of the church with them, if we are only willing to take the word of God for our guide, and fully submit ourselves to the will of our heavenly Father. The requirements of God's word are reasonable if we are only ready to accept them in the spirit in which they are given. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, [and] thoroughly furnished unto all good works. 2 Tim. 3:16, 17.

F.

#### PERSONAL MENTION.

CHANGE OF ADDRESS.—Bro. Henry Eymann from Caledonia, Mich. to Dayton, Mich.

BISH. FRED MAST, of Holmes Co., Ohio, and Pre. Jacob Gerig, of Wayne

Co., Ohio, recently visited in eastern Virginia.

PRE. NOAH METZLER, of South West, Elkhardt Co., Ind., is at present in the Shenandoah Valley, Va., holding meetings.

BISH. J. M. SCHLEGER, of Milford, Neb., assisted by Pre. N. Roth conducted communion services in Fillmore Co., Neb., Sunday, Nov. 15.

BRO. S. F. COFFMAN preached at the Elkhart M. H. on the 17th of Nov., and at the Elkhart Institute on the 24th, His sermons were very acceptable and were much enjoyed. He and his bride left for Ontario on the evening of the 25th.

BRO. DANIEL WANNER, of Goshen, Ind., accompanied by the brethren and sisters, Joseph Wismer and wife, and Abraham S. Culp, of Jordan Station, Ont., Frank Hauser and wife, of South Cayuga, Ont., and Anna Honsberger, of Jordan Harbor, Ont., favored the Publishing House with a pleasant call recently.

BRO. D. K. WEAVER, formerly of Kansas, but now of Nampa, Idaho, in notifying us of the change of address has this pleasant word to say of the congregation at Nampa: "We found a lovely little band of brethren and sisters here, all in unity, and earnest Christian workers." Behold, how good and how pleasant it is for brethren to dwell together in unity.

BRO. JACOB SHOEMAKER, of near Berlin, Ont., who passed the 103d milestone of his life, and who is probably the oldest living member in the Mennonite church in America, is reported quite ill and confined to his bed. He is one out of very few inhabitants of the world who were born in the eighteenth century, lived through the nineteenth and entered upon the twentieth century. The Lord be with our aged brother in his present affliction.

BRO. NORMAN STAUFFER will at the close of the year sever his business relations with the Canadian Pacific Ry. Co., where he at present holds a very lucrative position, and enter upon his new duties as minister of the Mount View Cong., at Okotoks, Alta., to which responsible position he was recently called. (Owing to the distance he is unable to attend the regular Sunday services, and in the meantime the care of the flock devolves upon the deacon, Bro. A. H. Wambold.

BRO. J. K. HARTZLER, who has interested himself and others in tracing the history of the Hartzler family, now so widely spread over this and other countries informs us that under his supervision a plain, unpretentious



One of the most inspiring memories of my life is that of my first attendance upon Mennonite service of worship. The large church was well filled. I entered and I shall never forget the impression made by the white prayer coverings of the women. An atmosphere of divine light seemed to fill the room and I felt that only the sincere devotion I could offer would be keeping with my surroundings. I was not to be counted a privilege to receive such an influence for good upon my fellowmen? And is not that privilege to be kept in its simplicity that none its meaning be lost?

*Elkhart, Ind.*

For the Herald of Truth.

## THE MISSION SPIRIT.

BY BETTIE M. BRUNK.

Jesus Christ was the first Missionary of the Cross, and His Spirit, which is the Holy Spirit, is the Mission Spirit.

Christ's mission was to come to a dark, sinful world to bring His plan of salvation, and to teach us "How to begin, how to accomplish best our end of being on earth, and mission high."

After He had given special training to His chosen ones, He filled them with the Spirit to preach to others the gospel as He had taught them.

The story is, "Believe and receive the Savior, then tell others."

The commission, "Go ye into all the world and preach the gospel to every creature," comes to us in the same clear voice to-day as it did to the disciples as He led them out as far as Bethany where His last act of love was bestowed upon them, while on earth.

Many are nobly obedient to this great commandment, to the full extent of its meaning, possibly, brethren and sisters sacrifice home and friends to go to heathen lands to bring them the gospel light. God bless them.

But what we so much need is the Mission Spirit in us who are at home, that we may remember daily, those dear ones who need our earnest prayers—and prayers that we can answer ourselves. Let us not say, "Be ye clothed and fed," then send them away naked and hungry.

The mission cannot grow nor stand if God's people do not with their own hands help to answer the prayer, "Feed the hungry, clothe the naked and support the missionaries that they may continue in their calling of imparting to the same who are in bodily need, the Bread of Life, which is far more important than the needs of this life."

We are not all called to India, to Africa or China, our own country is in great need of cleansing,—even at our very doors are many who lightly consider or who even scoff at the gospel of Christ. And "a word fitly spoken is like apples of gold in pitchers of silver."

Opportunities come, and if we do not avail ourselves of them they are lost to us forever, they wait not.

My mission may be at home, yours may be abroad, our brother's may be bearing a song, a prayer, a smile or flower, to the sick chamber or to the old who have labored until nature no longer aids them and they are lonely and tired, only waiting to be called home.

Our duty always, everywhere, is to let our light shine that we may be a guide to those who look to us, as we do to those before us, and that we be not in any case a stumbling block. May we all be filled with the mission spirit.

Reid, Md.

For the Herald of Truth.

## EXPELLING FROM CHURCH.

BY G. E. STOLTZFUSS.

Although Christ taught His disciples or the apostles this doctrine, we do not find it written, we do not find that it was used, in the time of Christ by any of the apostles, against any who had apostatized

or by transgression caused offense, and this because of the law which came to an end in Christ, and also because the body (the church) was not yet perfect (or fully established). The temple of the Lord was not yet complete, since they were not yet fully instructed in many matters, as Christ said to them, "I have many things to say unto you, but ye cannot hear them now: howbeit when he, the Spirit of Truth, is come, He will guide you into all truth." This Spirit they must receive before they could bind or release any one with the key (which is the word and spirit of God) as Christ also indicates with these words when He breathed on them and said, "Receive ye the Holy Ghost, Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Not that Christ gave the apostles authority to forgive or retain any one's sins contrary to the Word, and thus to govern the church according to their own will, no; God forbid,—they had to act without respect to person, even though it should be their right hand or the right eye; they must retain the sins of those, who according to the word of God, were under the wrath of God, and proclaim grace and peace to the penitent, who, according to the same Word, are under the grace of God. To those Christ appointed the kingdom, even as His Father had appointed it to Him. Rom. 10:4; Jn. 10:12, 13; 20:22, 23; Lk. 22:20.

But, although Christ had appointed and taught it to them, yet according to the writer's view he had neither command nor authority to see the same, as already said, before Christ had ascended up to heaven, having sent them forth to preach the Gospel in all the world, to every creature, to testify to observe whatsoever He had commanded them. They also had to tarry in Jerusalem until they were ended with power from on high, and had received the promise of the Father, which was the Holy Spirit, who was their Teacher and their Guide, whereby they proceeded in this practice, and when the body was perfect, and the temple of the living God complete, in which God dwelt with His Spirit, the apostles effectually taught Christ's institution and ordinance of excommunication, and also used it; as we read that the apostles delivered Hymeneus and Alexander to Satan that they might learn not to blaspheme. And as He also punished the Corinthian fornicator concerning whom He had determined, when they were gathered together, and his spirit, with the power of Christ, to deliver him unto Satan, for the destruction of the flesh, that the spirit might be saved. Since the Corinthian church was very slack in regard to using this excommunication in the case of him who had done this deed, therefore He reproved them with severe words, as we may read in 2 Cor. 12:13, as he also wrote to them, that a little leaven leaveneth the whole lump; therefore He said, "Purge out therefore the old leaven that ye may be a new lump." They used excommunication, and also would have it used, even as He writes to the Thessalonians, saying, "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother (sister not excluded) that walketh disorderly and not after the tradition which we receive of us," for in this epistle He had

written to the Corinthians not to company with fornicators; and since they did not observe it, or perhaps did not well understand it, which is the case with some brethren and sisters in the present day and age of the world, He explained it more fully to them that they were not to company with them, that they might be ashamed and that they might think within themselves or understand that for their presumptuousness and for their transgressions they were delivered to Satan, whom they obediently served according to his will, and also hearkened unto him because they loved him, and this was done, and was necessary to be done, for the destruction of the flesh, or for the destruction of the carnal desires in which they lived before they fell, and in which they so much desired to live, that they might be ashamed, humble themselves, repent, and die unto sin, that the spirit might be saved in the day of the Lord. For as by the word of God the church has power to excommunicate the presumptuous transgressor so she has power also by virtue of the word of God to shun or avoid those that are excommunicated, for excommunication without avoidance is ineffectual. The church has full authority to teach these things, because they are taught in the word of God.

Since the apostle Paul, both taught and practiced excommunication and also admonished to put away him that doeth evil, and that we should not "keep company with them (that is with such as he is speaking of), yes, not to eat with them, and also tells us that a man that is a heretic, after the first and second admonition we should reject, knowing that he that is such is subverter and sinneth, being condemned of himself, for such cause contention and offenses, and their words do eat as doth a canker—therefore the church is to avoid all such, lest by their evil works and their wrong influence they leaven and corrupt the whole body. Written as an exhortation to all whom it may edify, by your weak brother and fellow-laborer in Christ Jesus. Amen.

For the Herald of Truth.

## AGGRESSIVE WORK IN THE CHURCH.

BY A. K. KURTZ.

If there is a duty or privilege neglected by the church of the present day, it is that aggressive work which characterized the consecrated and spirit-filled church in all ages of the world. And yet there never was a time in the history of the world that offered such a wide and varied field for aggressive Christian work as at present. And if ever a people on the face of the globe will be held responsible for unimproved opportunities for Christian work it is the professing Christian people of to-day, regardless of name, creed, or doctrine.

Someone has said, "You cannot keep pride and worldliness out of the church; the prosperity of the people bring this state of things about." It is true that prosperity sometimes produces selfishness, especially in the unconsecrated soul, and it seems that prosperity always has been the best school for God to train His people for active service. This, however, is no

evidence that those brought up in good circumstances cannot be as good and faithful laborers as any others, for God is no respecter of persons and the Holy Spirit is here to help all those that are willing to make the necessary consecration according to Rom. 12:1.

Some ministers have little or no time for work outside of their own congregations. It seems that some members consider themselves mere babes and expect their ministers to spend a great deal of their time in helping them along in their Christian life; whereas they ought to be strong, vigorous and manly Christians, not only able by the help of God to take care of themselves, so to speak, but ready and willing to go out among the lost, regardless of kith or kin and help save the lost.

This has been the mission of the church from the earliest ages. It never was intended that the church should consist of wrecklings that would require a minister nearly all his time to set aright and perhaps use the Lord's money which might have been used for more aggressive work, than to help to save and prop up such as for the time should be teachers instead of being to be taught. Heb. 5:12. I am not saying that we do not need disciplining in our Christian life, but we are admonished and encouraged, but if we would cultivate the Christian graces and manifest more of the fruit of the Spirit, and see the means that God gives us to build each other up in the most holy faith we could be a help to the ministry instead of a burden and be better equipped for the battles of life and be ready for such work as comes under our own personal observation. There are many un saved in nearly every community that might be reached by consecrated efforts, such as a praying circle or band, consecrated and in earnest about saving souls. There are a few families so godless as to refuse workers admission (at least in the country) to hold prayer service. Who can estimate the amount of good that might be done in this way. The early pioneer Christians of this country worked on this plan and when refused admission held services outside. Christ sent His disciples by two and two and He Himself went about doing good. He did not wait for the people to come to Him.

There is such a wide field open for aggressive mission work at home and abroad that no one can say, I have nothing to do in this work, and we cannot believe that God will accept any excuse when there are so many avenues open to Christian work as there are at this time both at home and abroad. Virtually, the whole world is open to mission work at this time. In our own land, as for instance, the mountain whites in the mountains of North Carolina, Tennessee and Kentucky, it is said there are one million out of a population of about three million that have not so much as a leaf of the Bible and have not the means of obtaining it and not one out of ten able to read; a people ready and willing to accept the teachings of the Bible if some one would bring it to them.

Many thousands of dollars are spent by our Meantime people for a scientific education to fit them for a useful and successful life while here are a people the one-tenth not able to read the simplest words. Who is willing to help these poor people?

Aggressive Christian work can be done by waging war against the liquor traffic, the legalizing or inhibition of which is virtually in the power of the so-called Christian church of this country. Many more souls could be saved in this and other countries were it not for this one of Satan's most powerful allies. Some one says, "How can I do anything against this monster evil entrenched as it is behind the strong arm of the law?" One thing is certain, we can eat Satan out of one soul by saving our own and we go a great way towards saving our souls by not patronizing the bar and trying to persuade others by precept and example, not to drink intoxicants. Then we can use our influence against it by using our liberty of franchise against this evil instead of using it the other way and thus become a partner in this sinful traffic.

May we indeed be awake to our duties, knowing that we will be held responsible for unimproved opportunities in this enlightened age.

Smithville, Ohio.

For the Herald of Truth.

## FORFEIT NOT THY GLORY.

BY MATTIE HERRBUCK.

Forfeit not thy hopes of glory,  
For a worldly prize;  
Forfeit not, for foolish trifles,  
Heaven beyond the skies;  
Jesus suffered—died for thee,  
Thou should'st not unthankfully be.

Forfeit not thy hopes of glory,  
Sad indeed thy plight;  
If thou give thy hope of Heaven,  
For earth's bubbles bright;  
Sorrow—sorrow! but sighs of woe,  
If thou choose thy joy below.

Forfeit not thy hopes of glory,  
Transient clods of earth,  
All the worldly treasure gathered,  
Giveth little worth;  
Better riches, far for thee,  
Will the future glories be.

Forfeit not, then, hopes of glory,  
Bid earth's shame depart;  
Look thou upward—ever upward,  
Steadfast keep thy heart;  
If thou'lt ever faithful be,  
Thou shalt "Future Glories" see.

Akron, Ohio.

For the Herald of Truth.

## THANKSGIVING DAY.

BY MATTIE HERRBUCK.

Commonly speaking, Thanksgiving Day is one of the National holidays of this country. Dear brethren, (I address this article exclusively to you.) I am not entirely satisfied with this explanation of Thanksgiving Day. What is its origin, what is its object, its significance? These are the queries I would present. According to the early history of this country we understand that the Puritans or Pilgrims were the originators of Thanksgiving Day. We read of them in prose as well as in verse; one of the accounts of which is the well known poem beginning with:—

"The breaking waves dashed high,  
On a stern and high bearded ore,  
And the woods against a stormy sky,  
Their giant branches tossed.

And the heavy night hung dark,  
The hills and waters drear;  
When a band of exiles moored their bark,  
On the wild New England shore.

They had come into the wilderness

in search of a home where they could worship God in freedom. They were earnest sober-minded people, actuated by deep religious principles, as all true Christians should be, and never loyal to their convictions of duty; therefore, we are not surprised when we read of them appointing a day, to be set apart for prayer and thanksgiving. They obeyed the Divine injunction: "Whatsoever ye do, all to God's honor and glory." He had safely guided them thither; they accordingly observed the day to "His honor and glory."

We have now set forth the origin and object or purpose, of this Thanksgiving Day; now we come to its significance, its import as regards us, and, my brethren, here we are (as well as the whole present generation) sadly at fault; witness the general sad truth—Our day of prayer and thanksgiving—what has it become? I speak with shame (as should we all.) It has become a day of feasting. There has been a show of gathering in the "house of God" on this day, but even this so I

past, as the complaint is being everywhere made that the "meeting" interfere with the Thanksgiving dinner. Ah! brethren, beloved, are we to bow our heads, thus in silent and willing submission to this sacrifice of divine worship; and what is still more, follow suit? I believe if the brethren would take hold of this matter in conjunction with the sisters, it might be possible to reverse the order of things, for I fear we fast to our own "honor and glory," not His. Why not have the feasting the day before Thanksgiving, then that day would and could be reserved for fasting and prayer, its original purpose. This is the closing humble suggestion of the writer.

Akron, Ohio.

For the Herald of Truth.

## LIFE.

BY FRANK MONROE BEVERLY.

This life is what we make it,  
It can't be more or less;  
Our bad deeds will condemn us,  
Our good ones they will bless.

The little things we daily do,  
Be they good or bad,  
Make up the sum of living,  
And make us happy or sad.

If we aim to do the right  
And ever shun the wrong,  
The spirit will give us peace and rest,  
And no day will seem too long.

Then let us live consistent, aye,  
Obey all God's commands,  
And we shall joy and peace receive  
From the fullness of His hands.

Freezing, Va.

For the Herald of Truth.

## PATIENCE.

BY A SISTER.

Could we be so patient under all circumstances. Well has it been said, "In your patience possess ye your souls."

While the sin of impatience may not be an unpardonable one, yet every time we yield to it, it retards our spiritual growth, weakens our character, and keeps us from enjoying the full blessings of a religious life. So long as the world goes to suit us, friends are true, and our bodies in perfect health, one

may think there is little need of so many essays on patience.

But when the trials of life assail us, as they will sooner or later, friends prove false, and every step we take is attended with pain, then is when we need the divine grace of patience.

Many an unconverted husband has been kept out of the fold of Christ by the habitual impatience of a professing wife.

Many a son has been driven from home to seek more congenial associations by the darkening influence of a well meaning, but impatient mother.

Let us, as Christian professors, be careful that we properly guard our tempers and bridle our tongues. No doubt there are occasions on which it is difficult to keep silent and observe strict adherence to that portion of the Word, "Be not overcome of evil, but overcome evil with good," but by much prayer and humble submission to God's Holy Will, we can be strengthened in every trial and helped to overcome every difficulty, and be able to have the sweet consciousness of having gained another victory over self.

Once self is conquered, all other forts are easily taken.

Richfield, Pa.

For the Herald of Truth.

## A COLLECTION OF TEXTS.

BY E. M. SHELLINGER.

A. Abide. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4.

B. Born. Which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

C. Charity. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." 1 Cor. 13:4.

D. Delight. "For I delight in the law of God after the inward man." Rom. 7:22.

E. Eternal. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

F. And Jesus answering, saith unto them, have faith in God.

Mark 11:22.

G. Gift. Thanks be to God for his unsearchable gift. 2 Cor. 9:15.

H. Helmet. But let us, who are the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." 2 Thess. 5:8.

I. Increase. I have planted, Apollos watered; but God gave the increase. 1 Cor. 3:6.

J. Joy. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:13.

K. Kingdom. "Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world." Matt. 25:34.

L. Love. "He that loveth not, knoweth not God, for God is love." 1 John 4:8.

M. Meat. "For the kingdom of God is not meat and drink; but righteousness, and peace in the Holy Ghost." Rom. 14:17.

N. Name. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:10.

O. Offered. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

P. Prophet. "And there came fear on all: And they glorified God, saying, that a great prophet is risen among us; and that God hath visited his people." Luke 7:16.

Q. Quick. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of joint and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

R. Ransom. "Who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:6.

S. Sacrifice. "But the man after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10:12.

T. Thanks. "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God." 1 Thess. 3:9.

U. Uncution. "But have an unction from the Holy One, and ye know all things." 1 John 2:20.

V. Vessels. "If a man therefore purge himself from these, he shall be a vessel unto honor. Sanctified and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21.

W. Walk. "Then spoke Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but have the light of life." John 8:12.

Y. Yesterday. "Jesus Christ the same yesterday, and to-day and forever." Heb. 13:8.

Z. Zealous. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Rev. 3:19.

Freeport, Ill.

For the Herald of Truth.

## PITCH WILL DEFIE.

BY FRANK MONROE BEVERLY.

There is an old adage in the effect that they who touch pitch shall be defiled. We see the truth of this saying verified on every hand, and I wish it could be forcibly impressed upon all in a moral light, and then their record would not be a *tabula rasa*.

We may give way to the tempter, hoping that through secrecy we shall be able to appear spotless before the world, and thus gain some coveted end. The tempter will urge the consummation of an act on the ground that the object will be gained, and that nobody will be any the wiser.

But mark you, it seems to be a law of nature, that the habitual violator of the laws of morality can not keep his record in the dark. Suspicion will begin to grow, and soon its weight upon the public mind amounts to a positive conviction. "The force of conviction will often condemn in the absence of positive proof."

Let us ever remember that they who touch pitch shall be defiled, and govern ourselves accordingly in all our acts.

Freezing, Va.



## HERALD OF TRUTH.

December 1, 1901.

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paper and other material. We especially urge those who are back on their subscriptions a year or several years, to send it and have their papers credited to date. We do not wish to lose a single subscriber; we shall be glad to have all our subscribers renew their subscriptions for the coming year, and shall be glad to add to our lists many new ones.

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|  |        |
|--|--------|
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## SUNDAY SCHOOL LESSONS.

## LESSON X.—DECEMBER 8.

MOSES AND PHARAOH.  
(Ex. 11:1-10.)

(Read Ex. 5:1-10:6; 1 and 7:1 to 10:29 Memory Verses 4 to 7.)

GOLDEN TEXT.—The angel of his presence saved him.—Isa. 63:9.

## INTRODUCTION.

TIME.—About B. C. 1491. It is supposed that the plagues lasted nine or ten months, from June to the following April.

PLACES.—At the capital of Egypt, probably Zoan, where Moses met the king.

PERSONS.—The Lord. Moses. Aaron. Pharaoh.

INTRODUCTORY THOUGHTS.—God had spoken repeatedly to Pharaoh by Moses, his commissioned servant, demanding the release of his chosen and enslaved people. Repeated refusals had been visited with successive judgments until he looked forth on a desolated land and ruled over an afflicted people. Still with each cessation of punishment he renewed his objection and by his own choice hardened his heart. Broken, but not subdued, he repudiated his promises made under afflictions, and continued to defy the past and dare the future. Often is it because that repentance under affliction proves but transient; and apparent submission is succeeded by a rebound of rebellion when punishment is relaxed. "Godly sorrow" has respect to the character rather than the consequences of transgression, and this alone "worketh repentance not to be repented of," while "the sorrow of the world worketh death." In his desperate resistance the king placed himself beyond the reach of further intercession by forbidding God's stern but faithful messengers to again enter His presence and the challenge was accepted by the solemn declaration, "Thou shalt see my face no more."—W. H. Clark.

"Pharaoh willfully rejected every holy influence, closing his eyes to the light, closing his ears to God's warnings, stiffening his neck and hardening his heart until he was left to reap the result of his own wicked ways." When man resists the light of divine truth, God withdraws and leaves him to himself, to continue his downward course to perdition.

## HOME READINGS.

1. M.—Moses and Pharaoh. Ex. 11:1-10
2. T.—Plague of flies. Ex. 8:20-32
3. W.—Plague of murrain. Ex. 9:1-12
4. Th.—Plague of hail. Ex. 9:13-26
5. F.—Plague of locusts. Ex. 10:1-15
6. S.—Plague of darkness. Ex. 10:16-29
7. S.—A song of remembrance. Ps. 106:23-38

## Dec. HOME READINGS.

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6. S.—Plague of darkness. Ex. 10:16-29
7. S.—A song of remembrance. Ps. 106:23-38

1901.

## LESSON XI.—DECEMBER 15.

## THE PASSOVER.

(Ex. 12:1-17.)

(Read Ex. 12:1-18-51 Memory Verses 12-14.)

GOLDEN TEXT.—Christ our passover is sacrificed for us.—1 Cor. 5:7.

## INTRODUCTION.

TIME.—Probably the latter part of March or early in April, B. C. 1491.

PLACE.—The Land of Goshen, in Egypt.

PERSONS.—The Lord. Moses. Aaron.

THE PASCHAL LAMB TYPICAL OF CHRIST. The lamb became both a sacrifice and a feast; even so Christ became our sacrifice for sin and the soul feast of which believers eternally partake. 1 Cor. 5:7; John 6:51. The lamb selected was to be without blemish; a type of Christ's perfect holiness in person and work. (1 Pet. 1:19). The lamb was to be kept four days before being slain; thus the Lamb of God entered Jerusalem as the chosen one, four days before His crucifixion. (John 12:12). The lamb was to be slain "between the two evenings" (margin) that is, between three and six o'clock in the afternoon; Christ, our Passover, appeared in the evening of the world (Heb. 9:24) and died at the hour of the evening sacrifice. The lamb was slain by the whole congregation without the service of a priest; even so Christ was condemned to death by the whole multitude of Jews who said, "Away with this man! Crucify him!" No bone of the paschal lamb was to be broken (V. 46); which was expressly fulfilled in Christ (John 19:33, 36). The slain lamb was to be roasted with fire; denoting the exquisite suffering of Christ's death on the cross. The roasted lamb was to be wholly consumed; the same signifies the acceptance of Christ and His Word in their entirety. The sprinkling of the blood upon the door posts and lintels of their houses, was typical of the application of Christ's blood to our hearts by faith. In that none of it touched the threshold, we see the sacredness of blood, a warning against trampling under foot the precious blood of Christ (Heb. 10:29). The blood sprinkled becomes both a token and a pledge; a token of faith and obedience, and a pledge of divine protection against the encroachments of the enemy.

## HOME READINGS.

9. M.—The Passover. Ex. 12:1-10
10. T.—The Passover. Ex. 12:1-10
11. W.—The Midnight cry. Ex. 12:30-36
12. Th.—Delivered. Ex. 12:31-42
13. F.—To be remembered. Ex. 13:3-10
14. S.—Observed by Christ. Mar. 14:12-25
15. S.—Redeemed by blood. 1 Pet. 1:13-21

## CORRESPONDENCE.

HOPEDALE, TAZEWELL CO., ILL., Nov. 22, 1901.—On the 9th of Nov. twelve young persons were received into membership by water baptism at the Amish church near Hopedale, Ill. Bro. Peter Zehr, of Fisher, Ill., was

here and conducted the service. On the 10th, communion was observed. Bro. Daniel Sigel, of Flanagan, Ill., was also with us on that day and preached two interesting sermons. May God bless all the brethren who have so kindly visited us.

AMOS LITWILLER.

WEST LIBERTY, O., Nov. 18, 1901.—Communion was held at Bethel Saturday afternoon, Nov. 16th, and peace confessed. Sunday baptism and communion services were held. One young soul confessed her Savior and was received into church fellowship by baptism. Bro. John Boser of New Stark officiated at these services, assisted on Sunday by Bro. A. J. Yoder, of Katona, Iowa, who is at present here with his wife and child on a visit. Bro. Jacob B. Smith, of Canada, has located here and expects to make this his future home.

FROM MAHONING CO., OHIO.—A former conference having granted the church at this place the privilege of ordaining a minister whenever they thought best, they accordingly met on Saturday, Nov. 16, and took votes for candidates. Three names were presented. The following Sunday, Nov. 17, the lot was cast, the same falling upon Bro. Paul Whitmer. By request of Bro. John Burkholder, Bro. L. J. Buchwater, of Dalton, Ohio, conducted the services at both meetings.

May the choicest of God's blessings rest upon the young brother in his efforts for good, is our prayer.

ALLEN RICKERT.

VERSAILES, MORGAN CO., MO.—On Sept. 14, a series of meetings began at the Mt. Lion M. H., and were continued until the 1st of October. The meetings were conducted by Bro. Dan Kauffman until Sept. 25th, after which they were conducted by Bro. S. Shoemaker and Bro. Andrew Shenk. On the 24th and 27th the annual church conference was held. On Saturday, preparatory services were held, followed on Sunday by the communion, and on Monday the S. S. Conference convened. All the meetings were well attended and we were made to realize that they were a spiritual upbuilding. During the meetings four souls decided to take a stand for Christ and were baptized the following Sunday.

COR.

FROM MAHONING CO., OHIO.—Saturday, Nov. 17, we had an appointment at the Midway M. H., for the purpose of taking the voice of the congregation for candidates for the ministry. After a very impressive sermon by Bro. L. J. Buchwater, of Wayne Co., Ohio, the following brethren received votes: John L. Yoder, of Paul Witmer, and Amos Litwiler. Next day, Sunday, Nov. 18, we met again at the same place at our regular services, conducted by Bro. Buchwater, assisted by Bro. J. Burkholder, after which the lot was cast, falling upon Bro. Paul Witmer. We felt that God was with us at these meetings, and I hope it will be a day long to be remembered. Let us all pray for our dear young brother that the Lord would give him grace, wisdom and understanding, that he may as a faithful watchman on the walls of Zion be the means of doing much

good in the great work of soul-winning and building up the kingdom of Christ on earth.

COR.

KOKOMO, IND., Nov. 12, 1901.—On Sunday Nov. 3, in the afternoon, communion and feet washing services were held. Along about the noon hour a heavy rain and wind storm came up and prevailed during the remainder of the day. But the inclemency of the weather did not keep many from coming out and partaking of the emblems of the broken body of our Savior in commemoration of His suffering and death at the hands of a cruel people and upon a cruel cross, all for our sins. Can we realize its importance? Bro. D. J. Johns, of Goshen, Ind., officiated at these services. He also preached two very interesting sermons to us on Saturday and Sunday evening, leaving for his home on the morning of Monday.

Sunday, Nov. 10, our Sunday School was reorganized; the newly elected officers are as follows: For Supt., Bro. N. W. King; Asst. Supt., Bro. L. C. King; Chorister, Bro. J. F. Slabaugh; Sec'y., Bro. Joseph Troyer. May the Lord bless and prosper our Sunday school.

IRA MAST.

FROM ROARING SPRINGS, PA.—We have just closed a series of meetings conducted by Bro. M. S. Steiner, of Ohio, which we hope will be of lasting benefit to the church at this place.

I desire again to call the attention of such as desire (and are in need of) being so to change their location, to the advantage of locating at or near this place. We have a large paper mill and also a large blank book manufactory, at this place, and there is a pressing demand for more help, both adult and young people at good wages. Rents and living are as cheap as in any similar section of the country, and there is here the best of water, and all the ordinary comforts of life are obtainable.

For those who would like to engage in farming, there are numerous farms in the celebrated "Morrison's Cove" (which lies around us) of as good farming land as can be found in the state, which are for sale on reasonable terms, and on long time if desired. We want some of our brethren who are thinking of making a change to come here, in order to assist us in the work of the Lord, in building up our church and Sunday school, rather than to go to some place which has no church of our people.

The interest in our Sunday school is increasing, the attendance averaging about sixty. There will be a good chance for the brethren to take notes of our availability as a place of residence and work, by attending the Bible Conference which will be held near here at the Pleasant Grove Church, between Christmas and New Year, at which we hope to see a large attendance of brethren from a distance. Come and test the quality of our hospitality, and see what good chances we have for the employment of our young people. Your brother in Christ,

JACOB SNYDER.

FROM THE WARWICK RIVER CONGREGATION.—While the church at this place has had many discouragements and trials, it has had its encouragements and triumphs. We were much

encouraged by a visit from Brother and Sister Lapp, who remained with us several weeks prior to their sailing for India. Bro. Lapp did not shrink from giving us quite a number of beautiful and edifying sermons. On the last night of their stay with us three young souls accepted Christ as their Savior and entered His service. Through the efforts and influence of these young converts as well as that of older ones, others soon followed their example, by one joining their number until, by and by eleven precious young souls had presented themselves for church fellowship. Accordingly, on Nov. 10, 1901, they were received by water baptism. May these young souls be as lights to the world, and by their chaste conduct and conversation, adorn the doctrine of Christ.

In the afternoon of the same day the communion of the Lord's Supper and foot washing was observed. Forty six souls partook of the sacred emblems. Two of this number, also one of the young converts, reside in Norfolk Co., at present. May God richly bless the little flock at this place, and may His kind, protecting care be over all His faithful ones wherever they may be.

The past season has been a very good one, and the fall so far very pleasant, our first killing frosts occurring in the first week in November.

COR.

P. S.—While there has recently been an Amish church organized here, the above "Cor." refers only to the original church where Mennonites and Amish are still working together in one body.

SPRING CITY, CHESTER CO., PA., Nov. 23, 1901.—It has been quite a while since the Herald of Truth has taken anything from this place. We cannot be thankful enough for the blessings we enjoy in many ways that we can meet to worship God from time to time unmolested.

We have lately been visited by a few ministers from Lancaster Co.: Bro. Benj. Weaver and Bro. Henry Good. They brought to us many good thoughts. As it was on our inquiry meeting day they spoke from Matthew 18. How good it is that the Bible never gets old like other books composed and edited by men.

On last Saturday, Nov. 16, we had preparatory services. The sermon was preached by Bro. J. Clayton Kolb. Text, Isaiah 38:1. "Set thine house in order." He dwelt on the setting in order of the spiritual house, the tabernacle of the Holy Ghost, and on the fact that if a person receives the truth in his heart it will not be confined there but will show itself in his appearance, in the setting in order of our natural houses in the way of furniture, carpet, decorations, etc., also in the architecture of our houses and church buildings.

O, that we may have our house in order when the summons comes: "Thou shalt die and not live."

On Sunday, Nov. 17, we held our communion at Vincent. Bro. Jacob N. Brubecker of Mt. Joy, Lanc. Co., was with us and conducted the service. In the evening he also preached, from Psalm 137. "The law of the Lord is perfect, converting the soul." The law of the Lord is indeed the only thing



that is perfect. How imperfect are the doings and workings of men.

O, that we might ever see our imperfection, which will help to keep us humble. For God resisteth the proud and giveth grace to the humble and His grace is sufficient for us all.

Cor.

McVEY TOWN, PA., Nov. 20, 1901.—The Sunday School meeting at Belleville, Oct. 30-31, was well attended and full of life from the opening to the close. We were favored with highly appreciated and effective helpers from a distance, among whom were John S. Mast and Jacob Hartz, of Morgantown, Pa.; G. Sheller, of Davidville; C. Z. Yoder, of Wellersville, O.; Bro. Brubaker, of Richfield, Pa.

The questions considered, touched Sunday School organization and work and the deepening of the spiritual life.

Bro. C. Z. Yoder and wife made an agreeable visit here from October 26 to November 6. Bro. Yoder was born near Menno, in this county, and spent his childhood days in this vicinity, and we would like to have him among us still. The brethren, Frederic Mast and Jacob Gerling, made a short call, Nov. 8-12. While here they were kept busy filling appointments. We feel to thank God for the good which came to us by these visits.

Between sixteen and twenty of the young people of our churches left for the West during the spring, summer and autumn. Some went to visit, others to stay. In this way our Sunday schools and churches lose some of their increase every year. The blessings of fathers, mothers and friends go with the young people. May they so fully give themselves to the Lord that He can use them in His Word. Great are the possibilities for good or evil which lie in a young and unfolding life. As I recall to memory those who have gone out from here, within the last fifty years, there comes memories of many whose lives bore witness, and still bear witness, that as for them their choice is God and His service. Some in humble walks of life, whose names are seldom in print, letting their light shine and being as salt in the earth; others in more prominence as teachers and preachers of God's Word, and as elders or shepherds of churches. God keep them every one until "The crowning day."

J. K. HARTZLER.

FROM THE WELSH MOUNTAIN MISSION.—Dear readers of the HERALD, Greeting in Jesus! God bless you. "Fear not, O land; be glad and rejoice; for the Lord will do great things."

"For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."

"A voice, O Lord, shall be heard; let the heathen be judged in Thy sight."

"Hear, O Father! hear, let us not swallow up the needy, neither let us make the poor of the land fail."

"Ascribe ye strength to God; His excellency is over Israel, and His strength is in the clouds. In the cloud, O God, bless you. "Fear not, O land; be glad and rejoice; for the Lord will do great things." Psa. 68:34, 35.

"And behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

Oh! let us believe in God, and trust in His power that the way be opened to send forth laborers into the great harvest field to gather in the ripened sheaves, else it will go to waste. Mark! what the Word says, "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:32.

Also in another place we find, "The Lord is not slack concerning His promises, as some men count slackness; but is long suffering to usward, not willing that any should perish, but all should come to repentance," and let us strive more earnestly to do that which is well pleasing in His sight. It is a great deal better than all the riches in this world, and let us not forget that God is above every thing and we His instruments, and each of us has a work, the work that God wants us to perform, and let us strive to do it with a perfect will and might, and receive these blessed words sounding in our ears, at the end of the world, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And how much happier we shall be to be there where there'll be no more sorrow, so let us press on ward.

My workers are doing nicely, they strive earnestly to sew the sleeves nice and neat, for which I am well pleased, it will also be a great comfort to the sister in whose hands the work is now. Pray for her and the workers.

We have already sent out 153 dozen double sleeves and expect some dozens more, so you see the work in the shirt factory is still going on fairly well. The carpet weaver also finished another roll of carpet containing 110 yards, a very nice one.

Corn is husked, and at this writing they are hauling in the fodder.

Bro. Jacob Lindeman, from Lancaster, Pa., is present for a couple of days this week fertilizing and protecting from the rabbits, the trees on the farm, of about eleven acres, which he bought and has planted in trees. About one-half of it is apple trees and the other half in peach trees. The apple trees are growing nicely, but the peaches not quite so well. Praise the Lord for rain, sunnier, cold weather and all things.

Sister Mattie Hershey is absent for a couple of weeks, the Lord willing she will be here in the near future.

Amanda Green, the woman that washes for us was taken sick and so she sent her niece to do the washing; hope she will get well again, as we can not do well without her, she is very particular with her work. Pray for her.

We had preaching in the shirt factory on Friday afternoon, the 8th, by the brethren, A. O. Holstead and Henry Angemyer, both from Bucks Co., Pa.

"So Christ was once offered to bear

the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Yours in His name.

LIZZIE M. WENGER.

Nov. 7, 1901.

## CONFERENCES.

## BIBLE CONFERENCE.

The Bible Conference for the South-western Pa. District will be held in the Pleasant Grove church near Martinsburg, Blair Co., Pa., Dec. 23, to Dec. 26, 1901. R. R. Stations: Boston or Martinsburg on the P. R. R. All are cordially invited to attend. Write to J. N. Durr or A. Metzler.

Martinsburg, Pa.

For the Herald of Truth.

## JESUS, ONLY.

BY MATTIE HERBIBUCK.

"O' in the past, I've been cast down,  
Discouraged and forlorn;  
"Tis oft I've wept my troubled brow,  
And asked why man was born—  
But since in Jesus, I've believed,  
And known His mercy dear,  
I've said 'tis well, oh man, that thou,  
Hast aided fingered here."

And Jesus helps me, now, so much  
And gives me strength to stand  
That I can bear the taunts and jeers,  
So natural to this land—  
Left as such by faith in Him,  
Up to those portals fair,  
Where all the ransomed, now abide,  
In Heavenly Mansions, there.

By faith, I seem to sit me down,  
At the Saviour's royal board;  
And finger ever fondly, near,  
My gruelous, loving Lord—  
Oh! shall I wish in truth to rest,  
That Heavenly Home, within,  
Which, only through most mortal woes,  
My Jesus, bled, did win.

Not I'll abide, in prison here,  
And bear my share of pain;  
Till I have entered, just as much,  
As all who Heaven gain—  
For, oh! I cannot fail to lose,  
That fellowship with those;  
Who now have entered into rest  
Through mortal, earthly woes.

"Twill only be a little while,  
In faith and hope, I'll wait,  
Pursuing my humble path way here,  
Till Death shall seal my fate—  
Then shall I stand, in love, at last,  
In Heavenly Home, at ease;  
After I've finished my earthly course,  
And run my earthly race.

Akron, Ohio.

For the Herald of Truth.

## "MARRYING IN THE LORD."

BY MATTIE HERBIBUCK.

Yes, young sister and brother, "Marry, in the Lord!" Not only is this advisable but is well supported by Scripture, which fact should be considered above all others. Paul seems to have deemed the mention of this subject as necessary and essential to Christianity, for his allusion to it is highly demonstrative. He writes in 2 Cor. 6:14-15: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with

Belial, or what part hath he that believeth with an infidel? This article is not penned to the young man and woman of the world, (so called) worldly advantage, matrimonial alliance tempt you to forsake the integrity of a good conscience toward God; and you will find, dear young Christian brother and sister, that no matter how poor in a worldly sense you may chance to be, if married in the Lord, He will abundantly bless you in all respects, and peace, faith and the love of God shall accompany you through life.

Your young and inexperienced minds may not fully comprehend this vastly important subject, or foresee how fraught with future consequences of bappiness or misery, which only your wisdom in the matter can decide. Let my young aspirants take a hasty and searching glance at the world about them.

You see your worldly companions in life marrying and giving in marriage. You think them well educated, prosperous, socially envied, etc., etc., but as you look even more closely about you, you see some people quarrelling, and separating and as you peer more minutely into the condition of the world, you are surprised at the scenes of discord, discontent, separation and divorce. Oh, know and understand, that all this matrimonial infidelity and incongruity is the outcome of that which must result from the present, blind, heedless, rush of posterity into the fatal abyss which guards the threshold of maturity.

Why think you, marriage is decked in flowers and attended with feasting and fashion? Simply, a device of Satan. He perceives possibilities of rich fruition in this direction, providing he can prevent the candidates from serious consideration, which would cause them to seek a sensible course of Divine guidance. Hence, he whirls them along in such a whirl of confusion that thoughtful and reasonable decisions are out of the question entirely. Thus, we must use the old adage frequently: "Marry in haste and repent at leisure." Millions are doing this at the present day. To such an extent has this become true, that the world is becoming awakened to a sense of its condition. The advocate of reform can offer as a solution, but a faint suggestion of morality. The theologians theorize in vain. Social economists are stupefied with horror, and confess an utter inability concerning a solution. Physicians can only urge a more stringent enforcement of sanitation, while our lawmakers are busily at work concocting divorce laws and regulations. Poor, deluded people. How blind! How inconsistent all theories and their conclusions when not based upon and supported by the only legitimate foundation, the word of God and information; the guide of all guides, "The Word of God." There chaos becomes order, and that which was before incomprehensible is easily understood. Blind guides of the blind, they may have excuses but not so, we who profess to know and be known "of the Lord." To witness the conversion of an individual and see the same professed believer subsequently marry an unbeliever is an incongruity which cannot well be associated or very favorably assimilated with true religion. It is extremely inconsistent.

Paul said (1 Cor. 7:39): "The woman, which has an husband, that believeth not, etc., let her not have him." Dear reader, I am not speaking of this class, they who become believers after marriage. My address has been

to the unmarried believer. And as a final parting word, I will add, do not allow the consideration of a wealthy home, or any other (so called) worldly advantage, matrimonial alliance tempt you to forsake the integrity of a good conscience toward God; and you will find, dear young Christian brother and sister, that no matter how poor in a worldly sense you may chance to be, if married in the Lord, He will abundantly bless you in all respects, and peace, faith and the love of God shall accompany you through life.

Akron, Ohio.

For the Herald of Truth.

## BELLS OF HEAVEN.

BY MATTIE HERBIBUCK.

As the bells of evening summon  
Workers from their toil away;  
So God's children, faint and weary,  
He will call—at close of day—  
Though the toiler, faint and weary,  
Lingers to hear those sweet bells chime.  
Yet, he still must ply his labor,  
Till the longest for quitting time.  
Oh! patient, storm-tossed traveler,  
Sighing for the call of God,  
Turn your ears and listen. Children,  
As you bravely onward, tread—  
And full quickly, if ye faint not,  
Soon will come your quitting time;  
God will call ye faint and weary,  
Counsel the bells of Heaven chime.

Akron, Ohio.

For the Herald of Truth.

## MOTHERLY ADVICE.

(Given by a Christian mother to her son as he was about to leave home to teach school.)

"Be kind and polite to every one with whom you come in contact.

"Be congenial and courteous, pleasant and friendly.

"Notice every one and have a pleasant word for every one, especially your pupils.

"Never laugh at nor ridicule any one, (especially your pupils) when they make a mistake, or do not know what you think they ought to know.

"Reprove them kindly, make them try again but do not ridicule.

"Ever try to rid your mind of the idea, you know all things best yourself.

"Ask advice, especially from older ones and those in whom you have confidence.

"Be communicative when anyone asks you anything; be prompt and ready to give all the information you can.

"Take an interest in every good Christian work, and show a willingness to help along whatever may be assigned you.

"Do right; make your first attempt a success and your way in the future will be easier.

"Follow these rules and do not let fear and experience and failure compel you first. "Fear God; do all with a prayerful heart, and ever lead a pure virtuous and chaste life.

"Read over these rules sometimes and think of your mamma at home. May the Lord ever bless you."

For the Herald of Truth.

## SUBMISSION.

"In pastures green" Not always; sometimes  
Who know best, in kindness leadeth me  
In weary ways, where heavy shadows be  
Of the sunshine, warm and soft and bright,

Out of the brightness, into darkest night,  
I would faint with sorrow and afflict;  
But where He leads me I can safely go,  
And in the midst hereafter I shall know  
Why in His wisdom He hath led me so  
—Sel. L. M. J.

No. 111.

## THE SOUL IN THE DEPTHS OF SIN.

BY JOHN OWENS.

What are some of the depths into which believers may fall?

1. Loss of the sense of the love of God, which the soul formerly enjoyed. There is a twofold sense of the love of God, of which believers in this world may be made partakers. There is the transient acting of the heart by the Holy Ghost, with ravishing joys, in apprehension of God's love, and our relation to him in Christ. This, or the immediate effect of it, is called, "joy unspeakable," and full of glory." 1 Pet. 1:8. The Holy Ghost shining into the heart, with a clear evidence of the soul's interest in all Gospel mercies, causes it to leap for joy, to exult and triumph in the Lord; as being for a season carried above all sense and thought of sin, self, temptation or trouble. But as God gives the breadth of His love unto all His children, so these dainties and high cordials He reserves only for the seasons and persons, wherein, and to whom, He knows them to be useful. Believers may be without this sense of love, and yet be in no depths.

Again, there is an abiding sense of God's love upon the hearts of those of whom we speak, who have long had communion with God, consisting in a prevailing Gospel persuasion that they are accepted with God, in Christ. "Being justified by faith, we have peace with God." Rom. 5:1. This is the root from whence spring all that peace and ordinary consolation of which believers in this world are partakers. This is that which quickens and enlivens them to duty, Psalm 116:12, 13, and is the salt that renders their sacrifices and performances savory to God and refreshing to themselves. This supports them in their trials, gives them peace, hope and comfort in life and death. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Psalm 23:4. A sense of God's presence, to be true, and to be with us, once in love is sufficient to relieve all anxiety and fear; and not only so, but to give, in the midst of them, solid consolation and joy. So the prophet expresses it, "Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall shut up from the fold, the flock shall be cut off from the fold, and there shall be no herd in the stable; yet I will rejoice in the Lord, I will joy in God my salvation." Habak. 3:17, 18. And this is that sense of love which the choicest believers may lose on account of sin. This is the state, out of which they do not retain such their rest, peace or consolation; to influence their souls with delight in God, or to support in trials.

2. Perplexed thoughtfulness about their great unkindness towards God, is another part of the depths of sin, as it were, to take such an one into His custody; and the law will never, in this world, be wanting to his duty.

Psalm 77:3. How comes the remembrance of God to be a matter of trouble to him? In other places he professes that it was all his relief and support; how comes it to be an occasion of his trouble? All had not been well between God and him; and whereas formerly, in his remembrance of God, his thoughts were chiefly exercised about his love and kindness, now they were wholly engrossed with his own sin and unkindness; this causes his trouble. Herein lies a share of the entanglements occasioned by sin. Salth such a soul in itself: "Foolish creature hast thou thus requited the Lord? Is this the return that thou hast made to him for all his love, his kindness, his consolations and mercies? Is this thy love to him? Is this thy kindness to thy friend? Is this thy boasting of him, that thou hast found so much goodness and excellency in him and his love, and that though all men should forsake him, thou never wouldst do so?" Are all thy promises, all thy mercies, and all thy goodness, which thou madest unto God in times of distress, upon prevailing obligations, and mighty impressions of his good spirit upon thy soul, now come to this, that thou should so foolishly forget, neglect, despise, cast him off? Well, now be thou ashamed of thyself, and ashamed for my sake." These things make his heart soft, as Job speaks, and to melt within him. When any affliction or public judgment of God is joined to a quick living sense of sin in the consolation, it overwhelms the soul, whether it be only justly feared, or be actually inflicted, as was the case of Joseph's brethren in Egypt. The soul is rolled from one deep to another. Sense of sin casts it on the consideration of its affliction; and affliction turns its back on the sense of sin. So deep calleth unto deep, and all God's billows go over the soul; and they do each of them make the soul tender, and sharpen its sense unto the other. Afflictions soften the soul, so that the sense of sin cuts the deeper, and makes the larger wounds; and the sense of sin weakens the soul, and makes affliction the heavier, and so increases its burden. In this case that affliction which a man in his usual state of spiritual peace could have embraced as a sweet pledge of love, is as goads and thorns in his side, depriving him of all rest and quietness. God makes it as thorns and briars, wherewith he will teach stubborn souls their duty, as Gideon did the men of Succoth.

3. There may be added prevailing fears, for a season, of being utterly rejected by God, of being found a reprobate at the last day. Jonah seems to conclude so, chap. 2:4. "Then I said, I am cut off from thy sight: I am lost forever. God will own me no more." And Psalm 88:4, 5, "I am counted with them that go down into the pit; free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand." This may reach the soul, until the sorrowful heart is weary of being held upon it; until it be deprived of comfort, peace, and rest; until it be a terror to itself, and be ready to choose strangling rather than life. This may befall a gracious soul on account of sin. But yet, because this fights directly against the law of God, it does not, unless in extraordinary cases, suffer any of His to lie long in this horrible pit, where there is no water, no refreshment. But it often occurs, that

4. There are also pressing apprehensions of temporal judgments; for God will judge His people; and judgment often begins at the house of God. Though God, saith such a one should not cast me off forever, though He should pardon my iniquities, yet He may so take vengeance of my inventions as to make me feed on gall and wormwood all my days. "My flesh trembleth for fear of thee, and I am afraid of thy judgments." Psalm 119:120. He knows not what the great God may bring upon him; and having a full sense of the guilt of sin, which is the ground of this whole condition, every judgment of God is full of terror to him. Sometimes he thinks God may lay open the vileness of his heart, and make him a scandal and a reproach in the world. "Oh," saith he, "make me not the reproach of the foolish." Psalm 39:8. Sometimes he trembles, lest God should strike him suddenly with some signal judgment, and take him out of the world in darkness and sorrow; so saith David, "Take me not into thy wrath." Sometimes he fears lest he should be like Jonah, and raise a storm in his family, in the church whereof he is a member, or in the whole nation: "Let them not be ashamed for my sake." These things make his heart soft, as Job speaks, and to melt within him. When any affliction or public judgment of God is joined to a quick living sense of sin in the consolation, it overwhelms the soul, whether it be only justly feared, or be actually inflicted, as was the case of Joseph's brethren in Egypt. The soul is rolled from one deep to another. Sense of sin casts it on the consideration of its affliction; and affliction turns its back on the sense of sin. So deep calleth unto deep, and all God's billows go over the soul; and they do each of them make the soul tender, and sharpen its sense unto the other. Afflictions soften the soul, so that the sense of sin cuts the deeper, and makes the larger wounds; and the sense of sin weakens the soul, and makes affliction the heavier, and so increases its burden. In this case that affliction which a man in his usual state of spiritual peace could have embraced as a sweet pledge of love, is as goads and thorns in his side, depriving him of all rest and quietness. God makes it as thorns and briars, wherewith he will teach stubborn souls their duty, as Gideon did the men of Succoth.

5. There may be added prevailing fears, for a season, of being utterly rejected by God, of being found a reprobate at the last day. Jonah seems to conclude so, chap. 2:4. "Then I said, I am cut off from thy sight: I am lost forever. God will own me no more." And Psalm 88:4, 5, "I am counted with them that go down into the pit; free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand." This may reach the soul, until the sorrowful heart is weary of being held upon it; until it be deprived of comfort, peace, and rest; until it be a terror to itself, and be ready to choose strangling rather than life. This may befall a gracious soul on account of sin. But yet, because this fights directly against the law of God, it does not, unless in extraordinary cases, suffer any of His to lie long in this horrible pit, where there is no water, no refreshment. But it often occurs, that

even the saints themselves are left for a season to a fearful expectation of judgment and fiery indignation, as to the prevailing apprehension of their minds.

6. God secretly sends his arrows into the soul, that wound it, adding pain to its disquietudes. "Thine arrows stick fast in me, and thy hand presseth me sore." Psalm 38:2. Even and anon, in his walking, God shot a sharp piercing arrow, fixing it on his soul, that wounded and perplexed him, filling him with pain and grievous vexation. These arrows are God's rebukes.

"When thou with rebukes dost correct man for iniquity," Psalm 39:11. God speaks in His word, and in His spirit in the conscience, things sharp and bitter to the soul, fastening them so that it cannot shake them off. These Job mournfully complains of, chap. 6:4. "The Lord speaks wrath with such efficacy that they place the heart quite through; and what the issue then is, David declares, 'There is no soundness,' saith he, 'in my flesh, because of thine anger; nor is there any rest in my bones, because of my sin.'" Psalm 38:8. The whole person is brought under the power of them, and all health and rest is taken away. And,

7. Dulness and disability to live, in doing or suffering, attend such a condition. "Mine iniquities have taken hold upon me, so that I am not able to look up," Psalm 40:12. His spiritual strength was worn away by sin, so that he was not able to address himself to any communion with God. The soul now cannot pray with life and power; cannot hear with joy and profit; cannot do good and communicate with cheerfulness and freedom; cannot meditate with delight and heavenly-mindedness; cannot act for God with zeal and liberty; cannot think of suffering with boldness and resolution; but is sick, weak, feeble and bowed down.

Now, I say, a gracious soul, after much communion with God, may, on account of sin, by a sense of the guilt of it, be brought into a state wherein some or all of these, with other like perplexities, may be its portion. And these make up the depths whereof the Psalmist here complains.

(To be Continued.)

#### INCIDENTS AND REFLECTIONS.

G. F. Pentecost relates a very interesting episode of the work of Divine Grace, as told to him when in Scotland by a minister, who said he could vouch for its truthfulness in every particular. His narrative is as follows:

Madam M. was the daughter of a very distinguished and wealthy French family. When she was quite young, about twenty, I believe, she was married to a young man of equal wealth and high social position. As was common, these young people were worldly and gay, given to balls, concerts, and in the fashionable world, and had nothing to do but amuse themselves and gratify every whim which an idle fancy suggested. Of course, they were destitute of spiritual knowledge of God and Christ, though, in their way, devout enough Roman Catholics; that is, they attended church, and went through all the necessary ceremonials of Rome to secure to them the approval of the "Mother Church."

Shortly after their marriage they went one night to the theatre, and wit-

nessed a play in which, in one of the scenes, there was enacted the slaughter of the Huguenots. The scene was so vivid and life-like that it greatly distressed the mind of the lady. She asked her husband with luted breath and strained eyes, what it meant. The reply was, "It is a representation of the killing of the Huguenots."

"Why were they killed?" asked the young wife.

"Oh, they were killed for their heretical religion!"

"And was it for no other reason than for their religion?"

"For no other reason. They were heretics."

"Who had them killed?"

"Why, I suppose it was done by order of the Church; they were heretics."

"And did our holy church have these poor people massacred for no other reason than for believing Jesus Christ could save them without the help of the church?"

"For no other reason, so far as I know," was the reply. "They were not criminals, but heretics."

And as far as he was able to do so, the young husband related the story of the massacre, without either justifying it or condemning it — speaking of it rather as a matter of course.

This scene and the story of the slaughter of the Huguenots, with which she had not been familiar, so wrought upon the young wife that she begged her husband to take her home. For days she could not shake off the impression of that scene and story. It continued to prey upon her mind until she fell into a deep state of melancholy and profound conviction of sin. There was none to help or instruct her, and she was so entirely ignorant of the Bible as she was destitute of the possession of one. The husband became so distressed and alarmed at his wife's condition that he called in medical advice. After hearing from the husband the occasion of his wife's mental distress, and from the lady herself the story of her horror, "that these poor people should be killed for their religion," and being pained by her with questions concerning religion which he was utterly unable to answer, the physician withdrew and reported the case to the husband.

"It is a case of religious monomania — a very bad one. You must act at once and promptly, or your wife will fall into hopeless melancholia, and perhaps end in permanent insanity. You must take her about. Go to concerts, to balls, to parties — travel. Do anything and everything that will divert her mind from the terrible subject that possesses her."

Acting upon his advice, the husband began a round of pleasure and social dissipation such as even they had never before indulged in.

Night after night they were out at the theatre, to balls, concerts, and entertainments; the wife going reluctantly but obediently. One night they were at a grand ball in Paris. They had entered the spacious hotel, and were passing through a long brilliantly-lighted corridor, lined with laceys, and leading toward a broad flight of stairs up to the salons where the guests were assembled. Of a sudden, like an apparition, there darted out before them, from some side door, a little man dressed in black, and apparently a clergyman, though not a priest.

This little man stepped up to the lady, and, without a word of introduction or apology for speaking, said, "Madam, do you know the blood of Jesus Christ, God's Son, cleanness from all sin?"

To this startling and unheard-of proclamation the lady replied, "What did you say? Will you repeat those words?"

At which the little man in black again declared, without note or comment, but with intense eagerness and pathos, "The blood of Jesus Christ, God's Son, cleanness from all sin," and then disappeared as suddenly as he had appeared.

The lady stood still for a moment, dumbfounded, and then remarked to her husband, "Did you ever hear that before? That is the most extraordinary statement I ever heard. What can it mean?"

But as she mused on these words, and climbed the broad and lofty stairway, there fell upon her face a peace so sweet and ecstatic that her whole face seemed lighted up with an unearthly gladness.

She went at once into the crowded salon, and approaching the first lady whom she saw, she said to her, "I have just heard the most extraordinary statement. I wonder if you ever heard it, and what does it mean: 'The blood of Jesus Christ, God's Son, cleanness from all sin?'"

As might have been expected, the lady to whom this inquiry was addressed was amazed; and the amazement spread through the salon, as Madam M. passed from one to another repeating her question, and asking if any one could tell her what it meant. Of course, in a few minutes the word was whispered from lip to lip, "Madam M. has gone mad." But, like Paul, she was not mad, only filled with gladness of God's blessed peace.

Noting the excited (or what seemed to him the excited) state of mind in which his wife had been thrown by the apparition of the little man in black, with his singular declaration, and the real excitement into which she was throwing the fashionable people in the salon by her continuous inquiry of every one whom she met concerning "the blood of Jesus Christ," her husband took her home. For days she simply dwelt in a paradise of joy, repeating over and over again the words, "The blood of Jesus Christ, God's Son, cleanness from all sin." Her depression, her so-called religious monomania, her deep melancholia, was gone; and instead, an ecstasy of gladness had taken her mind.

She told everybody about the house, her servants, and beyond the house, her neighbors, of this "precious blood." She found out, finally where the saying came from. For the first time she got hold of a Bible, and soon devoured the New Testament, she learned the whole glad truth. Her joy was not for a day nor a week, but continued until her husband, again alarmed, sent for his medical adviser, the same who had seen her some months before. He had another interview with her, and was treated to the gospel of Christ and a relation of her joy and peace in believing.

The medical man returned to report to the husband, and with a grave shake of the head, declared, "It is the same thing — religious monomania. It is a very bad case. It has changed its type,

taken on another form. Before she was depressed; now she is ec-static. I am afraid it has reached an acute stage. You must watch her very closely, and do everything you can to divert her mind."

And so the wise fool departed. But the j y did not leave Madam M. It continued, and became the inspiration of a new life to her and to all about her. The Bible was now her daily companion, and she became a sweet witness for Jesus. Again and again she brought her husband to receive Jesus as his Savior. She broke away from Rome, and took up with the few scattered Protestants whom she could find, and in her own circle continued to speak of Jesus and His precious blood, and His resurrection from the dead.

Some months after, her husband gave a dinner party to a number of artists, wits, and literati of Paris. At the table the conversation turned on religion, which was ridiculed as superstition; and presently blasphemous and ridiculing sneers were leveled at Jesus Christ and the Bible.

After the ribald conversation had gone on for a few moments, the host, Mr. M., arose at the head of the table and said: "Gentlemen, I cannot have the name and religion of Jesus Christ ridiculed in vain and made the subject of ridicule at my table. Jesus Christ is the Son of God, and our Savior, and His blood cleanness to us from all sin."

The effect of this speech may be more easily imagined than described. Mr. M. had never before articulated his faith, and his happy wife for the first time knew that her testimony and her life of peace had been blessed of God to his soul also. He joined his wife in her new faith, and himself parted with the superstitutions of Rome. This lady lived on for sixty years, dying only a few months ago. She never ceased to carry her joy and testimony wherever she went; and, as I have said, became the leader of the Protestant faith among her class in France.

The singular thing about the whole matter is the sudden appearance of the little man in black, in the great house on the night of a grand ball, and his apparently mad approach into the ballroom. The explanation is simply this: He was a Protestant clergyman, who had some occasion to visit the master of the house that night on business, and as he was about to leave, "The blood of Jesus Christ, God's Son, cleanness from all sin." Not knowing why he was so strangely led, and himself partly terrified at what he did, not knowing his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand." This was indeed spoken to a prophet and might be especially applicable to a minister of God's word. But it does not concern you and me so much what this man must do, what is in my duty? Certainly it must be to do good, and the good I can, and know, to do. "And that servant which knew his lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes." "Unto whom much is given of him shall much be required." The apostles were commanded to teach people to observe all

Dec. 1,

#### WHAT IS OUR MISSION?

BY J. R. SHANK.

The church of God is here in the world and what do we think of her mission?

Jesus said, "Ye are the salt of the earth—the light of the world." Behold, how great is her mission! But, "if the salt have lost its savor wherewith shall it be salted?" And, "if the light that is in thee be darkness, how great is the darkness?"

Do we, who have been called from darkness and death, realizing what we have been saved from, have pity on the world in darkness? Have you a light, brother? Let it shine. Why do men not realize their woeful condition? Just look—in, with its awful consequences in the world. It brings sorrow, pain, misery, and death, and it is the work of God. We cannot do without God. Even the sinner may be content now to curse his Maker, but when God once lets him eternally alone, withdraws every blessing, then the souls who must forever be forsaken, will be in fearful torment, and will know that nothing is good, but what is of God.

Now, if we realize the greatness of our salvation, and that Jesus, our light, tasted of the horrors of eternal death for us, and if He is ours, the world must be pointed to him through us; for "ye are the light of the world." Can we look coldly on those who know not the way of life, when we have freely received the salvation, intended for "all people?"

When we consider the positive commands of Jesus, and the simple test, "if ye love me keep my commandments," it makes us wonder: Do the so-called people of God to-day stand the test? Are the readers of God's word blind to the truth?

This is the age of grace, when the Lord has chosen to show mercy upon all that call on Him. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Jesus in His final charge, said: "Go ye into all the world and preach the gospel to every creature." "How is the faithful city become an harlot, it was full of judgment, righteousness lodged in it, but now murderers," (Read 1 Tim. 6:17-19.)

And now, my thoughtful brother and sister, if you have followed me in the thoughts which I have written for you, consider how I have written for you, that in my mind, may you take them, not in a careless way, but if it is God's truth take them from His hand and as if any weak and human thoughts appear let them be tried and rejected if they can not stand the test of God's word.

May we all see the need of awaking out of sleep into the conflict against sin and unto obedience to our Lord. Here, Lord, are we, thy creation, nothing, without thee. We have tasted of thy mercy and grace. Take us into thy hands and make us vessels unto honor meet for thy use. We know that thou canst do all things well, and we commit all unto thee.

What matters it, if distress or peril or death come to us when we have so great a God for our leader. "In heaven we have a crown of glory that fadeeth not away." May we when our race is run be able to say, "I am pure from the blood of all men." "I have fought a good fight, I have finished my course I have kept the faith."

South English, Iowa.

#### TRUE DISCIPLESHIP.

(A. C. DIXON.)

"There went great multitudes with Him." But going with the crowd after Jesus is not discipleship. There must be individual decision. He saves not by compacts, but one at a time.

Jesus had compassion on the multitude, but no desire for mere numbers. He would rather have a few true disciples than many hangers on, for the serious work life has for us to do. Three hundred decided, brave followers are better than thirty-two thousand hesitating and, therefore, cowardly adherents.

He turned around to the multitude and applied some searching tests. Let us apply them to ourselves, and not shrink from the ordeal.

1. We must decide for Christ, though all our kindred oppose. Our love for Him must be so intense that love for others may be considered as hatred.

2. We must decide for Christ, though it cost us our life. "If any man come to Me, and hate not his own life, he cannot be My disciple." It is better to die and be with Christ, than to live and deny Him. After all, death cannot touch the real life, which is hid with Christ in God.

3. We must decide for Christ, though it brings humiliation and suffering. "Whoever doth not bear his cross, and come after Me, cannot be My disciple." True discipleship for Christ means a willingness to make His cross our cross. We are willing rather to become acquainted with Him in the fellowship of His suffering.

4. We must decide for Christ, though we have to forsake all that we have of friends, property, and position. "So likewise whoever he be of you that forsaketh not all that he hath, cannot be My disciple." A business in which you cannot serve Christ must be abandoned. A social circle in which you cannot testify for Christ must be forsaken. Every effort should be made to win our companions, but if we cannot win them such a circle is better to be left to Christ, they must not wear us out to the world. No one has a right to sell his soul for money, social pleasure, or position.

In view of these four facts we see the importance of sitting down and counting the cost. Reflection beforehand is better than regrets afterwards. God will use us to act as intelligent, responsible beings.

Life is like a king about to make war, who knows that he has only ten thousand men while his enemy has twenty thousand. Can he depend upon the uneven forces of the superior courage and numbers of his army to overcome more numbers?

Life is a battle, and the powers of evil that we are greater than the forces of good. Goliath is always bigger than David; and David depends upon his physical prowess, he will have his flesh fed to the fowls of the air.

But if David comes in the strength of Almighty God, no Goliath, however big, can conquer him.

The unseen resources of the Christian are always greater than the seen. If God is his resource and equipment, his towers of character will not be unfinished, and the army that he can marshal on the side of Christ will never be defeated. Though the tests are severe, the rewards are great, and no one has a really good reason for refusing to stand for Christ. — S. L.

#### NO HARPOONS.

BY T. H. HERRITT.

A Christian sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of the church the friend said, "Jack, wasn't that a fine sermon?" "Yes; it was pretty ship shape; the water lines were graceful; the mast raked just enough; the sail and rigging were all right; but I couldn't see any harpoons. When a vessel goes on a whaling voyage, the main thing is to get the whales. But they wouldn't come to you because you have a fine ship; you must go after them, and harpoon them. Now, it seems to me that a preacher is, in some respect, not unlike a whaler. He is sent, not to sail, among the fish, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' How many such sermons as that would it take, do you think, to awaken a sinner, as the thousands were awakened on the day of Pentecost, and to make him cry out, 'What must I do to be saved?'"

"But, Jack, people nowadays don't want to be harpooned; they want to be interested intellectually in the truth. They like to listen to such expostulations and illustrations as the doctor gave this morning. Did you not see how attentive they were? Surely it is a grand thing to attract such an audience to hear the gospel!"

"To hear about the gospel, you mean. I don't object to the doctor's expostulations and illustrations. As I said before, they were well ship shape; but the trouble was, when he had sailed to where the whales were pointing around him, instead of manning his boats to catch them, he made a polite bow and said, 'I am glad to see so many whales. I hope that they admire my ship and will come and spout around it again on its next voyage. Do you think the ship-owner in New Bedford would then, when he was a gained the attention of the crowd, be charged home like a whale with the words, 'Jesus, wh-y me have crucified.' That was hurling a harpoon, and we are told that it was effectual. 'They were pricked in the heart,' and the gospel catch that day was three thousand souls. No need then, when we have a gained the attention of the crowd, be charged home like a whale with the words, 'Jesus, wh-y me have crucified.' That was hurling a harpoon, and we are told that it was effectual. 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## Our Periodicals

## Herald of Truth.

A Religious Semi-Monthly Journal. 16 pages, devoted to the interests of the Mennonite Church, the exposition of Gospel Truth, and the promotion of practical piety among all classes.

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A leaflet sent out by the publishers of the church paper of another denomination, to their subscribers, contains the following well adapted remarks and requests. We have, however, substituted the name, Herald, and made a few other changes so as to apply to our paper and our people. We hope you will read it carefully, and fulfill the very reasonable requests, therein presented:

## The Herald of Truth is Your Church Paper.

If you are not already taking it you should subscribe at once, so as to get the paper FREE the remainder of the year.

You cannot afford to be without the paper, that gives you all the church news, and keeps you in touch with the church and her work.

Show the paper to all your neighbors, and get them to subscribe. Many of them will do so if you will ask them. Price of the Herald from now until the end of 1902 is \$1.00. If the paper is coming to your address, renew your subscription early—before the rush begins at the end of the year.

If there is a member in your community who does not read the Herald will you kindly urge him to take the paper. Send us his name, so we can forward him a sample copy.

Our purpose is to get the Herald into every family where there are members.

If there are any poor members in your neighborhood—such as are not able to pay for the Herald, would you not like to donate the paper to them? Possibly the church where you hold membership, might assist you in the good work. When the paper is sent to the deserving poor, as a DONATION, it may be had at half price, that is, for fifty cents a year.

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The Hook is printed on good paper, large, clear type and substantially bound. It contains a large portion of the works of Menno Simon, never before published in either the English or German languages.

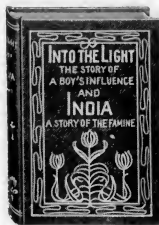
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Andrew Miller, of London, England, the author of an extensive Church History, says of Menno Simon, after reading these works, "I think him a more spiritual and scriptural man than Luther, but to be a Baptist at that time, though as sound in doctrine as St. Paul, was to be treated as a heretic." Published and for sale by

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(BIG FOUR ROUTE.)

MICHIGAN DIVISION.

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Effective Aug. 1, 1901.

| GOING NORTH. | STATIONS. | GOING SOUTH. |
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cesses, and may God give grace to us as individuals, as a church, as a nation, as a brotherhood of nations, to so live that His kingdom may come into many hearts and that peace and goodwill may reign supreme. Adieu.

#### HAPPY CHRISTMAS.

There are few people in Christendom so sour that they cannot at this season for the moment, sweeten up enough to say, "Merry Christmas." And truly if our meriment is governed by the Jas. 5: 13 rule, then it will do us and others good (1707, 17: 22). There are times when it is "meet that we should make merry" (Luke 15: 23), not as the world makes merry, but as becometh those who have tasted the new wine of the kingdom of God, which makes glad the heart with a "joy unspeakable and full of glory," a meriment which the world knows not and cannot appreciate.

There are those whose hearts are sad. They are in want. No Christmas feast for them, no gifts, no holiday visits. There are those who are bowed down with grief because of affliction or the loss of loved ones. Is it idle, is it mockery to say, "Happy Christmas," to them? Ah, verily no; nothing else in all the world brings such spiritual comfort to the sickroom as does the presence of Jesus. Does He not bring joy, peace, resignation, hope? Does not His coming bring light for the darkest hours, soothing for the deepest distress? Why then should it not be eminently a happy Christmas for the afflicted? And has not He who has robbed the grave of its terrors, and death of its sting, come to bind up and heal broken hearts? (Isa. 61: 1; Luke 4: 18). Has not His coming, spiritually speaking, opened the eyes of the blind, unstopped the ears of the deaf, made the lame man leap as an hart, and caused the tongue of the dumb to sing? Has not His coming brought deliverance to the captive, and carried the Gospel of free salvation to the poor? Oh, blessed happy, merry Christmas, all the world.

#### FINIS.

VOL. XXVIII.

VIII, HERALD OF

TRUTH. To God who has graciously given us strength for the work and has led us thus far and blessed us so abundantly in every way, we come with deep gratitude. To our many contributors who with their cheerful co-operation have made the HERALD joy, comfort, instruction and edification to the readers, we feel deeply grateful. God bless and richly repay you for your help and labor of love. And to the large circle of readers whose prayers and many kind words of commendation and counsel have been so helpful to us, we likewise feel greatly indebted. The Lord

reward you all according to the riches of His grace. And last, but not least, to our regular correspondents who have so often brightened the pages of the HERALD and the hearts of the editors and readers with cheering reports from everywhere, and faithfully chronicling events of more or less interest to the readers in general,—to you we feel to say, Thank you for all your kindness and valuable assistance. What in his weakness and imperfection the editor has said or done amiss, will you be indulgent and ascribe it not to a desire to hurt the cause or any individual, but to the want of that to which probably all humanity is more or less heir. If he has said aught that has been read amiss or interpreted in a way that to the reader made it appear wrong, take it and the writer to God in prayer. And if God graciously spares us to see the beginning of a new year, we ask you,—and we believe the readers heartily second us—for your further kindly assistance. And we believe that every reader will join us in asking that correspondents in every congregation take it upon themselves to supply the HERALD regularly with news, and that you also send in notices of deaths and marriages. To our readers we extend an invitation to write for the HERALD. Let your articles be short, to the point on matters that will be to the upbuilding of the body of Christ and the instruction and encouragement of all. Such articles are always acceptable. Our prayer is that the HERALD may merit the hearty approval of every reader and that we may not only have the pleasure of keeping you all on our lists but that many more may be added. God bless you all.

#### CONCENTRATION.

In union there is strength. This is true in every case, socially, commercially, religiously. They who stand together are taking the right way to achievement of a fixed purpose. This rule holds good whether the object sought is right or wrong. Unity, oneness of mind and aim, harmony of effort, co-operation of all individual forces, insure the best results. If two men together had \$2,000, and there were two properties that could be bought for \$1,200 each, spot cash only, and one would want to buy one, and the other, the other property, the result would be that neither property would be bought. Or, if two concerns yielding a profit of \$2,000 per year each, and cost of running would be \$2,250 a year each, when run separately, but only \$3,000 altogether when run as one concern, it would be folly to divide the interests, since failure would be written across the pathway of each concern somewhere down the line. There are other interests, not financial, where exactly the same rule holds good. But what I

wish to speak of here is the support of mission work by our Mennonite and Amish brotherhood. Brethren, let me speak frankly; if my view of the matter is incorrect or not logical, correction is in order. But the fact is this: We have a mission in India. There is enough money given by the Mennonite church for mission work in general, to support that mission and enlarge its sphere as it grows. But not all the mission money collected is for the India Mission. Here comes a man claiming to be a Mennonite, or "in sympathy" with the Mennonites, who has a special interest in another part of the great mission field. He makes an eloquent plea, goes from place to place, gathers from two to three thousand dollars for that which is not India mission and for that which may not be conducted on the principles which we believe are conducive to best results in the work of bringing souls to a saving knowledge of the Truth. Our mission in India should have—needs—that money, but it goes elsewhere. "Ah," says someone on whose toes we are stepping just now, "you talk co-operation, and now you discourage it by asking your people to support only one mission." Very good, if we should go round among the Methodists and Baptists and Presbyterians, and United Brethren and others, and draw part of our support, if possible, from them, then it might be in a certain sense, co-operation. But I believe in the present age and conditions that would not be a wise rule to follow. The best way is to be systematic in our co-operation. The Baptists are a body working together for the extension of Christ's kingdom on earth. They have their ways and methods, their missions and institutions to support. So with all the rest of the religious bodies. They have a perfect right to count on their own people for their full support and co-operation. That is what they are organized for. Then there are some who belong everywhere and nowhere, who want their missions and other enterprises to be supported by those who, as organized church bodies already have, or should have all in this line that the church can properly support. If we are truly workers for and with Christ, then the best co-operation in the cause of Christ consists in each denomination supporting according to her fullest ability, her own missions and other institutions, and concentrating all her efforts for the advancement of the cause of Christ along the various lines of her church work. Our mission interests in India can make excellent use of—yes, urgently need—all the money that our church has to give for missions. The same is true of every other denomination. The Mennonite and Amish congregations have, however, proved a fertile

field for some who have just about enough of an organization to make every member an officer of some kind, and then go about among those "dear brethren" with whom they cannot, or will not affiliate in systematic church work, seeking whom they may prevail upon to support them in their individual enterprises. Brethren, we need to concentrate our efforts. Let others do the same. Our mission in India will, during the coming year need all you have for mission purposes. If God has led our church to open the work there, does He not want us to support it all we can? Once let it be known that the Mennonite church is united in the matter of concentrating her efforts in the support of her mission work, the same that all other denominations are, and we will not only remove the stigma of "clannishness" with which those seek to charge us who do not take time to look deeper than the surface, but it will have a healthful influence upon those who inaugurate their own individual enterprises, missionary and otherwise, and then try to run them by the assistance obtained from those whose own institutions must suffer for every dollar that goes into other channels. Next!

#### PERSONAL MENTION.

BRO. JOHN BLOSSER closed meetings at Freeport, Ill., and is now at Topeka, Ind.

BRO. A. I. YODER is at present holding meetings at West Liberty, Ohio.

BISH. J. F. FUNK was stricken with a severe illness on the 7th inst., and has been confined to his bed since, although he is slowly improving.

THE MISSIONARIES, P. A. Pender and wife, and John F. Kroeker and wife, who went to India under the auspices of the Mission Board of the General Conference Mennonites, and have been making their home with our missionaries at Dhamtari, report that they have now found suitable places for mission stations, the former at Champa, C. P., India, and the latter at Janjgir, C. P.

#### FOR THE HERALD OF TRUTH.

##### THE CHILD, JESUS.

BY CATHARINE E. MILLER.

At this time of year we think of the days long ago when Jesus was laid as a babe, in a manger at Bethlehem. Pure and holy, harmless as a dove, weak and helpless he was, and yet Iherod the Great, was made to quake upon his throne because of this Babe. When wise men from the East guided miraculously by a star or meteor, came to the manger, and doing acts of kindness and showing sympathy unto those that are not able to give us anything in return, and make them happy for the day, we may be doing Him homage. We are all a little too apt to think only

Hierod was filled with indignation when he knew the Magi were come to hail their King and Lord, and did not stop at his palace, but went on to a humble roof into the village of Bethlehem. Him with His mother, Mary. Their presents were gold, frankincense and myrrh, all of which was precious and of great value in the East. Always bring your best for the Child, Jesus. Bring your own heart.

Of the Child, Jesus, we first read in Gen. 3: 16, and from there on all through the Bible to the end of Revelations we find it seasoned with the blessed words relating to the Child, Jesus. "Of His peace there shall be no end." "He shall have dominion also from sea to sea." This ancient prophets had foretold that this Christ is the Messiah, the Savior of the world, and that He should be the God man exalted and abased, Master and servant, Priest and Victim, King and Subject, Mortal and Conqueror of death; rich and poor, a King, glorious and yet, "a man of sorrows and acquainted with grief," involved in our infirmities, in a state of great humiliation. All these seeming contraries were to be reconciled in the person of the Messiah. It was fully known to the Jews that the tribe of Judah, of the house of David, in the village of Bethlehem, and that He was the great Prophet promised in the Law; that His name should be continued as long as the sun; that He was to perform great miracles; that Elias should be the forerunner of His appearance; that the proof of His coming should be the cure of the lepers and life restored to the dead, and that the gospel preached to the poor, and that He should be a stone of offense and a stumbling block against which many would bruise themselves; that He should die and rise again, and that a strange people would come and submit themselves to His discipline. But, when He came fulfilling all these prophecies concerning Him, "His own received Him not." They would not look for Him in the lowly manger, and behold a strange people marched in and He was found of them that sought Him not.

This is the keynote of our joy to day, that we have found the Messiah and made him of His kingdom. We now behold the Child, Jesus as the grand object of all our joy. Well may we sing of Him, "Glory to God in the highest, and on earth peace, good-will toward men." He is the fountain of all the treasures of nature, grace and glory, the one altogether lovely. Him we find a complete, perfect and all-sufficient salvation. What homage then will we bring to hail Him King of all the earth, and celebrate the day that will bring us in close relation with Him, and that He may be our most of all appreciated Gift and Guest of honor at our tables. In our homes, in our church, in the sick room with the afflicted. He puts Himself on a level with us in this that He said, "Whatever ye do unto the least of these my brethren, ye have done it unto me." So we see that in distributing our Christmas gifts and doing acts of kindness and showing sympathy unto those that are not able to give us anything in return, and make them happy for the day, we may be doing Him homage. We are all a little too apt to think only

of our own children on Christmas day, and sometimes forget those who have nothing. I know it to be the case too much in our own family. It is a great pleasure to give presents to our dear children, and it often reminds us of our heavenly Father's good pleasure to give to His children the kingdom.

A happy Christmas does not consist merely in the giving of many presents and a richly set table. Having too much of it, may shut out the Child, Jesus. A happy Christmas can be celebrated only in the home where Christ Himself will have a home, where peace and love rule supreme, where all of the family can live and love together, rejoicing in the new born King, the Star gently leading us onward to that humble roof in Bethlehem. His word must lead us onward to that humble childlike nature, before we can be made heirs of His kingdom. It is written of Him, "Thou hast broken the staff of his shoulder, and the yoke of his burden, and the rod of his oppressor," and that He would rule His people by the strength of the Lord. We should not get the idea that in cleansing the temple He lashed the people with the scourge He made, and drove them out that way, and take that for granted that we have a right to "lash" our children. Remember, my brother, Christ's teachings and example go hand in hand. Living up a child in the nurture and admonition of the Lord. Feed it, nourish with the word of God, and admonition, gentle reproof counseling against a fault; and we must do it over again and again. If your child shows a harsh and rough character you will greatly increase it by scolding and whipping. So often when we should talk to them and find out wherein the fault lies, nothing is said but the whip is freely applied. In such cases we, "ourselves do err," and are giving a bad example. If it comes so far that you will have to correct with the rod, do it out of love and respect for your child, and then instead of pushing him away from you, take him up on your lap, hold him to your bosom, weep with him, pray with him, tell him you love him, and hope the bad act will never find room in your heart any more. Oh, mothers, there how much in the building up of a lies so much in the character in our children. Pay much attention to it and you will not buy so many toy guns, and revolvers, and shooting crackers for their Christmas presents. Our dear children should have a wrong idea of little boys may form a wrong idea of the Messiah, as did the Jews, if we put into their hands weapons of war. The Jews originally had very clear notions of the Messiah, but the Scribes and Pharisees, their ring leaders, changed them little by little, so that when Christ appeared in Judea they had entertained a very wrong idea of the Messiah, expecting a temporal monarch and conqueror, and in that way they felt scandalized at the outward appearance, the humility and seeming weakness of our Savior, which hindered them from acknowledging Him as their King. His very weakness made to them a snare and a trap and a stumbling block against which they stumbled and bruised themselves.

See to what it leads if we do little by little scripture trimming. Can we help pitying the Jews that we are feasting on the heavenly things which were first prepared for them. The

apostle Paul puts the question, "Have they stumbled that they should fall?" God forbid, but rather through their fall, salvation is come to the Gentiles. So, then, salvation is come to us in some degree by the Jews, and they are still waiting for Him to come, but to us He has come, and thank God He is now sitting on His throne making intercession for us. We can now make our wants known and what we ask for in His name He will give. One hour to commune with Him will save us many heartaches. A sermon preached without Christ, what is it but a dim shadow without an object. Oh, Christians, do not only hear the name, but also the object. Redeem the time, let us neglect so great salvation and we in His second coming might be scandalized, crying, Lord, Lord, have we not done so and so in thy name. This time He will not be rejected by any, but many will be rejected by Him. Oh, how many once great Herods will be made to quake at His second coming! Does it not make our hearts quake to think of the unsaved? What can we do for them? Pray much for the Holy Ghost, all ye saints of His. With His power we can witness for the Child, Jesus everywhere. Think of His mission, think of His promises, think of His blessings, think of His kingdom, think of His coming and taking us unto Himself, where there will be no end to our joy and happiness. There we shall see that in Him dwelleth all the fullness of the Godhead bodily. Holy, holy, holy, is our Lord.

Tab, Pa.

For the Herald of Truth.

#### A CHRISTMAS ODE.

BY MATTIE HERRICK.

To-night, we all around the fire,  
Each face and form, so dear;  
The loving voices, fondly heard,  
Add cheering presence here—  
Oh! kind and loving household band,  
Will you tarry, long?  
Will you join a year from now,  
In the Christmas song?

Father, yes and mother, too,  
Guardians of the throng;  
Might be missing, when we sing,  
Next year's Christmas song—  
Yes, and brother, dear, so brave,  
Honest, kind and true;  
We might need to say, good-by,  
Loyal one, to you.

Little sister, last, not least,  
Loving, meek and mild;  
If, ere Christmas comes again,  
You should have me, child,  
Oh! how sad, when Christmas came,  
Time would move so slow;  
If, 'twould find you, oh, our laab,  
'Neath the drifting snow.

Many sorrows could befall us,  
Through the coming year;  
Which would surely, ere we part,  
Fill our hearts with fear—  
Christ, we need Thee as a bulwark  
To Thou guide us right.  
Through our many trials and troubles  
E'er next Christmas night.  
Christmas, 1901, Akron, Ohio.

For the Herald of Truth.

#### CHRISTMAS MEDITATIONS.

BY E. S. HALLMAN.

"Behold, I bring you good tidings of great joy, which shall be to all people."  
—Luke 2: 10.

No message has ever brought with it the thrill of joy and gladness as has

the message of salvation. Although revealed to prophets in ages past, the news was not brought to earth, until heralded by angels on Judea's plain.

God's messengers of these good tidings were angels. This shows to us that the message came from heaven, God's habitation. This wonderful story of redemption was not brought to those who are sitting in "darkness" and in the shadow of death. It brings with it "light" and "life." Let us remember this message was brought to us, to you and me. It speaks to our souls. It appeals to our destiny. The sad condition and the utter helplessness of man is shown in the scriptures, as well as his own life. All are included under sin, and all have come short of God's glory. The human family is bound in sin, in them is no soundness, but wounds and bruises and putrifying sores. God sees him sitting in his own darkness, even in the pit of this world, bound in chains of prison chains blind, completely under the control of the prince of this world, the devil. The good tidings of entire deliverance are brought to such; the Great Physician has come with His healing balm, every chain can be severed by Christ's Almighty power. What a blessed thing it is to be free from the power of sin with its awful consequences, and in its stead receive peace and joy, and the promise of eternal life.

Christmas day brings with it remembered blessings of God's wonderful gift to the world. Many hail this day and look forward to it with a desire to renew their consecration to Christ, which implies our lives, our love and our service. In meditation of His life and love for us, we are led to say, "What can I render unto thee for all thy benefit toward me?" Others look forward to a day of earthly gifts, to give and to receive; bringing to some, monetary joy; to some, bitter disappointment. Again, others may look forward to a day of feasting, a day of gluttony and intemperance; others who are slaves to fashion, come with their new costumes and torture their bodies into such a disgraceful shape and position, that even the heathen stand in awe at the sight. Poor souls, all; they are reaching out for satisfaction, to consume it upon their lusts. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, it bringeth forth death.

The wonderful message ministered by angels, by Christ, the apostles and Christian workers is to ALL people. No greater gift can we imagine or receive. Were this whole earth a lump of gold, it would in no degree compare with God's gift. We may speak of gifts, but if God calls anything a gift, it must have a great value, and must surely be worth taking. Dear unsaved reader, will you just now accept this gift. It will bring to you liberation, healing and cleansing from sin, and the promise of eternal inheritance among the glorified with Christ.

Thousands upon thousands of precious souls are waiting for the repetition of the angel's message, "good tidings of great joy." It is for them. We are forced to believe when we consider the state of the professing church that we are too slow to tell them, to go to them, to teach them, to invite them to the blessings of the gospel of Christ. We are also led to believe that thou-

sands of dollars are being wasted at this season of the year, even by our own (Mennonite) people, in the luxuries of the table. There is the desire to satisfy the cravings of the lusts of the flesh, the eye, the pride of life. With all this there is no joy, but in return a few acres, and a remorse of conscience. In general, the cause of Christ is suffering for the want of consecrated laborers and means to send forth the gospel to all people. In civilized countries, millions of dollars are spent foolishly, while the Lord's cause and our privilege to work for Christ becomes mere secondary matters. Let us arise and help to bring these glad tidings to those at home and abroad. May the Lord help us to give "as He hath prospered us," which would mean sufficient funds in the Mennonite Evangelizing and Benevolent Board, the Home and Foreign Relief Fund, and other places wherein we can become a channel of blessing. May we not become selfish. We owe the proclamation of these good tidings to others. It belongs to all people.

Berlin, Ontario.

#### For the Herald of Truth. NOTES AND COMMENTS.

BY CEPHAS.

#### VII.

Your life is your light, and the flame it is fed  
By pure thoughts, gentle words, kindly  
deeds;  
And you bear it aloft while you live day by  
day  
As the Spirit within you ever leads.

FANNIE H. COOK.

Life without growth and activity  
soon ends in death and decay.

We cannot serve God with what we  
have while we reserve anything that  
we are.

Large-hearted and broad minded people  
are not cramped for want of room  
on the narrow way that leads to life  
everlasting.

"Profession may be a lamp but the  
life lights it."—(Ed. H. of T.) What  
a pity that so many self-deceived pro-  
fessors are satisfied with the empty  
lamp, not considering that the life is  
"the light of men" (John. 1:4).

To profess piety and practice iniquity  
brings not only ruin to the soul of the  
professor but also disgrace to the cause  
which he professes to represent.

If our hearts are right in the sight of  
God we cannot take pleasure in any  
thing that is displeasing to Him.

If we are Christians we are sons and  
daughters of God in a higher sense than  
we are the sons and daughters of our  
earthly parents.

Only by making the proper use of our  
present limited opportunities, and by  
being faithful in the little things that  
claim our attention and service now,  
can we prepare ourselves for the future

with its enlarged opportunities, greater  
privileges and sweeter enjoyments.

If, on a cold frosty winter morning  
we should see a man with pen-knife in  
hand try to scratch the ice from the  
lights or panes of his window, with the  
temperature of his room at zero, and no  
fire in the stove, we would think him  
very foolish indeed. Would we not  
say, "Start a roaring fire in your  
stove, raise the temperature of your  
room to the proper point, and the  
frost will all disappear while you are  
engaged in more profitable work?"  
Are not many trying to remove the  
frosty exorcism from that part of  
their lives which is seen from the outside  
without paying any attention to the  
life within? To such we would say,  
"Get the life of Christ in the soul;  
let the love of God and man burn in  
your heart, until its warmth permeates  
your whole being, and it is felt by those  
who come in contact with you, then  
the evil traits and bad habits that now  
cling to you like frost to the window-  
pane, will melt away while you give  
expression to that love within you by  
serving your fellow-men in humility  
and self-forgetfulness, that your final  
reward may be with those to whom the  
Judge will say, "Inasmuch as ye have  
done it unto the least of these my  
brethren, ye have done it unto me."

Ohio.

For the Herald of Truth.

#### THE BLESSEDNESS OF GIVING THANKS.

BY A SISTER.

"There is therefore no condemnation  
to them which are in Christ Jesus,  
who walk not in the flesh but after  
the Spirit." Rom. 8:1.

For some time I have felt impressed  
to write something for the HERALD OF  
TRUTH. I do not know why this  
thought has impressed itself so deeply  
upon my mind, but God's ways are  
not our ways, and if we would always  
be willing to obey that still, small  
voice that comes to us so often, there  
would be more work done, and then  
there would be no condemnation, as  
the apostle says: "There is, therefore,  
now no condemnation to them which  
are in Christ Jesus, who walk not after  
the flesh, but after the Spirit." Rom.  
8:1.

I felt so much impressed about  
Thanksgiving, that it came to me that  
we ought to be very earnest in giving  
thanks to God, for His wonderful love  
to the children of men. We ought to  
be thankful for the privilege of meet-  
ing together in the house of worship,  
without being disturbed or molested.  
We ought to be very thankful to God  
for the goodly land which He has given us.  
The land of Canaan was said to be a  
land "flowing with milk and honey."

Our own country it seems to me, may  
be described in the same terms, "A  
land flowing in milk and honey;" a land  
of mountains and valleys; a land of  
rivers and lakes; a land of gold and  
silver, iron and brass; a land of wheat  
and corn, of fruits and products of  
every kind; and yet it seems to me  
as though few of us realize all the good  
things we have, and yet less realize that  
all of these things, yes, every good and  
perfect gift comes from God, the

Father of all good. Do we not feel  
condemned many times for this, that  
we do not give thanks unto Him for  
all these things? As a Christian people  
we should give thanks to God every  
day for these temporal blessings which  
He permits us to enjoy, but more than  
this, we ought to thank God still more  
heartily, still more sincerely, for the  
great blessing of eternal life; that He  
gave us His word as a lamp to our feet  
and a light to our path; that He gave  
us His Son as the propitiation for our  
sins, and not for ours only but for the  
sins of the whole world; and that He  
gave His Holy Spirit to comfort us in  
our trials and lead us unto all truth.

Notwithstanding all these things,  
the people seem to be forgetting God,  
even the so-called Christian people, are  
wandering away from God more and  
more. They listen to teachings and  
admonitions continually, and notwith-  
standing continually drift deeper and  
deeper into worldliness. The line of  
distinction between the true followers  
of Christ and the world, becomes less  
marked all the while, so that it seems  
really hard to tell now who wants  
to serve God and who does not.

The Saviour says, "By their fruits ye  
shall know them." The apostle says,  
(2 Cor. 6:17-18): "Come out from  
amongst them and be ye separate, saith  
the Lord; and touch not the unclean  
thing, and I will receive you, and will  
be a father unto you, and ye shall be  
my sons and daughters, saith the Lord,  
Almighty."

Do we feel condemned on these  
lines? Let us examine ourselves with  
the word of God, and see how closely  
we are walking with God. It means  
much to be a separate people. But  
the idea of a separate people, a peculiar  
people, a people different from other  
people, is an idea that is much despised  
by many so-called Christians. This  
teaching of God's word is very dis-  
tasteful to them; they would rather  
not hear anything about it. Why is  
this? Is it too low down? Is it a  
shame to be humble and non-con-  
formed to the world? Jesus was  
meek and lowly: He humbled himself  
even to death on the cross; He was  
poor and despised, rejected, and even a  
reproach among men, and are we  
more than He was? We are to accept  
Him as our King and Saviour; we are  
to follow in His footsteps, and without  
Him we can do nothing. Should we  
not be willing to get down just as low  
as He was? Certainly. He says,  
"Come unto me all ye that labor and  
are heavy laden, and I will give you  
rest. Take my yoke upon you and  
learn of Me; for I am meek and lowly  
in heart; so shall ye find rest for your  
souls, for My yoke is easy and My  
burden light."

Yes, Jesus says, "My yoke is easy."  
Many say it is hard; they rather live in  
bondage, slaves to the world and to  
fashion—let us leave fashion in what-  
ever form it may be, and become the  
servants of God and He will make us  
free. The service of God is a hard ser-  
vice, and the yoke of Christ a heavy  
yoke if we are not made free from the  
bondage of the world, and are unwilling  
to fully give ourselves up to Christ; but  
if we are willing to put away the world  
and the things of the world, and serve  
God with all the heart, then it is easy,  
and the divine grace will fill our hearts  
with joy and our souls with gladness.  
Many Christian professors profess

themselves greatly by still keeping  
upon themselves the yoke of the world,  
which is really heavy. There are so  
many unnecessary things to carry  
along that often the sisters have hardly  
room for the prayer head covering. I  
wonder if some of these sisters who so  
sadly burden themselves with so many  
of these troublesome things do not feel  
condemned, and whether they, in all  
good conscience, can say, "There is  
therefore, now no condemnation." If  
they still have the condemnation bur-  
dening them, let them come to Jesus in  
full consecration to His service; let  
them take up the Cross, and become  
His humble followers, and walk after  
the Spirit, or as the Spirit and Word  
direct, and they will be free and happy  
indeed. All these fashionable and  
carnal pleasures will readily be laid  
aside. Ruffles and laces, rings and  
bracelets, tucks and puffs, embroidery,  
gay colors, high collars and all forms of  
ornamentation and adorning the body  
and the head, in imitation of the duds  
and belles of fashion, so that they may  
be able to hide away every vestige of  
humility and non-conformity, and to  
appear just like the world, must cer-  
tainly bring condemnation to every  
thinking professor who reads and  
studies God's Word with a sincere  
desire to grow in grace, and get nearer  
to Jesus. To these we may also add, a cor-  
rupting and vain conversation, games,  
parties, festivals, and a large list of  
vain and idle worldly amusements,  
which are not conducive to the religion  
of Jesus, and which never promote true  
piety, but always have a tendency to  
make the heart cold and lead us away  
from that purity of thought and pur-  
pose which should characterize the  
true and devoted follower of Christ.  
Reader, do you not feel condemned in  
all things of the kind?

Christmas is just before us. My  
thoughts go out towards that time.  
We are taught to bring up our children  
in the nurture and admonition of the  
Lord. Are we doing our duty towards  
them when we do not tell them the  
true purpose of the Christmas season,  
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all things of the kind?

"Of unseen things above,  
O Jesus and His love."

When men and women are truly  
converted, then their hearts are ready  
for Christ and His Word, then all these  
things that bring condemnation to us  
will fall away. Instead of feeding on  
husks we feed on the bread which  
cometh down from Heaven, where  
moths and rust doth not corrupt, and  
where thieves do not break through  
nor steal. Old things have passed  
away and all things have become new.  
Have we such an experience? Are we  
living the unblamable life of the  
children of God, and pressing forward  
toward the High Calling? If not, we  
must be changed in our hearts and  
regenerated, and brought into fellow-  
ship with God through Jesus  
Christ our Lord, so that we may be

found blameless in the day of His  
coming.  
Let us not be weary in well doing,  
for in due season we shall reap if we  
faint not.

For the Herald of Truth.

#### THE STAR THAT CAME.

BY S. B. MCMAHON.

"And lo, the Star which they saw  
in the East, went before them, 'till it  
came and stood over where the child  
was.' Matthew 2:9.

"O, heart of Love in Bethlehem born,  
How long ago this Christmas morn!  
The Star that glowed as a signal light,  
In the great blue vaulted sky,  
Above the hills on that holy night,  
With its grand revelation nigh,  
Still shines for us as it did for them,  
Who cared for their flocks in Bethlehem.

O Guiding Star, stand still and gaze—  
No gleam nor beam need be hid—  
But cover the plains with a golden mase-  
Vaie, temple and pyramid.  
For a Saviour is born in the cattle stall  
To-night, and He comes as a gift to all.

O Star in the East, that came that night,  
When the dear Christ Child was born,  
When the shepherds gazed with their dar-  
dled sight  
And the moon and stars were above  
Or their radiance, still, thou shinest on,  
And hast lighted the world in eternal dawn.

The years advance with triumphant tread—  
And the centuries gather them in.  
The living stand by the side of the dead,  
The lozen by those who have won.  
And pain and pleasure and laugh and cry—  
Joy and defeat and victory—  
Pass hand in hand like kindred blood—  
And the long processions go—  
And are swept from sight by the sudden  
flood—  
Of the centuries' ebb and flow—  
But the star that came still shines above  
As fixed as the law of eternal love.

Beautiful Star in the east that came—  
Of the countless stars that gleam;  
The Heaven's sign of a Saviour's name,  
Is this glory of Bethlehem,  
A token that Christ lived and died—  
Labored—redeemed and crucified.  
At this Christmas tide, when joy runs high  
And the world with its cares and fret,  
Becomes as a part of yesterday—  
May we not, dear Christ, forget,  
The gift which Thou gavest of all the best  
Thy precious life, blameless and holiest.

Joy to our souls—be it calm and deep—  
With a swelling tide of love—  
May we with the shepherds wait keep—  
For the Bethlehem Star above.  
May we lose no gleam of its gracious light—  
'Till we stand by the throne of the Infinite.  
Elkhart, Ind.

For the Herald of Truth  
UNITY.

BY R. E. BUCKWALTER.

"Behold, how good and how pleasant  
it is, for brethren to dwell together  
in unity." Ps. 133:1.

It seems to me there is nothing that  
hurts Satan more than to see a band of  
God's people work together in unity  
and one-mindedness, for the reason  
that he is aware that "in union there is  
strength."

Oh, does he not feel that he has ac-  
complished a great work, when he can  
get one member to think one way, and  
another, another way?

But Paul in his letter to the Romans  
says: "Be of the same mind one toward  
another." Rom. 12:16. And to the Phil-

ippians: "Fulfil ye my joy, that ye  
be like-minded having the same love,  
being of one accord; of one mind." Phil. 2:2.

If this be true, that God's people are  
to work together in one-mindedness,  
why is it so many are not of the  
same mind? Is it not because Satan is  
going about deceiving the people. O,  
how it makes my heart sad to hear  
people say to those who are not living  
in accordance with the Scriptures, "If  
you think that way, that is all right, go  
ahead, we have no right to condemn  
any one." Thank God we have not.  
But, my friends, is it not the Word  
that will condemn us in that great  
day, and not man? But you say, we  
don't all understand the scriptures the  
same. It seems to me if we do not  
there is something wrong. What God  
says to one He says to all. And when  
He says there is only one way to that  
Heavenly City, the straight and narrow  
way, He means that for all, does He  
not? Or does He mean that one can  
live the way he thinks right, and an-  
other his way. But, my friends, if  
this is true, God's word is not, for that  
would make more than one way, and  
anyone that tries to make a way of his  
own is a "thief and a robber." For God  
has already made the way, and all must  
come down to it, the straight and nar-  
row way. Paul said, "Let this mind be  
in you which was also in Christ  
Jesus." Phil. 2:5. And if this mind be  
in every individual, will we not all be  
of the same mind, all one in Christ  
Jesus our Lord? If we have Christ's  
mind within us, when He says, "Love  
your enemies, and pray for them," we  
will do that, and not avenge ourselves,  
and when He says, "Lay up for your-  
selves treasures in Heaven," and live for  
the good of others, far worse would it  
be for anyone who has Christ's mind,  
to lay up treasures here and live for self,  
by heaping to himself such things  
that simply please the eye and the ear  
and mouth, of which there are number-  
less things. Christ would not have  
these things, for when Satan tempted  
Him and showed Him all the kingdoms  
of the world at one time, and offered  
them to Him, He would not take them.  
And on one occasion when He and His  
disciples were together they sang a  
hymn, and never do we read that He  
told them they could praise Him better  
with any mechanical device as some  
may suppose. He says in another  
place, "Why do you spend your money  
for that which is not bread, and labor  
for that which satisfieth not? In vain  
do ye spend your money for that which  
bringeth nothing." Matt. 23:5.

If we have Christ's mind within us,  
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bringeth nothing." Matt. 23:5.

ended upon the mountains of Zion:  
for there the Lord commanded the  
healing, even life forever more.  
Palmira, Mo.

For the Herald of Truth.

#### "MINE EYES HAVE SEEN THY SALVATION."

Simoon, the man of God, had received  
the assurance that he should see the  
Christ before his death. In joy he  
waited for the fulfillment of the pro-  
mise. What Simoon wanted to see,  
says a writer, was the Lord's Christ.  
Unbelief would suggest to him, "Sim-  
oon, you are an old man; your day is  
almost ended; the snow of age is upon  
your head; your eyes are growing dim,  
your brow is wrinkled; your limbs  
totter, and death is almost upon you,  
and where are the signs of His com-  
ing?" Simoon, you are resting upon  
the imagination with which the child-  
hood of old age is filled.—It is all a  
delusion. "No," said Simoon, "I shall  
not see death until I have seen the  
Lord's Christ; I shall see Him before I  
die."

I can imagine seeing Simoon walking  
out one fine morning along one of the  
lovely vales of Palestine, meditating  
upon the great subject that filled his  
mind. Presently he meets a friend,  
"Peace be with you; have you heard  
the strange news?" "What news?" re-  
plied Simoon. "Do you not know Zach-  
arias, the priest?" "Yes, well." "Ac-  
cording to the custom of the priest's  
office, his lot was of the Lord, and the  
whole multitude of people were pray-  
ing without. It was the time of in-  
cense, and there appeared unto him an  
angel, standing on the right side of the  
altar, who told him that he should have  
a son, whose name should be called  
John; one who should be great in the  
sight of the Lord, who should go  
before the Messiah and make ready a  
people prepared for the Lord. The  
angel was Gabriel who stands in the  
presence of God, and because Zacharias  
believed not, he was struck dumb."

"Oh," says Simoon, "that fulfills the  
prophecy of Malachi. This is the for-  
runner of the Messiah; this is the  
morning star; the day dawn is not  
far off, the Messiah is nigh at hand.  
Hallelujah! The Lord shall suddenly  
come to His temple! even the mes-  
senger of the covenant."

"Time rolls on, I can imagine Simoon  
accounted again one of his neighbors.  
"Oh, Simoon, have you heard the  
news?" "What news?" "Why, there  
is a singular story in everybody's  
mouth. A company of shepherds were  
watching their flocks by night, on the  
plains of Bethlehem. It was the still  
hour of night, and darkness mantled  
the world. Suddenly a bright light  
shone round about the shepherds, a  
light above the brightness of the mid-  
day sun. They looked up, and just  
above them was an angel who said to  
the terrified shepherds, "Fear not, I  
bring you glad tidings of great joy,  
which shall be to all people."

"This is indeed the Lord's Christ,"  
said Simoon, "and I shall not taste  
death till I see Him." He said to him-  
self, "I will bring the child to the  
temple on the eighth day to fulfill the  
commandments of the law."

Away went Simoon, morning after  
morning, to see if he could get a

glimpse of Jesus. Perhaps unbelief  
suggested to Simoon, "You had better  
stop at home this wet morning; you  
have been so often and missed Him;  
you may venture to be absent this  
once." "No," said the Spirit; "go to  
the temple," Simoon would, no doubt  
select a good point of observation.  
See how intently he watches the door!  
He surveys the face of every child as  
one mother after another brings her  
infant son to be circumcised. "No,"  
he says, "that is not He." At length he  
sees the Virgin appear, and the Spirit  
tells him it is the long expected Saviour.  
He grasps the child in his arms, presses  
Him to his heart, blesses God, and  
says: "Lord, now lettest thou thy ser-  
vant depart in peace, according to thy  
word, for mine eyes have seen Thy  
salvation, which Thou hast prepared  
before the face of all people; a light to  
lighten the Gentiles, and the glory of  
Thy people Israel."

Oh, that all may find Jesus in the  
temple of the heart and rejoice with  
Simoon of old that we not only see but  
experience through Him that is born  
anew in the heart, the salvation for  
which a lost world groans, and over  
which a saved world throughout all gen-  
erations and all eternity rejoices.  
Elkhart, Ind.

For the Herald of Truth

#### CHRISTMAS.

BY BETTIE F. WENGER.

Christmas?—what does it mean to us?  
What Jesus Christ was born into this  
sinful world to redeem it. How sacred  
this day should be to us! The shepherds  
left their flocks, and went in search of  
the child Jesus. The wise men of the  
East, when they saw His star, went,  
presented their gifts and worshiped  
Him. How is it with us to-day? I  
fear many of us think of having,  
as they call it, "a good time and what  
a sad thought it is that so many inno-  
cent children are taught to believe in  
such a being as Santa Claus. You try  
to tell a child better that was taught to  
believe so, and he will soon tell you  
that mamma or papa said so, and I  
know that much of this, I am sorry to  
say, is taught by Christian brethren  
and sisters; this ought not to be. Who  
will be responsible for these truths?"

"Train up a child in the way he should  
go and when he is old he will not de-  
part from it." Prov. 22:6. "A false  
witness shall not go unpunished but he  
that speaketh lies shall perish." Prov.  
19:9. Remember, we have to give an  
account for every idle word we speak;  
and as we sow, so we shall reap.  
Hered was seeking to destroy the  
young life of Jesus. Just so to-day,  
Satan is seeking the very life of Christ  
amongst the people to destroy it.

May we ever be on our guard, study  
our Bibles more and live by them.  
Parents, if you wish to give a child a  
present, give it, but tell it who gave it,  
and you will be loved and respected  
more for it. Let us try and spend this  
day to the honor and glory of God, in-  
stead of in all the sinful worldly amuse-  
ments of the day.  
Cullom, Ill.

Do not forget to renew your Sub-  
scription to the HERALD OF TRUTH for  
1902.



## MISSIONS.

## LETTER FROM INDIA.

For the Herald of Truth.

DHAMTARI, C. P., INDIA.

Nov. 14, 1901.

Dear Readers of the HERALD:

Greeting in Jesus' name. We have many reasons to praise God for His mercy and love that He is showing to us daily, and for permitting us to reach in safety the place we started for and longed to be. We reached Bombay on the morning of the 12th of October. We met at the dock by Bro. Burkhard. We were indeed very glad to meet again. The brother had made arrangements for us to go to the hotel so we did not have to look a fever that as we were in London. In a short time we could tell that we were not in an American city. We saw many strange things which reminded us of what we had read many times. As Bro. Burkhard had business that called for several days' stay in Bombay, and this being Saturday we decided to go out to the Dinkard Mission over Sunday. We had a very pleasant ride although the sun was quite hot when we left the city. We reached Bulsar about nine P. M. We were met at the station by Bro. and Sister Ehy and a number of their helpers who carried our luggage to their compound. When we entered the place we could hear the children singing Gospel songs. In this way we were welcomed to their home. We spent Sunday there with much interest. We were well pleased with the work. We believe they are doing the work with a pure motive. The children seemed to take a good interest in the Sunday School lesson. Monday morning, Bro. Burkhard and I walked out to the sea coast about three miles and called at an orphanage at the sea-side; in the afternoon we started back to Bombay again. Finishing what business there was to do we left the city for the Central Provinces. We saw many strange sights along the way, and we found that not all of India is as hot as Bombay. Crossing the mountains we found it quite cool for a few hours. We were much surprised to find so many beautiful trees and nice looking fields, and ever so many large herds of cattle, goats and sheep. We noticed, too, as we drew near Dhamtari, that the country was much prettier than some parts we came through.

We arrived at Dhamtari, Saturday noon, October 20th. We were met at the station by Bro. Resler and Bro. Zook from near Calcutta. We were indeed very glad to meet face to face with Bro. Resler, of whom we have read so much. And by the hearty hand shake we received we could easily feel that we were welcome. After leaving the station we saw the boys and girls lined up on either side of the road to welcome us. It was an inspiring sight to see so many dark faces; as we walked many thoughts rushed through our minds. As we saw their anxious-looking faces I was forced to ask myself the question, Am I worthy of being here? After reaching the compound we were met by Sister Burkhard who was especially glad to meet my wife. We were shown to our room and in a short time we were seated around the table to part-

take of refreshments. Our conversation for the next hour was about America. We had many messages to deliver which were gladly received.

We have now been here three and one half weeks. So far we are very favorably impressed with the work. We believe God is blessing the work and will continue doing so. But we all see the need of more workers very much. May God speed the day when those whom He wishes to have in the field will come and help. Many are dying all around us without Christ. Whom will God hold responsible?

The boys and girls receive instruction from God's word every day. Many receive it gladly. There are many people who are living near the compound who ought to be taught. We are praying for more workers and we believe that God will help. Many people asked us before we left America if there were any prospects of the work over being self supporting. I could not give much encouragement as I knew nothing of the work only what I had read and heard. But now we are in the field and can say that from what we have seen I believe the prospects for the future are very good. Industrial work has been started in different lines. And as God opens the way more will be done along this line. It is encouraging to know that the boys are all willing to work. But we need more room. We are praying that God may give it. Will you join us in asking the Lord for this work? The Lord is very good to us in so many ways. We cannot be thankful enough to Him for His goodness. This leaves us all well and happy.

Yours in Jesus' name,

M. C. and SARAH LAPP.

## THREE DAYS IN CHICAGO.

BY J. H. SHANK.

I leave the train and enter the busy streets which seem very bewildering to one accustomed to quiet country life. Here we see men, women and children, all after their business, not seeming to see one another as anything more than so many hindrances to their own progress.

I said it is a bewildering place. So it is if you do not know where you are and where you want to go. It reminds me of the Christian, a stranger to this world, journeying to the City of God—a mass of confusion all around, allurement on every side, yet if he knows his way, and steadfastly sets out heavenward there is a Guard and Guide to lead and protect.

I reached the "Home Mission" at 7:30, A. M., and found the workers just ready to have their morning worship, which was so refreshing after a journey, and steadfastly sets out heavenward there is a Guard and Guide to lead and protect.

I spent Friday forenoon at the Mission. A few visitors came in during the morning for various purposes. Two little girls came for clothing. A discouraged man came, seeking help for the soul; his youth was spent in sin, now he has lost the good use of mind and body. Poor man, he hardly be-

lieves any one and has no true confidence in God.

Bro. Leaman and I visited the jail in the afternoon,—a pitiful sight. Fathers, mothers, wives, daughters, etc., come and peer through the screened bars to talk with friends within. Those within the iron bars are men as bright and intelligent looking as many outside. Are we behind the bars of sin's jail. "There is no difference."

Saturday morning is a busy day at the mission, sweeping, scrubbing, planning, studying and settling things in order for the morning; in the afternoon the singing class meets. This is an interesting school of 100 to 150 girls, including a few boys. They learn lessons here both of material and spiritual value. It takes a large store of patience to handle these children, many of whom are rude, unruly, and untutored, but precious to God's sight. Four workers handle them. To keep such a mass of nervous humanity orderly is quite impossible. The work of the brothers and sisters consist in singing, praying, giving little talks, distributing work, helping, correcting, encouraging, relieving, etc., etc. Saturday evening I had the privilege of being at the Pacific Garden Mission; such living witnesses and testimonies I never saw or heard before. Men, who had been in the pit of shame and despair, one, two, five, ten and fifteen years before, testified of Jesus' power to save now and to keep always. "Marvelous are thy works, O God, and that my soul knows right well."

Sunday Morning at the mission is the most quiet of the week. We enjoyed this service with the Christian people who come to the mission. At 2:30 P. M. came our restless little mass of boys and girls, many of whom have been waiting at the door since 12 o'clock, for opening. These children will be the future society of this dark city. In the S. S. work at this hour the teachers endeavor to sow seeds of Gospel Truth into their neglected and sin-blighted minds and hearts. Shall we not help this great work by our means, talents and prayers? Over 200 children filled the hall for S. S., and also for children's meeting at night. Gospel service was then held at 7:30, which the Lord chose to bless. Hungry souls manifested a desire to be better.

There are many bright features in the work here, which makes it look encouraging. "Let us not be weary in well doing; for in due season we shall reap if we faint not."

Standing on the top of a tower on a foggy eve, I looked upon the smoke and blackness descending like a gloom upon the city. It gave me a vivid picture of the power of darkness and death which is upon humanity. Then as the electric lights brought cheer, so has God set His children to cheer if the wires keep connected with the Great Power House on High.

## AN UNFOUNDED ACCUSATION.

The report in the "Deutsche Missionfreund," of the missionaries, Stoll and Penner, who are working in the auspices of the Evangelical Mission in India, contains several passages to which Bro. A. B. Shelly, of the Mission Board of the General Conference Mennonites, has justly taken exceptions, and his investigation into the matter

has produced the following results: The passages in question, literally translated, are:

"During the past years the neighborhood of our mission station was taken possession of by the Disciples of Christ, the Pentecostal Band, the Methodists and Mennonites. It is not always an easy matter to get along friendly with these co-laborers." The other passage is contained in missionary Lohr's report, and reads: "The Mennonites and Methodists are sufficient. We did not think for a moment that we were trespassing on any one's grounds, nor I employed him at six rupees a month to sit by me and help me read Hindi. Soon after this we went to Dhamtari, and famine work opened and the young man was given a government post at 15 rupees a month. As he did some work for us he still drew the 6 rupees a month as my teacher. After the famine his pay was reduced to 12 rupees per month, and he was given work in the school. He has shown himself trustworthy wherever we have tried him."

"After he was in our employ for some time we learned that there were serious charges against him, but as we had an opportunity of watching him for ourselves, we were slow to believe the worst concerning him. He was not received into church membership here until he had gone back to Bro. Lohr and been restored into fellowship there."

"Although I have never met Bro. Lohr and know him only through correspondence and a visit to his home when he was absent, I have a great deal of respect for him and I do not believe that he would intentionally give out the great impression that I believe that he will be glad for an opportunity to correct any wrong impression which may have gone out, by adding his endorsement to this letter so that those who have inquired may know the matter from all sides. A copy will be sent him for this purpose."

Brother Stoll, to whom also a copy was sent, endorses the same with: "Perfectly correct. True. Chiefly the Methodists are meant in my report."

Brother Lohr writes touching the point at issue: "With reference to the article in our Mission Paper and your reply to the Rev. Penner's letter, I most gladly endorse all you say. I am very sorry indeed that the editor of our Mission Paper misunderstood my words. I did not mean to throw any light on any mission. The article printed in our paper is a part of my annual report. My home society had asked me to support the request I had made in our yearly estimate for the increase of salary for a few catechists and teachers. In doing so I mentioned the fact that our catechists compared with those of other missions (and even some of our own missions) get much less pay. That they are just as able and hardworking and could get better pay (or salary) in any other mission, mentioning as an example, Cat. B., who I know had received an offer of Rs. 30 per month. In connection with the above I also referred to Eileha, just to show, that we had paid him Rs. 15 for the same month, and that others considered him quite able and worthy to get a much higher salary; although this man was not one of our best as he had been suspended or excluded from church membership for some sin. That is all I intended and I

81.60), applied to us for work. He had been with Bro. Lohr formerly. We were advised by both the brethren, Stoll and Gase, who belonged to the same mission Bro. Lohr does, to take the young man. If we had been better acquainted with the field we should have written to Bro. Lohr. But we knew nothing of him, forgot his name even as soon as we heard it, and had difficulty in pronouncing the name of the place where he lived, and we thought the recommendation of the Raipur missionaries sufficient. We did not think for a moment that we were trespassing on any one's grounds, nor I employed him at six rupees a month to sit by me and help me read Hindi. Soon after this we went to Dhamtari, and famine work opened and the young man was given a government post at 15 rupees a month. As he did some work for us he still drew the 6 rupees a month as my teacher. After the famine his pay was reduced to 12 rupees per month, and he was given work in the school. He has shown himself trustworthy wherever we have tried him."

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was surprised to see just this part of the report in our paper, and that the matter had been taken up in another light, of which I am exceedingly sorry."

From the above we learn, that neither the brethren of our own mission, nor any other Mennonite missionaries are guilty of the charges contained in the passages quoted from the reports of missionaries, Stoll and Lohr. If Bro. Lohr's object in writing the passage quoted was what he tells us in his letter it was, he might have written in a less ambiguous style and so as not to incriminate fellow workers in the Lord's vineyard. But we are glad to know that the impression which every unbiased reader must necessarily receive in reading the passages quoted, does not have any foundation whatever, and that even the writer of the one containing the most serious charges, had to confess that it was not his intention to say what he did say.

Thus for Bro. Shelly.

From all of the above Bro. Resler's statement, over a year ago, proves itself when he says that some missionaries are apt to consider a field as properly belonging to them even though it is far from their mission station and does not in the least come under their sphere of influence. Thus the mission at Dhamtari, which is about forty miles from Raipur, could hardly be considered as being in a field that belongs to the small mission at Raipur. And as to the Mennonites being "after the fruits of others' efforts, the foregoing amply proves to be an error, and if it were really the case,—which it is not,—that some Native Christians or catechists cause of increased pay for their work, those who complain of this very thing could, by looking to their own system of a salaried ministry, find abundant instances where the Natives in India would be simply following the plan which their white teachers are supporting at home. For it is a well known fact that many a "Reverend" seems to think that he has the loudest call from that congregation where the largest purse is held out for him.

## WORK AMONG LEPROS.

BY J. A. RESLER.

There is a very misleading impression among lepers and workers abroad regarding leprosy in America. We know this to be true for we know what impressions we had concerning them only a few months ago and the coming of Bro. and Sister Lapp fresh from the home land with the most recent stories of "what they say," reminds us again that people in America do not know what lepers are and do not take an active interest in work for their salvation. It would not be necessary to go further than our accounts to see this, for so far only \$25.00 have come from America for this cause. The remainder of the nearly \$2000.00 which has so far been received has been given on this side of the Atlantic Ocean. Now, we do not want to start out with another heart-rending appeal. We just want to say a few things in order.

1. One kind of leprosy, by eating off the fingers and toes joint by joint, makes its victims unable to work. The

wounds are not disgusting but heal dry and the people have the full possession of their faculties.

2. One kind of leprosy brings on a dropped condition and weakens its victims in a general way.

3. There are several other kinds of leprosy more or less common but which are alike in this that they are so far almost or quite beyond the reach of medical skill.

4. No kind of leprosy is nearly so apt to be inherited as tuberculosis or consumption is in America. In fact, some say it is never inherited.

5. No kind of leprosy is nearly so contagious as consumption nor nearly so contagious as syphilis.

6. Most kinds of leprosy work much more slowly than consumption.

7. Many children of lepers are clean and do not get leprosy if they are removed from their parents in time. Contagion comes from contact, just how has not yet been determined conclusively by medical science.

8. Lepers who are kept in unattended children of lepers, are a very promising field for mission work because they are "outcasted" and hence, helpless. They respond readily to Gospel teaching and they can be used to a very great advantage in spreading the Good News of the Kingdom.

We hear that people at home are beginning to wonder what efforts are being made to reduce the expenses and make the work self supporting at least in a measure. We hope soon to be able to tell you that some great strides have been made in this direction. But in the meantime we have patience with us, please, for we are doing all we feel to be wise, and more, too, for people of experience keep warning us that we shall soon be worn out if we do not go more slowly. We are making the present exertions in the hope that in a year from now both work and expenses will be lessened. Whether our hopes will be realized depends somewhat on how hard and effectively you dear people keep praying for us.

Dhamtari, C. P., India, Oct. 31, 1901.

For the Herald of Truth.

## CHRISTIAN MEDITATIONS.

BY F. H. M.

In the plan of the redemption, no thought is more full of help to believers than this, that the Son of God gave Himself, a ransom for sin. Did you ever try to think what the atonement would have meant had the Lamb of God been unwilling to sacrifice?

We are told in the Bible that, "God so loved the world that he gave his only begotten Son" to redeem us from sin and death.

At the time those words were written the people were still so near to a government under law that the dispensation of the Old Testament—that the words easily brought to their minds the sacrifices made under the Law. They were accustomed to receive from God gifts, both spiritual and temporal, and their sacrificial offerings were in recognition of their dependence upon Him. All those offerings were the best of the possessions of the people—the fittest products of fields and flocks. Supposing they al-

ways gave willingly, yet the gift itself was no more than a part of the income of the giver. Up to the time of the birth of Christ no more exalted offering than that had ever been made.

But the "Word" that came and dwelt among us and was offered a sacrifice for our sins "was God." "In the beginning was the Word, and the Word was with God, and the Word was God." Now, it is not possible for God to be subject to any power but His own will. So, not only was the offering the fairest thing in the gift of God, but the victim came of its own choice, offered itself. That was the new teaching God had for his people, and, as always, He became our example. Offerings from our material possessions given merely as such cannot do the real work of Christ's kingdom. They have their place, but only the divine in us can have true fellowship with our Creator, and the divinest thing in finite humanity is our will.

We must give of that which is of like substance with the Father if we would hope to make an offering in kind. To realize that, is to lay hold upon the vital truth of the Lamb of God upon the sacrificial altar, to appropriate to ourselves the privilege of being like Him in the plan of redemption rather than servants as all were under the Law. That is the meaning of the only "must" in the New Testament—"Ye must be born again." We must become willing to be used as He was willing if we would really share His work with Him. All the invitations of the Gospel recognize the freedom of will in man.

"Come unto me," is a gentle, "Will you come unto me?" "Take my yoke upon you" is a tender, "Would you not like to take my yoke upon you?"

"Follow me," is a persuasive, "If you care to follow me, to which I add a precious reward in the promise, 'I will make you fishers of men.'"

"The Christ could not have said, 'My yoke is easy,' had he not been a willing victim in the sacrifice. And just as surely as He found it easy, so surely shall we find it easy if we assume it in the same spirit. A young girl who had had many serious hindrances to a Christian life, once said to me: "When I have work to do that is distasteful I look at it from every point of view till I find some reason for which I am willing to do it and then it is easy." She was a true yoke-fellow with Christ.

It is hard to believe that any offering of the soul can be pleasing to an infinite God. But if we can dispense Him it is also true that we can please Him. "They rebuke hath broken his heart," as spoken by the Psalmist, shall we have done our duty to the divine nature. And in like manner, "They pray.... are come up as a memorial before God," tells us that the same loving Being who suffers because of our sins, accepts our willing dedication to turn from sin and obey Him. Our voluntary sacrifice to the Master's work is just as truly pleasing to Him as was His greater sacrifice pleasing to His Father.

As we come then once more to the season that commemorates God's best gift to mankind, shall we not make anew the voluntary sacrifice to the Master's work is just as truly pleasing to Him who lives us and hath redeemed us? *Elkhart, Ind.*

## HERALD OF TRUTH.

December 15, 1901.

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## SUNDAY SCHOOL LESSONS

## LESSON XII.—DECEMBER 22.

## CHRISTMAS LESSON.

(Isa. 9: 1-7)

[Read Luke 2: 1-20. Memory Verses 6, 7.]  
GOLDEN TEXT.—For unto you is born this day in the city of David, a Savior.—Luke 2: 11.

## INTRODUCTION.

TIME.—Probably written during the reign of Abaz in Judah, B.C. 75 to 73 A.D.  
PLACE.—Delivered in Jerusalem, the prophet's home, to the Jews the prophet's people.

EXPLANATORY.—The Lesson Committee have arranged two lessons for this date, viz., "The Passage of the Red Sea" and the "Christmas Lesson." We have chosen to study the latter, as the most appropriate for the occasion.

THE PROPHET ISAIAH. Was one of the great prophets; he prophesied during the reign of Uzziah, Jotham, Abaz and Hezekiah. According to common chronology his prophetic ministry extended over sixty years.—B. C. 768–697. His name means, "The salvation of Jehovah." His home was in Jerusalem. We only know that he was the son of Amos. Tradition says he was a cousin to King Uzziah, and of the royal family. His wife is called the prophetess, and from this we infer that she was also endowed with the gift of prophecy. In addition to this book which bears his name, Isaiah was the author of a history of the reign of Uzziah, and an account of the reign of Hezekiah. The prophecies of Isaiah are divided by Calmet into three parts; the first, including six chapters which relate to the reign of Jotham; the six following to the reign of Abaz; and all the rest to the reign of Hezekiah. The principal objects of Isaiah's prophecies are, the Jews from their captivity, and the reign of the Messiah. For this reason the sacred writers of the New Testament have cited him more frequently than any other prophet; he is recognized as the evangelistic prophet, and greatest of all the Old Testament prophets.

PROPHETIC LIGHT.—Isaiah begins his prophetic ministry, at a time when Israel had become extremely corrupt and idolatrous; as a nation there was no soundness in it "from the sole of the foot even to the head." Both king and common people had forsaken the law of the Lord, and revelled in sin. Disaster was threatening them on every hand, because of sinners without, and corruption within. While the prophet beheld this dark picture, he saw only the gloomy forebodings of death and destruction. He saw no one making any effort to reform. The masses had plunged into sin and superstition.

1901.

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When the scene was almost overwhelming, God takes away the veil and gives the prophet a glimpse of the future; He beholds the hope of Israel in the form of a child that is born of a virgin, having the form of humanity, and as a Son that is given as a gift from God to a lost world and a ruined race; given as a wonderful Savior, a wise Counselor, a loving Father, and as a Prince of light, love, joy, and everlasting peace. The prophet not only beholds his glorious scene, but as God's true messenger carries the glad news to backslidden Israel.

## DEC. HOME READINGS.

16. M.—Christmas Lesson. Isa. 9: 1-7
17. T.—The Angels' song. Luke 2: 1-16
18. W.—Simeon's joy. Luke 2: 25-35
19. Th.—Worship of the Magi. Matt. 2: 1-11
20. F.—Flight to Egypt. Matt. 2: 12-21
21. S.—Savior of the world. John 1: 1-14
22. S.—The Word. John 1: 1-14

## LESSON XIII.—DECEMBER 29.

## REVIEW OF THE FOURTH QUARTER.—1901.

[Read Ps. 105: 1-20, an opening lesson.]

GOLDEN TEXT.—If God be for us we can be against us.—Rom. 8: 31.

## INTRODUCTION.

The lessons of this quarter have been of great interest, and especially inspiring to those who have been passing beneath the dark clouds of affliction, temptation, and persecution. In every lesson we behold God's goodness and mercy showered upon those who trust and obey Him. We began our study with Israel as a family living in Canaan, with Joseph as the center figure, and we close our series of lessons with Israel developed into a nation, fully organized and concentrated under the leadership of Moses. Joseph was a type of Christ in suffering, humiliation and final exaltation, and as a dispenser of the bread of life. Moses was a type of Christ as a deliverer from the bondage of sin, and as the shepherd and leader of his people. God's people are presented to us in three aspects. 1. As Persecuted:—In the person of Joseph by his brethren, and later the descendants of those same brothers, hated, persecuted and oppressed by the Egyptians. 2. Provided:—As was Joseph in Egypt, by the divine power; and as was Israel through the application of the blood. 3. Victorious:—When Joseph in kindness overcame his enemies, and Israel through the power of God triumphed over all oppressors. In our last lesson we were constrained to leave the types and shadows in the background, and were made to gaze upon the great anti-type, Jesus Christ, the Son of Righteousness and day-star of hope, and may we continue to gaze upon Him who is the chiefest among ten thousand, until our very lives shall be transplanted with His glory.

## DEC. HOME READINGS.

23. M.—Joseph sold into Egypt. Gen. 37: 23-36
24. T.—Joseph and his brethren. Gen. 45: 1-15

25. W.—The Prince of Peace. Isa. 9: 1-7
26. Th.—Israel oppressed in Egypt. Ex. 13-14
27. F.—The childhood of Moses. Ex. 2: 1-10
28. S.—The call of Moses. Ex. 3: 1-18
29. S.—Passage of the Red Sea. Ex. 14: 19-31

## SUMMARY OF LESSONS.

LESSON I.—JOSEPH SOLD IN EGYPT. Jacob sends Joseph to Shechem in search of his brethren; he finds them at Dothan; they plan to kill him as they see him approaching. Reuben persuades them to cast him into a pit; they sell him to a company of Midianite merchants, and dip his coat in blood and send the same to their father to deceive him; Jacob mourns for him as dead.

LESSON II.—JOSEPH IN PRISON. Joseph is sold to Potiphar in Egypt; is manager of Potiphar's household affairs ten years; is falsely accused by Potiphar's wife and cast into prison; the Lord gives him favor with the prison keeper; the king's butler and baker are his fellow prisoners; Joseph serves them; they each have a dream in one night, causing them to be sad; Joseph interprets their dreams.

LESSON III.—JOSEPH EXALTED. Pharaoh has two dreams that trouble him greatly; his wise men cannot interpret them; the butler now remembers Joseph; Joseph is called and the king's dreams are revealed and interpreted. Pharaoh chooses Joseph to be governor of all Egypt; marries Asenath; he goes through all the land and gathers corn in abundance.

LESSON IV.—JOSEPH AND HIS BROTHERS.—The famine reaches Canaan and Jacob sends his sons to Egypt to buy corn; Joseph recognizes them but conceals his own identity; keeps Simon in prison as a pledge; they return to Egypt the second time with Benjamin; Joseph after testing his brethren, made himself known to them; he weeps aloud and kisses his brethren; sends for his father and all his household.

LESSON V.—DEATH OF JOSEPH. Joseph sends presents to his father; Jacob and his sons journey to Egypt; Joseph meets them and embraces his father; Jacob is introduced to Pharaoh; father, Jacob is introduced to Pharaoh; Jacob blesses his sons and then expires, and is buried in the cave with Abraham and Isaac; Joseph forgives and comforts his brethren; Joseph dies, aged 110 years, and is embalmed and put in a coffin.

LESSON VI.—ISRAEL OPPRESSED IN EGYPT. God greatly prospered Israel and they became numerous; the new masters were set over them to oppress and afflict them with heavy burdens; they built Pithum and Rameses; their lives were made extremely bitter, but the more they were oppressed the more they multiplied and grew.

LESSON VII.—THE CHILDHOOD OF MOSES. The child, Moses, was hid three months by his mother; an ark was then prepared and the child put into it and hid among the flags along the river's brink; the king's daughter found the child, and the child's mother was called to nurse it; the daughter of

Pharaoh named the child, Moses, and adopted him as her son.

LESSON VIII.—WORLD'S TEMPERANCE LESSON. Israel is compared to a vineyard; instead of producing good grapes this vineyard brought forth wild grapes; some of the evil deeds are here mentioned; moss are pronounced against the covetous, the voluptuous, and drunkards; they were to be carried into captivity because of their sins; their ruin and destruction was to be complete and certain.

LESSON IX.—THE CALL OF MOSES. Moses left the king's court to take a stand with the people of God; he fled to the land of Midian and dwelt there with Jethro, a Midianite priest; he married Jethro's daughter and herded his sheep; while in Horeb, God spoke to him from a burning bush. God commissioned him to go down to Egypt and deliver Israel from bondage.

LESSON X.—MOSES AND PHARAOH. Because Moses thought he was not able to deliver Israel, God sent Aaron to assist him; nine severe plagues were brought upon Egypt; viz, blood, frogs, lice, flies, murrain, boils, hail, locusts, darkness,—and yet Pharaoh refused to let the people go; one more plague is to be sent after which Israel would be thrust out; all the first-born of the Egyptians were to be slain.

LESSON XI.—THE PASSOVER. The Lord gave minute instructions as to how Israel should prepare for their protection and deliverance. Israel obeyed and was safely sheltered beneath the blood of the slain lamb; they were to eat the feast in haste, and be prepared to leave at any moment. This feast was to be annually celebrated in memory of their deliverance.

LESSON XII.—CHRISTMAS LESSON. Isaiah with prophetic vision beholds "the Light of the world" looming in the far distance; he comforts his people with the hope of salvation through the coming Messiah; he sees him in all His wonderful attributes, and speaks of His government of peace and power, which was to be established forever, and destined to fill the whole world.

## CORRESPONDENCE.

BIRCH TREE, MO., DEC. 3, 1901.—God has been pleased to bless us thus far. Many are the times in which we have occasion to praise Him for His kindness. That Unseen hand for eyes are ever at work for us who are unwise to realize existence upon this crumbling earth. God's work still goes on here. We were much encouraged by the visitations of the Spirit and showers of blessings received while Bro. Andrew Sherk, of Ononago, Mo., was recently with us. We have had much to do the past year, but we rejoice that the sun is again shining in its brightness and we joyfully contemplate future results of God's grace. Our number is, at present, somewhat small. We would be pleased to see a number of industrious brethren locate with us this winter, as there is yet an abundance of cheap timber lands for sale. Traveling ministers or brethren are welcome to stop with us any time. Yours fraternally, Cor.

FROM WEAVERLAND, LANCASTER CO., PA.—On the 8th of Nov., 1901, Pre. A. O. Helstand, of the Doyleston, Bucks county congregation, and Henry G. Anglemeyer, of the Blooming Glen congregation, came to this neighborhood and filled three appointments here and one at Bowmanville, all of which were well attended. They were accompanied by their wives and a number of other brethren and sisters, from Bucks and Chester counties. These meetings were refreshing, and we believe they were helpful in uniting us closer in the bonds of love and unity. While they were here the thought occurred to me, as I saw how eager the people were to hear the Word preached: eager indeed to hear, but slow to receive and obey. Let each one consider for himself and let our light so shine that men may see our good works and glory our Father in Heaven.

A bishop will be ordained here in the near future for Weaverland, Goffsdale and Bowmanville. May God add His blessing to the work.

D. S. WENGER.

MASON, IOWA, NOV. 26, 1901.—Today Bro. J. L. Winey and I met again after parting for each other in Minnesota over a week ago. We had to do this hoping then to succeed in visiting all the places more nearly that were marked out for us by the brethren in Iowa, (fifty-one in number), and if possible, arrive at home for our Bible conference, December 1st, at Liberty, Kansas. Thus far this has been a very edifying and encouraging journey through the love of Jesus as manifested toward us by the many brethren and Christian friends we have met in Iowa and Minnesota, most of whom we had never seen before. At the conference in Johnson county, we met and enjoyed the presence and the edifying thoughts as given by many from various committees in Iowa.

After about two weeks in Johnson and Iowa counties, Bro. D. Kauffman, of Morgan Co., Mo., followed us, holding meetings, we trust with happy results. He also held communion services with the zealous little company of workers about South English, where Bro. D. S. Lapp, of Roseland, Nebraska, is now holding a series of meetings. Alpha, Minnesota, has a little band of pilgrims, numbering about twenty-three, who have seemingly consecrated themselves more and more unto the loving, heavenly Father, and are desiring to be accepted as co-laborers, with the Missouri and Iowa conference of labor, hoping that they may be also considered under the banner of the same, and thereby be visited oftener than heretofore, and also have communion services when Bro. Kauffman is so near them in the Iowa field.

They have a beautiful country around Alpha and as they all seem moved to stay there, they earnestly solicit other brethren and sisters to come and see and settle there also. May City, Iowa, has about twenty-five members, of what might be termed the "Stauffer Brethren." We had a very pleasant time with them. They have a nice church house, two teachers, and of course, several every two weeks regularly. Sister Anna Weaver, who was baptized at Elkhart, by Bro. J. F. Funk, is enjoying herself in the good work, and is desiring at the first opportunity to take the bread and



wine in remembrance of a loving Saviour.

From May City to Mason, a distance of two hundred miles I think, may be seen a beautiful landscape valued at \$90.00-\$50.00 per acre. It seemed to me like a beautiful garden all along the railway as I passed along.

Rolfe and Gilmore City have a brotherhood of possibly between twenty five or thirty members but have no minister, but Bro. Schantz, of Fulda, Minnesota, is expected to settle with them by Springtime. The Manson brotherhood numbers about thirty and has one minister, Bro. J. C. Elgisti. Here they also much desire visits from ministering brethren. Brother is yet young in years and says, too, that he feels his inability for the great work that is upon him. On a tour like this, we feel more and more the need of prayerfully meditating upon Luke 10:2. Harvest great; laborers few; pray for more.

R. J. HEATWOLE.

JACKSON CO., KANSAS, DEC. 6, 1901.

Two inches of snow at 1 a.m. at the home of Bro. J. L. Winey. We have now in about sixty days visited as nearly as we could do, the fifty-one places marked out for us, forty-nine of which were in Iowa, one in Missouri, and one in Minnesota, and while there were only two conversions we feel sure there were in various other ways many encouraging results that followed Bro. Winey's labors. At Alpha, Minn., they have started a Bible Reading, to be every Sunday evening. They have a faithful minister and deacon here, young in years, with a consecrated membership at present of about thirty persons, who feel they are there to stay, and desire others to settle with them in the nice garden spot as a country and help them move on the car of salvation. They desire hereafter to be counted under the care of and as workers with the Missouri and Iowa Conference field of home and foreign mission work. When communion services are held in Iowa they will be specially glad for a visit also, and one sister of our faith, Anna Weaver, at May City, Iowa, desires to be present somewhere and take part in the services in remembrance of the Lord and Saviour Jesus, who died to save us from sin. For Minnesota, address James Hamilton, Alpha, in Jackson Co.; visit D. N. Gish and family, at Royal, Iowa, and receive a kind reception. They invite you to come and help them Zionward.

Rolfe and Gilmore City, Iowa, have a brotherhood of about twenty brethren expecting a preacher Schantz to move here by spring time of 1902. He now lives near Fulda, Minn. They have no minister here at Rolfe, Iowa. Address Joe R. Zimmerman, at Rolfe. He is the Sunday school superintendent. They will be especially glad for ministers to come who can speak German as well as English.

J. C. Elgisti is the minister at Manson, Iowa. He feels he is in need of more wisdom and says he will be pleased with visits from any of the ministering brethren who can encourage them in every work. We had several meetings here, closing on Thanksgiving day. We were received with much Christian courtesy, and were grateful to our God and loving Father.

John Haas, Rhodes, Iowa, will kindly receive and care for any of our ministering brethren. There are four members here, but we could remain only for one meeting. Had a season of rejoicing together not soon to be forgotten. Betsey Hochkins, Granger, Iowa, daughter of Bro. Joseph Weaver, of Jasper Co., Mo., would have been glad for a visit when J. C. Coffman and others were westward in evangelistic labors. At Shamnau, Page Co., Iowa, is one somewhat aged Deacon Hoffman and wife, whose hearts are in very tender sympathy with the good cause, and several others there with timely help may be gathered into the fold. The small-pox rumor and other things helped us to conclude not to hold a series of meetings there. At South English, Iowa, you can have a kind reply about the Iowa church work if you will address S. B. Winger, who is at present an evangelizing committee man, by request of Bro. Lineweaver, who is now in Virginia on a visit. We were sorry not to meet them with the little band of pilgrims at this place, so blessed to meet with and who have Bro. Samuel Lapp as their minister, and who have recently been favored by a series of meetings by Bro. D. G. Lapp of Nebraska, which was much appreciated by us as it helped Bro. Winey onward sooner to the many other points ahead of us.

Johnson and Iowa counties have a large field of Mennonite laborers, and we met with many of them at the conference held there and the two weeks' meetings that we were favored with. Any one desiring to know something about that field of labor will do well to address Jacob Reller, Evangelizing Committee man, Kolona, Iowa, and to the committee man of Iowa, I will be glad to say, when you send out ministers to ward the Illinois work do not forget John Guyer and wife, at Elwood, Iowa. They are pleased to have ministers visit there, and have a Union Church House near them. They are Virginians. She is the daughter of David Frank, of Virginia. I was surprised to meet several Heatwoles there, and especially one that was named after me; I had forgotten all about it. He is a son of Bro. G. D. Heatwole, of Rockingham Co., Va.

As I take a little tour like this with one of our ministers I can readily see how necessary and nice it is for our ministers in various states would exchange their labors in this way to visit the churches as a Paul or a Barnabas and see how they do. I have met Canadians, Pennsylvanians, Virginians, Ohioans, and Indianians, and when I would go to these states I would go to Ohio, and Bro. Hartman, of Virginia, had been I could realize the fact that to meet countrymen of the same faith has its influence in a right direction, and since Jesus has so truthfully said that a prophet is not without honor except in his own country and among his own kin, and in his own home, (Mark 6:4), that makes it really a duty for our ministering brethren to make visits abroad and impart to others the glad tidings of great joy. Their voices will be new when abroad and will be received anew with joy when they return home again. We have never lost anything in Kansas by our ministers going east; and those in the east coming west, and I feel sure in every instance they brought about a greater unity of feeling, and where there is unity there is strength.

Last, but not least, I will say that Sister Barbara Kurtz and several families at Corydon, Iowa, are very anxious for a series of meetings. Pre's Geis and Stuckey of Wayland, Iowa, received as very kindly and seem to have an open heart toward all who truly love the Lord. Hope to visit one more of our faith in Chase Co., Kansas, then to Bible conference, Dec. 23rd, at Monitor, Kansas. Thanks to God all who favored us on this journey.

R. J. HEATWOLE.

## CONFERENCES.

### BIBLE CONFERENCE.

The Bible Conference for the Southwestern Pa. District will be held in the Pleasant Grove church near Martinsburg, Blair Co., Pa., Dec. 23 to Dec. 28, 1901. R. R. Stations: Bolter or Martinsburg on the P. R. R. All are cordially invited to attend. Write to J. N. Darr or A. Metzler.

### BIBLE CONFERENCE.

GROVELAND, KANS., DEC. 2, 1901.—To all the brethren: greeting in His name. The West Liberty congregation, of near Monitor, McPherson Co., Kas., will hold a Bible Normal, commencing Dec. 23, 1901, and closing Jan. 1, 1902. Everybody is cordially invited. Those coming by C. R. & P. R. R., stop off at Groveland, Kas. Please notify J. C. Hershberger, of Groveland, or J. F. Brunk, Inman, Kas. Those that come on the A. F. & S. F., stop at Conway, and write to F. H. Hostetter, Monitor, Kas., and conveyance will be there to convey them to place of normal.

By order of committee.

J. C. HERSHBARGER.

### PROGRAM

of the Fifth Annual Mennonite S. S. Union of Logan and Champaign Counties, to be held at Bethel M. H., West Liberty, O., Dec. 25 and 26, 1901.

EVENING SESSION, DECEMBER 25.  
7:00—Devotional Exercises. . . . . L. V. PLANK  
7:15—Divine Methods of Teaching Out Into the World to Win Souls for Christ.  
ESSAY BY . . . . . DORA LANTZ  
JOSEPH Y. KING  
S. L. WARTY  
8:15—How to Interest and Encourage Young People in S. S., Young People's Meetings and Mission Work.  
ESSAY BY . . . . . MOLLIE DE WILKIE  
R. F. WALKER  
C. H. SYLER

MORNING SESSION, DECEMBER 26.  
9:30—Devotional Exercises. . . . . MORRIS SHUTTMAN  
10:00—Spiritual Life: What It Is and How Manifested.  
ESSAY BY . . . . . AMANDA TROTTER  
JONATHAN STAYBROOK  
S. R. ALLYGER  
11:00—The Social Duties of a Christian.  
ESSAY BY . . . . . DORA FETT  
R. H. PLANK  
A. METZLER

AFTERNOON SESSION.  
1:00—Devotional Exercises. . . . . J. J. WARTY  
1:15—Children's Meeting.  
Subject—The Bible.  
Conducted by MARIE TROTTER

1:30—The Need of Spiritual Power in S. S. Work—How Obtained and Its Hindrances.  
ESSAY BY . . . . . ELLA RUTENAN  
ELIZABETH FUG  
J. B. SMITH

2:45—Pride.  
(a) What It Is and Its Origin.  
ESSAY BY . . . . . NANCY H. HARTZLER  
URIEL YONER  
(b) Its Evil Consequences.  
ESSAY BY . . . . . EVA ALLYGER  
D. S. YONER

For the Herald of Truth.

"IT MAKES NO DIFFERENCE."

BY A SISTER.

If the expression, "It makes no difference," would be removed from many hearts, how much easier it would be for struggling souls, and how much faster we, as temples in which the Holy Spirit should abide,—which advance.

The idea is taught, "If the heart is right, all is right." I will ever sanction that, but, dearly beloved, are our hearts right as long as these fleshly lusts crowd out the Holy Name, Jesus, when we are commanded to first, "Seek the kingdom of God." Out of the abundance of the heart the mouth speaketh, and the human acts also. The young people of to day seem to think it makes no difference, just so we are saved before we die. My dear unconverted friends, that is the point exactly, but how do we know when that time is? We have not the promise of a day ahead. So we should prepare immediately, lest the day come unawares and we are not prepared.

Then it surely makes a difference. And, dear reader, saved or unsaved, does it not make a difference in our daily walk and conduct? If not, I do not understand myself, and above all, the Scriptures. The Word teaches plainly whatever we do, to do to the honor and glory of God. How often we grieve our Master in this way and after considering, also grieve ourselves, all by the simple delusion, "It doesn't make any difference. This wrong impression is often left on the mind of the young convert. They, in their weakness and first attempts, think if they are in the churchfold that will do; dear reader, let us all go before God in a contrite way and ask His guidance and see then if it makes any difference. Just so we pray and go to church, that surely is the essential thing. How pitiful! The unconverted man can utter a prayer, and also go to services, but that is not the idea. The prayer of the Christian is the real desire of the soul, and going to church not a custom, but with the object of edification. God help that we may see the difference line in due time.

Prosboby, Kans.

### THE VISIT OF THE WISE MEN.

One of the beautiful events in connection with the Savior's nativity was the visit of the Magi. In far off Persia wise men beheld His star. Men with their faces to the sky see more than their fellows, for, so far as there is any information, others evidently did not see what these Magi saw. The notion is, these modern times seems to obtain

that learning leads away from the Bible. But these men were of high and commanding influence in all departments of religion and literature. They were worthy and learned, and understood philosophies, matters of art, the movements of the heavenly bodies, and were learned in science. Yes, science! For their wisdom, they were princely in rank.

These wise men were astronomers, and had made the stars a special study, and when they saw His star, like wise men, they wished to know more about it. We are wont to say that it was the star that led the wise men to Bethlehem. This is true, but it does not express enough. What guided these men was the love for their occupation. They were anxious to know more about this new star. Their love of science led these scientific men to Christ.

O, thou who by a star didst guide  
The wise men on their way,  
Until it came and stood beside  
The place where Jesus lay;  
Altho' by stars thou dost not lead  
Thy servants now below,  
Thy Holy Spirit, when they need,  
Will show them how to go.

As yet we know Thee but in part;  
But still we trust Thy Word  
That blessed are the pure in heart  
For they shall see the Lord,  
O Saviour, give us then thy grace,  
To make us pure and true,  
That we may see Thee face to face  
Hereafter as thou art.

We hear a great deal now a days about the so-called conflict existing between science and religion; how incompatible the one is with the other, that the more a man studies the Creator's works, the farther he removes from himself; that the more he requires knowledge the less he thinks of religion and revelation. But who is it that speaks this? Unregenerated men, "in whom the god of this world hath blinded the eyes, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them;"—prejudiced men "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart," who, from the very outset, have taken their stand against religion. But ask the shining lights of the scientific world,—Copernicus, Newton, Herschel, Buckland, Whewell, Hugg Miller, Brewster, Drummond, and hundreds of others, whether such a statement is true, and they will not only tell you that there is not the slightest contradiction between science and revelation, but also that in the first pages of the Bible only must be found the first cosmogony of our universe. The greatest scientific men have been the greatest religious thinkers, and the greatest among them has said, while bowing in reverence and awe before the Creator and His wondrous works: "I am but a child picking up pebbles on the shore of the great sea of truth." The real principles of science, on whose brows the ivy is still green, have not been slow to lift an anthem of praise to God. Herein they stand in bold contrast with the atheistic sciences of our day.

As we read the lives of these great men, we are impressed with their reverence for God, and his right of recognition in all their discoveries. We hear the ardent Galileo, all trembling with the inspiration of true science, singing aloud, "Sun, moon and stars praise him!" We hear Kepler, over-awed with a sense of God's majesty in the firmament, saying, as the discovery of his third law broke in upon his mind, "God has passed before me in the grandeur of his ways! Glorify him, ye stars, in your ineffable language; and thou, my soul, praise him!" We hear the immortal Newton exclaiming, "Glory to God who has permitted me to catch a glimpse of the skirts of His garments. My calculations have encountered the march of the stars!" What sublimity of expression, what rapture of emotion! So sang Copernicus, Pascal, Volta, and others. Young has said that "the undevout astronomer is mad!"

These Magi set us a very beautiful example in their quest for knowledge. So let us "seek knowledge as for hidden treasures;" let us love God not only with our heart and with our soul, but also with all our mind, and we shall find him in the fullest exercise of an enlightened reason. With knowledge added to our faith, there will come to be within us the harmonious co-operation of great powers, principles and habits, high aims, true thoughts, sound judgment, rectitude of purpose, strong impulse, practicable plan, indomitable perseverance, tact to discern time and opportunity, all lasting in a wise and intelligent course of action, fruitful in noble deeds and crowned with frequent success.

And let us never forget that science, as represented by the Magi, instead of being in contradiction to revelation, is rather the pathway to the Savior, the guiding star amid trackless mountains and wilderness.

But observe, "His star" shone so brightly in the night heavens that it was discovered by the wise men. Christ was not born in an obscure age, and in an obscure corner of the world. He was born in an age when art and science flourished. Cicero, Virgil, and Horace all lived only a few years before; Tacitus a few years later; Livy was His contemporary. Bethlehem was on the great high road of the world from the east to the west, bordered by Greek civilization on the north and Alexandria on the south. It was not an age of darkness in which myths could spring up or grow to maturity. Guided by the light of a star the footsteps of these wise men drew to Bethlehem. And so the love of the Magi for the light of a star, led them to Jesus, who is "the bright and morning star," and so was fulfilled the prophecy: "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

Christianity was born in an age of light, and it has ever since courted the light. All the ages since as wise as we are, the light of the light will also lead them to Christ. But what light? That which emanates from the sun, moon or stars? Nay! but that which emanates from the Word, for the Scripture is light: "Thy word is light," says the Psalmist; and the preacher declares, "the commandment is a lamp, and the law is light."

And then we must not lose sight of the fact that Christ was born at a time when almost universal expectation prevailed that some distinguished king, or great one, was to appear in the world's history. Virgil, who lived a little be-

fore this, owns that "a child from heaven was looked for, who would restore the long lost golden age, and take away sin." So when the wise men came to Bethlehem, what did they find? A child snubbing in a manger! He had traveled hundreds and hundreds of miles, and been exposed to many dangers and privations for what purpose? To bow and make obeisance to an infant? Contemplate for a moment that picture of grey-headed men, learned men, scientific men, sages, philosophers, kneeling before a child and worshipping Him! Ah! these wise men saw more than a star, more than a light in the sky. As they looked into the face of Jesus, they saw the long-looked for Messiah!

This act of the Magi was the first and typical acknowledgment of Christ by those who are "far off," and their offerings are symbolic of the world's tribute—gold for kingship; frankincense for worship; myrrh for suffering. They poured out their treasures as glad offerings before Him, and said, "And, shall we yield Him in costly devotion Obedience of Edom, and offerings diviner? Gems of the mountain, and pearls of the coast, Myrrh from the forest, and gold from the mine?"

### NO ROOM FOR HIM.

BY G. B. F. HALLOCK.

When Christ was born in Bethlehem, we are told, there was no room for Him in the inn. And yet, in the Scriptures there comes always a sense of surprise that the world did not give the new born Redeemer a more royal welcome. He was worthy; and yet how was He received? "There was no room for Him in the Inn." That tells the whole story.

We blame the people of His time; but how much better is it among us now? Though we may imagine it otherwise, the fact remains that the world has but very little room for Him yet. Let us think of Him as now waiting for room.

1. In our hearts. "No room for Jesus here;"—such words as these are written over far too many fast closed heart-doors. And none of us make as much room for Him as we ought.

2. In our homes. It was to an inn that Christ was refused admission, but true in his own home, there are no drawing rooms, dining-rooms, parlors and kitchens we may look and see the same old words: "No room for Jesus here." Let us make a larger welcome for Him in our homes from this time on.

3. In our pleasures. Over the doors of, oh, how many so-called places of amusement are the same grievous words written: "No room for Jesus here." But, remember, they are only over the places where the pleasures are sinful; for Jesus came to bring us joy. The more we welcome Him 'mid our pleasures, the greater our joy will be.

4. In our business. You scarcely find an inn literally, a hotel, or a public house, where the words are not too plainly written up: "No room for Jesus here." And even in general trade and traffic, the maxim, "Business is business," comes so often in conflict with the golden rule that Christ is largely crowded out of the office, the store and the shop.

There is an incident in the story of Ulysses, the great Greek king of the island of Ithaca, which adds emphasis to the thought advanced. After an absence of twenty years, consumed in wanderings, Ulysses returned to his island empire. But he came only to find his palace beset by a circle of gay young lords, who were not only consuming his substance and wasting his resources in riotous living, but were adding insult to injury, on the one hand by usurping the reins of power in his dominions, and on the other, by their infamous proposals, or, at least, mutually vying for the hand of his beloved and long-suffering wife, Penelope. He did not at once make himself known. This was a wise precaution, for had he done so, it might have cost him his life. The usurpers were in possession. Doubtless had he revealed himself in his own proper character those graceless suitors would not have hesitated to put him out of his own home, and unconsciously secured him off his own realm, and out of his kingdom. Even more likely, they would have taken means, instantly, to have put him to death. You will say, That surely was very ungracious treatment; and so it was, but let us not forget that it was no more so than that which eighteen hundred years ago was recorded. One far more regal than Ulysses, and infinitely more worthy of a better reception. When the Savior of men came into this world—His own world—the world He had made with His own hands—and was about to redeem with His own blood, there was no room for Him. "He came to His own, and His own received Him not." Hushed out of the inn where others found accommodation, the Son of God was left to creep into the world, as it were, through a back door—through a manger—through a stable. He was ushered into His earthly existence surrounded only by the wondering haste of the stall!

"There was no room for Him in the inn."

"No room in the inn—yet the angels on high Through all their bright ranks proclaim the glad morrow, And lo! their hosannas are shaking the sky."

To herald the tidings, 'A Saviour is born.' No room in the inn—no room with the great; The proud ones and lofty discern not His grace.

But they that are meek and of lowly estate Their King they behold in the light of His face. Oh, hush of the manger! "No room in the inn!" Oh, wipe the reproach from my heart and aside Where joy would enthroned her Redeemer within.

As the bridegroom rejoices in the joy of his bride— Let us resolve at this blessed Christmas season that from this time on we will make more room for Christ in our hearts and thoughts and daily living.

### THE SONG OF THE ANGELS.

BY MARY GUY PEARCE.

"Glory to God in the highest. Peace on earth, and good will toward men."

Has the music of the heavenly host which fell on the ear of the world with such heavenly sweetness ceased? Is the song silenced? Is the glory gone



out in darkness? Is the scene of the shepherds on the plain and of the babe in the manger a sweet picture of long ago, which imagination may recall and art depict, but only that? No, blessed be God, the name of the Holy Child Jesus was never so loved and honored as it is to-day. The millions of earth's happiest and most prosperous nations unite in the celebration of His coming as they unite in nothing else.

What is it that makes the birthday of Jesus Christ more than all the birthdays of the sons of men,—a thing so worldwide in its joy? Now and then we celebrate the centenary of some man, seeking to perpetuate his fame, but how limited and little are the celebrations! What is it that makes Christmas day as it were, the true birthday of the world, a festival, such as no other name inspires? National pride, or the culture of a few, must reserve other names from oblivion. But here is one who needs no pleading to recall His name, no reminder of His coming.

What is the meaning of it all? There are times when the winter storms have blotted out the heavens, when all temptations—in the wild gloom—men have been hung hither and thither, unable to take their bearings or to track their course. What then? Shall some timid soul declare that the stars are quenched, that the faith of the past is gone, for it has nothing to say by; that no more shall men steer their ways by the light from above, but must go blindly, groping, guessing, hoping, but never sure and never safe? No, no. The clouds go, the storms are spent, and there are the steadfast stars looking down heaven's kindness, brilliant and immeasurable.

Let us ask ourselves earnestly, What does this Angel's Song mean for you and me?

It must fade, a dream, a fancy, a delusion, beautiful as it may be, if it is not more than a sweet picture of the little Child lying in the bosom of the mother amidst the poor surroundings of the stable at Bethlehem.

If that be all, where is the glory to God in the highest?

Look at the babe of Bethlehem and ask again. How shall this poor child of a peasant woman in Galilee smile at the selfishness of the world, and slay the hatred of men's hearts and bring peace on earth and good will to men? What is this babe that all time should lead up to Him, and all the time start afresh from Him, He the center about which the ages circle and the angels sing?

To us there is, there can be, but one explanation of it all. We rejoice to believe, ardently to acknowledge that the great Christmas gift of God to this world is nothing less than the very Son of God, He who in the beginning was with God and who was God, and for us men and our salvation has come to be our Brother-Man, one of our kind and flesh, of our flesh and of our blood, and we are that He might bring us to God.

The coming of the Son of God as the little babe of Bethlehem is the necessary completion of our very creation.

God had finished the heaven and earth. It was a beautiful world, all fresh from His Maker's hand, and unstained by any evil, all unshadowed by any grief, the air unburdened by a sigh. But it was good only, not very good. Good could not rest; it had no resting place, for in all the round world

there was none that loved Him. All served because they must. And He who is Love hungered for love. Think of a world of beauty utterly unbroken, of order perfect, of wisdom, and of might, but barren of all love. But love meant free will. Love meant independence. And that meant the possibility of rebellion. It might mean sin with all its train of sorrow and suffering. The creature that would love must share with God Himself His freedom. It was an awful risk. Love always is an awful risk. It could not be the divine thing it is if it were not. None ever risk so much as they who love. They risk everything,—peace, happiness, hope, life, name, fame,—everything is to be won or lost by love. So God stooped and made the man. And in the world there rose up one who could know God and command Him, walking and talking with Him, a son and not a servant, loved of God and loving Him. Then God said of all things, it is very good; and He rested from His labors.

But this independence that God Himself had created, this creature endowed with the power of choice, stretched forth his hand to grasp at something more. There was heard the whisper of the tempter, "Ye shall be as gods," and swiftly followed the rebellion against His high authority and the undoing of earth's paradise.

Then came the next result. Sin made man afraid of God. "I heard Thy voice in the garden and was afraid and hid myself." Men thought of God only as an awful Majesty and of infinite might, a Presence from which they fled crying, "Let not God speak to us lest we die." They heard His voice in the thunder, they saw lightning in the lightning. Yet God loved the world with a great, deep, unchanging love. How shall they learn of His love? Moses can bring amidst the fires of Sinai the tables of the law, the commandments graven on a granite stone. Thus may a rebel people learn of His authority and be taught to love. But not thus can they learn to love. The majesty and splendor of the temple might solemnize and awe, but it could not win men's hearts. The unvarying course of nature and its beautiful abundance might come and go, leaving no thankful hearts, prompting no grateful love—all that might indeed only lead to self-indulgence and pride.

To win us back to Himself, God comes into our very midst, one of us and one with us, for us as only He can be for us who is with us and of us. In creation God gave us of His nature in our power to love. He gave them to look upon Him our nature that He might make that love His own. Thus without fear or terror we draw near to Him, the Blessed Babe. How else is He to win the hearts of men? We cannot think of the invisible God speaking these words, "Come unto Me, and I will give you rest." He who speaks must be one with us and one of us; Himself weary and having borne our burdens. He must stand and look forth upon us with eyes of pity and speak with human lips His tenderness, His secret love and His heavy judgments. We cannot think of the outward woman creeping to the unseen God for pity and help. She could only learn that love in Christ's look, in His tone, in His tenderness, in His fearless

courage for the poor and needy,—the Friend of sinners. The gracious Presence must be there in all its approachableness before she could hurry to His side and fall at His feet and find the love that welcomed her and made her whole.

And then there comes the mystery that crowns and completes it all. Having thus set forth the love of God not in word only, but in loveliness by perfect deeds, how shall men be brought not to find in the love a boldness that makes light of sin, a contentment and indifference that counts on the unfaithful love? How expect that He who is the God-man, who takes upon Himself our nature, takes also the curse and burden of our sin, giving Himself for us that we might be forgiven? For true forgiving, as one says, is always a giving for.

This then is the glorious fact that we celebrate at Christmas. Think of Jesus Christ as the very greatest and best of men, speaking as never another spoke of living as never another lived, yet it is not enough for the world's Christmas gift. It is if He be, indeed the Son of God, if He be the Word made flesh, who then shall tell all that His coming means for us? He hath made childhood sacred. Where Christ is unknown infidelity is not a crime. But His birth as the Babe of Bethlehem has made the little child almost divine in its sacredness, singularity in its claim upon our love. He has made motherhood a holy thing redeemed from its sorrows and anguish. He has made the home sacred, filled it with joy and music. He has filled our humanity with dignity, all that degraded man, all that oppressed and enslaved, which the Son of God as the Son of man. Since He, the King of kings and Lord of lords, was wrapped in the swaddling clothes and laid in the manger, humanity is a thing more sacred than any wealth or position or even the trappings of royalty could make it. Labor is uplifted and ennobled, its curse undone since He bent with sweat of brow as the Carpenter of Nazareth. Poverty is no more a thing of scorn, since He chose it and lived out in it the life that was more than kingly. All the common things of life, its eating and drinking, and working and sleeping, its round of relationships, are made divine by His example. And all men can draw near with simple confidence to Him since He has come the blessed Brother-Man.

If this then be the unpeakable gift that we celebrate at Christmas, how could we not expect that He has come to be the center of all time, that up to Him all that was should lead; forth from Him flows all that is. This is indeed the glory of God in the highest; Peace on earth and good-will toward men.

There is yet one thing more that completes the tenderness of the gift. The great love that gave the Savior to the world is a love that comes to us each one by himself, separate and personal. The one great need of each of us is not new light, new truth, new rules, new revelations, new creeds, but the beginning of a new life. The true Christian is always born, not made. Born of God, our high and wonderful privilege is to be partakers of the Divine Nature. And in the strength and gladness of this new life we are to be singing and bringing "Glory to God

in the highest; Peace on earth and good-will to men." Until that personal possession is ours, Christ in us the hope of glory, we have not yet come to Christmas Day.

And how may it be ours? For the asking. Nay, less indeed than that, for the taking. "As many as received Him to them gave He authority to become the children of God."

#### THE CHURCH AND S. S. HYMNAL.

We are prompted to again refer the readers of the HERALD to our forthcoming *Church and S. S. Hymnal*. We find that some of our people are becoming somewhat impatient because of the seeming delay in getting out the proposed new book. There has, however, been no undue delay. The Hymnal Committee has been cautious in making selections of hymns and tunes suitable for the work, and no time and means have been spared in securing the very best material available for the work, and we are confident that the great majority of our people will appreciate the work after it is out. Considerable time was spent in locating owners of copyrighted music and securing the figures on such hymns as we desired. Thus far the writer has paid out over six hundred and thirty dollars for copyrighted music alone. Less than one hundred dollars has been contributed by the various churches to meet this expense. A number of excellent hymns have been added to our list since our last report in the HERALD.

It will necessarily be more expensive. We are under obligations to raise the price of the book in order to meet the expense of its publication. The cost of publication will be about 67c. per copy, consequently it will be necessary to advance the price above the price specified in Bro. Steiner's article in the November 15th edition of the HERALD. To send out the book at 75c. postpaid, would mean a loss, the postage being at least 10c. per copy. The writer has assumed the responsibility of securing the funds necessary for the publication of the book, and will have charge of its sale. We propose to put the book on the market as near cost price as we possibly can without loss. We should be pleased if those congregations who intend to adopt the book, would follow Bro. Steiner's thoughtful suggestion, and send in their orders early, and thus help bear the burden of the expense of publication. The price of the Hymnal will be as follows:

Bound in leather, by mail, prepaid, \$1.00.  
Bound in cloth, by mail, postpaid, 85c. per copy, with or without Greeting Appendix.  
Bound in cloth, express or freight, not prepaid, 1 doz. copies or more, 75c. per copy.  
All orders sent in to the writer will be booked, and filed as soon as possible after the book is published. The copy is now ready to be handed over to the hands of publishers and the work will be hurried along as fast as possible. As to sending out the list of the hymns contained in the book, would say, we have no list published, and it would mean an extra expense to arrange a list and have the same printed now and send them out. Will, however, have extra copies of

the index printed later on, and send to those who may desire the same. We hereby extend our sincere thanks for the valuable assistance rendered us by a number of our brethren in arranging original hymns and music for the Hymnal. Others who have kindly tried to assist us may feel somewhat disappointed to find their compositions ruled out, yet we are confident that such are willing to submit to the judgment of the committee.

Yours in the service of song,  
J. S. SHOEMAKER.

#### THE SOUL IN THE DEPTHS OF SIN.

BY JOHN OWENS, D. D.

##### NO. IV.

Whence is it that believers may be brought into depths on account of sin? The nature of the covenant of grace, wherein all believers now walk with God, and wherein lies their whole provision for obedience, leaves it possible for them to fall into these depths that have been mentioned. Under the first covenant there was no mercy or forgiveness provided for any sin. God made man upright, and it was necessary that he should be preserved from every sin, or that covenant could in no way benefit him. But it is not so in the covenant of grace; there is in it pardon provided in the blood of Christ. It is not, therefore, of indispensable necessity that there should be administered grace in it, effectually preserving from every sin; yet it is on all accounts to be preferred before the other; for he who is never perfected them that were sanctified," providing for them such stable peace and consolation, that they should not need the renewing of sacrifices every day. This is the great mystery of the gospel, in the blood of Christ, that those who sin ever afterwards have peace with God all their days, if their sins fall within the compass of those infirmities against which this consolation is provided.

1. There is provision made in it against all and every sin that would disannul the covenant and make a separation between God and a soul that hath once been taken into it. This provision is absolute; God hath taken upon Himself to make it good, to establish this law of the covenant, that it shall not by any sin be disannulled. "I will," saith God, "make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me." Jer. 32:40. This security depends not in anything in ourselves. All that is in us to be used as a means for the accomplishment of this promise, but the event of it depends absolutely on the faithfulness of God. And the whole certainty and stability of the covenant depends on the efficacy of the grace administered in it to preserve men from all such sins as would disannul it.

2. There is in this covenant of grace provision made for constant peace and consolation, notwithstanding the guilt of such sins as, through their infirmities and temptations, believers are daily exposed to. Though they fall into sins every day, yet they do not fall into depths every day. In the tenor of this covenant there is a constant interposition between a sense of sin unto humiliation, and peace with strong consolation. After the apostle had described the whole conflict that believers have with sin, and the frequent wounds which they receive thereby, which

makes them cry out for deliverance, Rom. 7:24, he yet concludes, chap. 8:1, that there is in no condemnation to them: which is a sufficient and stable foundation of peace. So, we read, 1 John 2:1, "These things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." Our great necessities and care ought to be, that we sin not; but yet, when we have done our utmost, "if we say we have no sin, we deceive ourselves." What then shall poor, sinful, guilty creatures do? Why, let them go to the Father, by their Advocate, and they shall not fall of pardon and peace. And, saith Paul, "God is abundantly willing, that we might have strong consolation, who fly for refuge to lay hold on the hope set before us." Heb. 6:17, 18. What was his condition who died of old, to the city of refuge for safety, from whence this expression is taken? He was guilty of blood, though shed unaware; and so that he was to die for it, if he escaped not to the city of refuge. Though we may have the guilt of sin on which the law pronounces death, yet, flying to Christ for refuge, God has provided, not only safety, but strong consolation. Forgiveness in the blood of Christ not only takes guilt from the soul, but trouble also from the conscience; and in this respect the apostle at large sets forth the excellence of his sacrifice. Heb. 10. The sacrifice of the law, he tells us, could not make perfect the worshippers; which he proves, because they did never take away, thoroughly and really, conscience of sin, that is, depths or distresses of conscience about sin. But now, saith He, Jesus Christ, in the covenant of grace, has forever perfected them that were sanctified," providing for them such stable peace and consolation, that they should not need the renewing of sacrifices every day. This is the great mystery of the gospel, in the blood of Christ, that those who sin ever afterwards have peace with God all their days, if their sins fall within the compass of those infirmities against which this consolation is provided.

3. There is provision made of grace to preserve the soul from great and enormous sins, such as in their own nature are apt to wound conscience, and cast the person into depths in which he shall have neither rest nor peace. There is in this covenant, grace for grace, John 1:16; and abundance of grace, administered from the fullness of Christ; grace reigneth in Rom. 6:6, destroying and crucifying the body of sin.

But this provision in the covenant of grace against peace-ruining, soul-perplexing sins, is not, as to the administration of it absolute. There are covenant commands and exhortations, on the attendance upon which the administration of much covenant grace depends. To stand on our guard continually, to mortify sin, to fight against temptations with steadfastness, diligence, constancy, are everywhere prescribed; and that in order to the insurance of the soul. So the divine power of God "hath given unto us all things that pertain unto life and godliness." 2 Epistle 1:3. We have from it an habitual supply and provision for obedience at all times; also, saith he, verse 4, "He hath given unto us great and precious prom-

ises, that by them we might be partakers of the divine nature."

What then, in this blessed estate and condition, is required of us, but that we may make a due improvement of the provision made for us, and enjoy the comforting influence of those promises that he holds out to us; ver. 5, 6, 7. "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," that is, carefully and diligently attend to the exercise of all the graces of the Spirit, and to a conversation in all things becoming the gospel. What, then, shall be the issue, if these things are attended to? Ver. 8. "If these things be in you, and abound, ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is not enough that these things be in you, that you have the root of them from the Holy Ghost, but you are to take care that they flourish and abound; without which, though the root of the matter may be in you, and so you be not wholly devoid of spiritual life, yet you will be poor, barren, sapless, withering creatures all your days. But now, suppose that these things do abound, and we be made fruitful thereby, why then, saith he, ver. 10, "If you do these things you shall never fall." What, never fall into sin? Nay; that is not the promise; and he that says, when he hath done all, "that he hath no sin," he is a liar. Or is it, never fall totally from God? No, the preservation of the elect, of whom he speaks, is in total apostasy, is not suspended on such conditions, especially on any degree of them, such as their abounding imports. But it is, that they shall not fall into their old sins, from which they were purged, ver. 9, such conscience-wasting and deluding sins as they lived in, in the time and state of their unregeneracy. Thus, though there be in the covenant of grace, through Jesus Christ, provision made of abundant supplies for the soul's preservation from entangling sins; yet their administration hath respect unto our diligent attendance on the appointed means of receiving them.

(To be continued.)

#### RELATION OF THE S. S. TO THE CHURCH.

The following address, "The Relation of the Sunday School to the Church," was given by Bro. R. M. Yoder, and is taken from "The Barborton (Ohio) Leader." The Sunday School is to the church as the child is to the parent. The family is one. The Sunday school and church are one. The interests of the home and family are mutual. A sense of deep interest is felt in one another's welfare. The same is true in reference to our Sunday schools. The aim and work of church and Sunday school are identical. The lessons taught from its pulpit are taught in the Sunday school. The same Bible, revealing man's need of God's gracious plan of salvation, based upon His infinite love is made the lever of work in church and Sunday school.

Too often the Sunday school is treated as an entirely separate from the church. I say, too often is this the case,

for it should never be so. There should be the most delightful union of purpose and action between the church and Sunday school. If it is right and proper for parents to nourish and clothe and instruct their children for the good of the home as well as for the welfare of community and nation, so it is also a sacred duty, divinely thrust upon the church, to tenderly and lovingly recognize in the child life in the church and community, the working power of the church in the next generation.

The state demands that children be given proper school facilities for the sake of their future welfare and safety. The church which is the visible organized body or representation of Christ's kingdom on the earth, should plan wisely and well and then painstakingly execute these plans, for the gathering of the youth of our land as sheaves from the harvest field of the world into the garner of the Lord. Really, the Sunday school has a right to expect it. I think we all, especially Sunday school workers and pastors, recognize the fact that our Sunday schools are not what they should be in point of attendance and actual interest. But why? Of course it is far more easy to ask this question than to answer it, and in order that the real thought in mind might be more easily developed, I would answer the question by asking another. How many young boys, and young men, and young women not a few, stay away from the Sunday school?

Why should this be so? It seems as if it were bred into them. A great teacher on being asked as to the age at which the training of children should begin said: "Two hundred years before they are born." This, we believe to be a great truth grandly stated, and we emphasize the necessity of careful oversight and careful training in the things that go to make nobility of character. If one might yet probe a little further into this relation of the church to the Sunday school, two causes can be adduced for the meager attendance of our grown up young people at the Sunday school.

First.—The example and influence of the home. How few parents have home in the Sunday school. It is granted that not always, can the entire family attend every session of the Sunday school. The question, however, remains whether those who can attend, do so. In order to be understood, I want to say here that I refer to the training of children. The church members in attendance should rob themselves of the blessings found in the study of the Scriptures and they rob God and then deprive the community of the right use of the influence which their loyalty to their church would create. What would be thought of that home where the children were not considered as worthy of notice or as sharers of better things, but rather left to themselves, without much questioning as to what they are doing for themselves or others.

Second.—The presence and dominancy of the world-spirit, the breaking down of the sanctity of the Lord's day observance. Here again, we come in touch with the home in the matter of Sunday school work. That is, the home hinders because of laxity in parental authority. We do not plead for Puritanical notions concerning the Lord's day and home life, but we do plead for the fact that if they erred in our strictness, we err the more by too much

reign being given to those things which tend to destroy not only the old landmarks, but which are a hindrance to the building of strong, rugged characters whose fidelity to the Gospel are unquestioned. Many things might be said, and doubts will be brought out in discussion by those present. If anything has been said to awaken thought and stimulate action I shall be content. In summing up, let us remember then, that the church and Sunday school stand related much as parent and child. That the rights and privileges of the Sunday school shall be as jealously guarded as the rights of the family. That lax views and notions concerning the sanctity of the Lord's day and parental authority are great hindrances to the right exercise of correct relations as between church and Sunday school.

#### SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as exuberant as youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

#### OUR DAILY BREAD.

The cross is not a thing to be carried but to be crucified upon.

Unsanctified education makes a concealed ministry.

He is richly endowed who inherits a good name.

Only the soul that is right can rest.

Liquor robs man of his sense as well as his dollars.

Many results of man's short comings are misallied Providences of God.

Mercy is only love in action.

Those who invest in wickedness receive no profit.

Jesus said the right hand was the hand with which to give.

The Lord more often appears in the cloud than in sunshine.

Happiness in the home is not measured by luxuriance.

The best qualities of mind and soul are not developed by worldly pursuits.

The highest ideals in life are more often reached from the humblest stations.

People seldom need seek far to find duty.

Jesus hears the heavy end of every burden.

Those who labor with the children will yet influence nations.

No one who condemns divine authority will respect human laws.

He is doubly safe who has wife and conscience to reproach him.

Love has always been a cheerful giver.

Choose rather to be a servant of God, than a ruler of men.

Charity abounds to the receiver, and rebounds to the giver.

The best picture of perfect love is Jesus upon the cross.

A Christian's inconsistency maketh the world a small hiding place.

The Christian's life is living out love. Just behind the law's requirement are the consolations of grace.

Wisdom does not always hide behind glasses.

The most important step in the religious life is the first one.

You would not know some people were Christians if they did not tell you so.

Pride is only humbled after many falls.

#### MARRIAGES.

**HUBER—HONTAHER.**—On the 24th of November, 1901, in Logan Co., Ohio, by Bish. David Plank, Simon Huber to Amanda Hontaher.

**HEATWOLE—HARLIN.**—On the 28th of November, 1901, at Dale Enterprise, Va., the home of the bride, Walter J. Heatwole to Nora A. Harlin.

**ROTH—GREENEY.**—On the 25th of November, 1901, by Rev. Martin Ruit, Alfred Roth, of West Douglas, to Mary Greeney of Elizabethtown, all of Lanc. Co., Pa.

**WEBSTER—HERSHEY.**—On the 24th of November, 1901, at the home of the bride near New Baltimore, by Rev. Martin Ruit, William Webster to Elsie Hershey, both of York Co., Pa.

**SENSENG—MARTIN.**—On the 5th of December, 1901, by Bish. Jacob N. Brubaker, at the home of the bride, near New Holland, Pa., Henry M. Senseng to Mary Martin.

**WEAVER—SNYDER.**—On the 27th of November, 1901, at the residence of the bride's parents, in Watelson Co., Ont., by Bish. Jonas Snyder, Alvin Weaver to Salina Snyder.

**HESS—KREIDER.**—On the 26th of November, 1901, at the residence of Jonas Kreider, in Strasburg Twp., by Rev. Elias Groll, William H. Hess to Katie E. Kreider, all of Lancaster Co., Pa.

**BURKHOLDER—SHERP.**—On the 4th of December, 1901, at the home of the bride's parents, near Hresau, Ont., by Bish. Jonas Snyder of Watelson Co., Ont., Phares D. Burkholder, of Markham, Ont., to Sister Elora Edith, daughter of Bro. Benjamin B. Shirk.

**UNRUH—NEUSCHWANGER.**—On the 24th of November, 1901, at the residence of the bride's parents, Henry and

Emma Neuschwanger, near Birch Tree, Shannon Co., Mo., by Bish. Andrew Shenk, of Jasper Co., Mo., Bro. Abram T. Groll and Sister Rachel Neuschwanger. May God direct their walk through life for His glory and their happiness. J. L. BRUBAKER.

#### DEATHS.

**SWARTLEY.**—On the 10th of December, at Line Lexington, Pa., of stragulated hernia, for which an operation had been performed several weeks ago, Henry R. Swartley, aged 74 years. He leaves a widow, one grandson and many friends and neighbors to mourn their loss. His only child, a daughter, died some time ago. Funeral and interment at Line Lexington M. H., on the 12th.

**ESH.**—On November 19, 1901, John Esh, of Belleville, Middle Co., Pa., was married to Mary Yoder, of Loss Creek, Juniata, then moved to Millin Co., where he and family lived and labored since, until three years ago, since which time he was sickly until his death. For six months he suffered with pain, but three weeks he suffered with different kinds of maladies, and now he is at rest in paradise. He leaves a wife, three sons and two daughters. Three sons preceded him long ago. Funeral sermon by Samuel Yoder and John Zoek. Text, John 8: 21-29.

**ENBERG.**—On the 24th of November, 1901, at Wyandotte, Mo., of dropsy, from which he suffered several months, Frank S. son of Henry and Mary Ebersole, aged 12 years, 11 months, 27 days. He leaves sorrowing parents, three brothers, two sisters, and friends to mourn their loss, but we have reason to believe that their loss is his eternal gain. Funeral services were held on the 24th, at Millers M. H., by Bro. Henry Berd, from James 4: 14; Bro. Denton Martin, from Samuel 20: 3. COUSIN FANNIE LESTER.

**MARTIN.**—On Friday, November 29, 1901, near Reidnachs's store, Lanc. Co., Pa., Bro. Elden W. Martin, aged 55 years, 10 months, 10 days. He was afflicted with cancerous affections of the liver for some time, at times his sufferings were great but he bore his afflictions with Christian fortitude and was fully resigned to the will of God. He leaves a sorrowing widow, six sons, two daughters, and many friends to mourn their loss, which was his eternal gain. Funeral services were conducted in the Weaverland church by Samuel Wintner and Benjamin Weaver. A large number of relatives and friends assembled to pay their last tribute of respect to a kind friend, neighbor, and brother in the church. Peace to his ashes.

**WEAVER.**—On the 8th of Dec., 1901, at Locke, Elkhart Co., Ind., of typhoid fever, Mary, daughter of Bro. Aaron Weaver, aged 20 years, 1 month and 23 days. She was buried on the 10th, at Yellow Creek, where a large concourse of friends and neighbors had gathered to pay their last tribute of respect to a young lady who was loved and respected by all who learned to know her, but whom we regret to lose. Her death was a great loss to the church and her family. She leaves a sorrowing father, four brothers and two sisters to mourn their loss. May this be a loud call unto them to awaken them to a sense of their duty to God, and make their calling and election sure before it is eternally to late. Funeral services by the writer, assisted by Henry Shrock. Text, Heb. 9: 27. DAVID BURKHOLDER.

**MUSELMAN.**—On Nov. 5, 1901, near Fairfield, Adams Co., Pa., Peter Muselman, aged 72 years, 5 months and 17 days. He was afflicted about a year with dropsy of the heart, but he died affliction patiently, being fully resigned to the will of the Lord. He was a member of the Mennonite church. His wife preceded him to the spirit world.

ten years ago. He was also a reader of the HERALD and had one of the family read it to him shortly before he passed away. He was the father of a family of twelve children, now all dead. He lived all his life on the farm where he was born. He leaves one son and one daughter to mourn their loss. Buried on the 8th in the Fairfield cemetery. Funeral services at the house by Martin Whistler, 1st Cor. 13: 35. A large number of relatives and friends assembled to pay their last respect to a friend, neighbor, and brother in the church. In the midst of life we are in death. F. E. M.

**STUTZMAN.**—Lovina Miller, of Shipshewana, Ind., daughter of Abraham and Mattie Miller, and wife of Uriah Stutzman, was born June 12, 1864; died Oct. 25, 1901, aged 37 years, 4 months and 13 days. Sister S. united with the Mennonite Church at the age of 15 years. She was a faithful member until death. She was united in marriage with Bro. Stutzman on September 19, 1886. Her husband, two daughters, Charles and Viola, an aged father and mother, two brothers and two sisters are left to mourn; yet not as those who have no hope. Her illness was a slow cancer from which she suffered untold agonies for over a year. In all her great suffering she was patient and that those who knew her best loved her most. Funeral services at Bossler's M. H., by Bish. Martin Ruit, on the 28th, from the Psalm 138: 1-4, and 139: 1-6. Burial in the Mennonite cemetery. Sermon by Yost Miller, from John 16, latter clause of 33rd verse, and Amos 8: 1-2. T. J. S.

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